

साधनपुरी-भाषाविज्ञानापीठान-विवरणं

# The Nighantū and The Nirukta

LAKSHMAN SARUP







**PURCHASED**

निघण्टुसमन्वितं निरुक्तम्

THE NIGHANTU

AND

THE NIRUKTA

श्रीरामकृष्णचरितम्  
 मध्वकृतं भाषाविज्ञानसंघातं विवरणं  
**निघण्टुसमन्वितं निरुक्तम्**

पञ्चमोऽयं भाषाविज्ञानसंघातः मध्वकृतः  
 हि० मध्वकृतसंघातः प्रथमः

महाराष्ट्र भाषाविज्ञानसंघातः मध्वकृतः भाषाविज्ञानसंघातः  
 भाषाविज्ञानसंघातः मध्वकृतः भाषाविज्ञानसंघातः  
 भाषाविज्ञानसंघातः मध्वकृतः भाषाविज्ञानसंघातः

भाग १ : भाषाविज्ञान भाग २ : भाषाविज्ञानसंघातः  
 भाग ३ : भाषाविज्ञानसंघातः भाग ४ : भाषाविज्ञानसंघातः

**मोतीलाल बनारसीदास**  
 दिल्ली, मुम्बई, चेन्नई, कलकत्ता, बंगलौर,  
 नागपुर, पुणे, पटना

**PURCHASED**

# THE NIGHANTU AND THE NIRUKTA

*The Oldest Indian Treatise on Etymology,  
Philology and Semantics*

Critically Edited from Original Manuscripts and Translated for the  
first time in English, with Introduction, Exegetical and Critical Notes,  
Indexes and Appendices

LAKSHMAN SARUP

Part I: Introduction, Part II: English Translation,  
Part III: Sanskrit Text, 3 Parts bound in One.

**MOTILAL BANARSIDASS**

*Delhi Calcutta Bangalore Mumbai Chennai  
Varanasi Pune Patna*

*First Indian Edition 1920-21*  
*Reprints Delhi 1967, 1968, 1968*

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ISBN 81-206-1381-2

**MOTILAL BANARSIDASS**

41, U. A. Bungalow Road, Jawahar Nagar, Delhi 110 007  
4, Malabar Hill Chamber, Warden Road, Mumbai 400 026  
120, R. V. S. High Road, Mylapore, Chennai 600 004  
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15, St. Mark's Road, Bangalore 560 001  
4, Charnock Street, Calcutta 700 017  
Ashoka Road, Patna 800 004  
Chowk, Varanasi 221 001

**THE ASIATIC SOCIETY**  
**CALCUTTA-700018**

Acc. No. S4247  
31. 3. 2000

PRINTED IN INDIA

BY JAINENDRA PRAKASH JAIN AT SHRI JAINENDRA PRESS,  
A-45 NARAINA INDUSTRIAL AREA, PHASE I, NEW DELHI 110 028  
AND PUBLISHED BY NARENDRA PRAKASH JAIN FOR  
MOTILAL BANARSIDASS PUBLISHERS PRIVATE LIMITED,  
81, NGALAYAN ROAD, DELHI 110 007

TO  
PROFESSOR A. A. MACDONELL  
AS A HUMBLE MARK  
OF RESPECT

॥ श्रीः ॥

## ॥ समर्पणम् ॥

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॥ षट्पदी ॥

शक्तिरद्वैतियुग्मव्यपारिगुम्भितवनतामनसः

मीतिप्रतिवादातिशैत्यमग्नयुवनसः ।

देवभिरारक्तिल्ल लोकरद्वैतलम्बतः

वचनदीर्घ-“वचनेर”वनरमश्रुतलम्बतः ॥

अन्य उपायनमस्त्वयं दोषकृतामवहेतिनः ।

गुणगृह्यप्रवरस्य “सः चित्तिवद् वत्सकम् हेतिनः” ॥ १ ॥

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| ८  | समुपि:        | ...     | ... |
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परिशिष्टम् ।

**1994**

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**PART I**  
**INTRODUCTION**



## PREFACE

When I first came to Oxford in the autumn of 1916, I undertook, on the suggestion of Professor A. A. Macdonell, to collate the hitherto unutilized *Nirukta* Manuscripts contained in the Max Müller Memorial and the Chandra Shum Shere Collections, and to see if some new light could be thrown on the text of the *Nirukta*. A careful examination of the materials at my disposal has led me to the conclusion that the text of the *Nirukta* has been gradually expanded by the addition of short passages chiefly in the etymological explanations which easily lent themselves to such interpolations. At present the history of this gradual expansion can be traced only down to the thirteenth century A.D. There is a lack of reliable evidence going further. But I have reasons to suspect that even up to the thirteenth century, the text of the *Nirukta* has not been handed down with a uniform and unbroken tradition. A few remarks of Durga scattered here and there in his commentary open up the possibility that the interpolators were already busy with their nefarious work. There is no doubt that the text had already been tampered with. Thus one should be cautious in making Yaska responsible for many passages, and the numerous absurd derivations contained therein, now commonly attributed to him. All such passages have been pointed out in my edition of the text, which sets forth as clearly as possible the history of the gradual expansion by means of square brackets and foot-notes.

I have also produced, for the first time, a complete English translation of the whole of the *Nirukta*. I have added numerous exegetical and critical notes with a view to extract as much information as possible from Yaska. And in order to make my work further useful, I have also prepared the following Indexes and Appendices: (1) An Index to the words of the *Nighaṇṭu* with meanings; (2) An Index to the words of the Quoted Passages occurring in the *Nirukta* with meanings; (3) an Index

Verbum to the *Nirukta* minus the Quoted Passages with meanings.

- (4) An alphabetical list of the Quotations occurring in the *Nirukta*.
- (5) An alphabetical list of the Unquoted Quotations occurring in the *Nirukta*.
- (6) A list of Vedic Quotations arranged in the order of the *Samhitā*.
- (7) A list of the Authorities mentioned by Yaska.
- (8) A list of Stories related by Yaska.
- (9) The Relation of the *Nirukta* to other texts : i.e. a collection of parallel passages from the *Bṛhadaranyaka*, *Prattishākhya*, *Mahābhāṣya*, &c.
- (10) An alphabetical list of the etymologies to be found in the *Nirukta*.
- (11) A list of the *Nirukta* passages quoted by Sāyana.

The whole work being embodied in the form of a dissertation was presented to and accepted by, the University of Oxford for the degree of Doctor of Philosophy. Notwithstanding the Stat. Tit. VI, Sec. 7 § 3-4 which requires an Advanced Student to publish his thesis *in extenso* before supplicating for the said degree, the Committee for Advanced Studies very kindly permitted me—taking into consideration the very high cost of printing at present—to publish the Introduction alone. I think I need make no apology for bringing out this part only at present, in the hope that the rest will follow in course of time.

If my labours have borne any fruit it is simply due to the guidance which I have received in the course of my work and which it is my very pleasant duty to acknowledge.

I owe a great debt of gratitude to Professor A. A. Macdonell. The inception of this study is as I have already mentioned, due to his suggestion. The whole work was done under his supervision. His guidance and encouragement have been of invaluable help to me. And through his recommendation the Administrators to the Max Müller Memorial Fund have voted a sum of £50 for the publication of my dissertation—my thanks to them for this generous help. I am much indebted to Dr. F. W. Thomas, Librarian, India Office, and to Dr. J. Morison, Librarian, Indian Institute, Oxford, for granting me facilities in the use of books, and for their readiness to help me in every way whenever I had the occasion to seek their advice. I desire to put on record my special thanks to Mr. Madan, ex-Librarian of the Bodleian, for permission to work on valuable manuscripts during the dark days of air-raids, when the manuscripts had been carefully stored away. Professor A. B. Keith has placed me under great

obligation by giving me his valuable opinion on many difficult points. Dr T. W. Arnold, C.I.E., Educational Adviser to the Secretary of State for India, has taken a good deal of interest in my work and has supported me in almost every obstacle to the completion of my studies.

It has been my privilege to interpret an ancient Indian author, who, as far as Etymology and Semantics are concerned, is far in advance of the greatest of ancient Greek writers like Plato and Aristotle, and if he comes to be better appreciated my labour will be amply repaid.

LAKSHMAN SARUP.

RALLIOL COLLEGE, OXFORD.

*July 1920*





# INTRODUCTION

## THE NIGHAṆṬU

THE following manuscripts have been collated for this edition of the *Nighaṇṭu*:

1. Max Müller Memorial MS.	e. 5 = M 1
2. " " " "	e. 6 = M 2
3 and 4. " " " "	e. 7 = M 3 and M 4 respectively
5. Chandra Shum Shere MS.	d. 184 = C 1
6, 7, 8. " " " "	e. 62 = C 2, C 3, C 4 respectively
9. MS. Sanskrit	e. 17 = S
10. MS. Wilson	379 = W 1
11 and 12. " "	502 = W 2, W 3 respectively
13. " "	503 = W 4

### a. Detailed Description of the Manuscripts.

M 1.—This is a neatly-written manuscript in *Devanāgarī* characters on paper. It originally consisted of 13 leaves, but the first two are missing. The accent has been marked in yellow ink. The text is not bounded on either side by double lines.

The size of the paper is  $9\frac{1}{2}'' \times 3\frac{1}{2}''$ .

The number of lines on each page varies from 9 to 10. The date given on f. 14 r. as *Śak.* 1455, is not reliable, and has obviously been added at a later period by a different hand, as the evidence of the writing indicates. The manuscript is well preserved, but neither its general appearance nor the condition and the colour of its paper, nor its spelling lend the least support to the date given above. It is on the whole accurate. It belongs to the longer recension. The scribe seems to have been a devotee of Kṛṣṇa, for he says: श्री कृष्णार्पणमस्तु. Neither the name of the scribe, nor of the owner, nor of the place of its origin, is known.

M 2.—This is perhaps the oldest of all the manuscripts of the *Nighaṇṭu*. It is written in *Devanāgarī* characters on paper, but is not well preserved. In many places it suffers from illegibility, partly caused by the smudging of the ink.

It begins: ॐ नमो ब्रह्मणे । ॐ । अथ शिवा प्रवक्ष्यामि . . . , &c. It gives the *Śikṣā Catuṣṭaya* in 26 leaves. The different treatises are not bodily

separated from each other, all the four, i.e. *Śikṣā*, *Jyotiṣa*, *Chandas* and *Nighanṭu* being written continuously without a break. The end of each is found on f. 4 r., f. 7 v., f. 12 r., and f. 24 v. respectively. The accent is not marked. The text is bounded on each side by double black lines.

The size of the paper is  $9\frac{1}{2}'' \times 4\frac{1}{2}''$ .

The number of lines on each page varies from 10–13.

It has preserved the archaic spelling in many cases, especially in the case of श्री; श्रीरघावः is written त्श्रीरघावः and तीरघावः as त्तीरघावः on f. 22 v. Ff. 15–26 are slightly worm-eaten. It was copied in the month of *Phālguna*, *Samvat* 1778, by a scribe named Śivānanda. It belongs to the shorter recension.

M 3.—This is a paper manuscript, neatly written in *Devanāgarī* characters. In this manuscript also the *Śikṣā*, *Jyotiṣa*, *Chandas*, and *Nighanṭu* are written without a break between them. The accent in the *Nighanṭu* is not marked. The size of the paper is  $9'' \times 4''$ , and the number of lines on each page is 7. The text is bounded on each side by double red lines. The name of the owner is Āśārāma Kedāresvara, son of Śrī Nandarāma. It was copied for private study at Benares. The date given is *Samvat* 1801: (*sic*) संवत् १८०१ नामिति आषाढमासे शुक्लपक्षे पंचमीयं बुधवासरे चंद्रसमाप्तिः ॥ शुभमस्तु ॥ The manuscript ends: (*sic*) सर्वेषां सखिवासंख्या ॥ १०० ॥ श्लोकसंख्या ॥ ३७५ ॥

तेषां द्रष्टव्यत्वाद् द्रष्टव्येति सिद्धवन्मनात् ।

मूर्धहस्ते न दातव्यं एवं वदति पुस्तकम् ॥

शुभं भवतु ॥ कल्याणमस्तु ॥

It belongs to the shorter recension.

M 4.—This contains the *Śikṣā*, &c., without a break between them, and gives, in 23 leaves, the *Śikṣā*, *Jyotiṣa*, *Chandas*, and *Nighanṭu*, which end on f. 5 v., f. 8 r., f. 13 r., and f. 23 v. respectively. The five *adhāyās* of the *Nighanṭu* end on f. 15 v., f. 18 v., f. 21 r., f. 22 v., f. 23 v. respectively. It begins: श्री गणेशाय नमः ॥ श्री दुर्गादेव्यै नमः ॥ ॐ नमः शिवाय प्रवक्ष्यामि, &c. It ends: इति त्रैचंद्रिके पंचमोऽध्यायः समाप्तः ॥

The size of paper is  $8\frac{1}{2}'' \times 3\frac{1}{2}''$ ; the number of lines on each page is 8. The text is bounded on either side by double red lines. The accent is marked in the *Nighanṭu* with red ink. No date is given, nor the name of the scribe, nor the place.

It belongs to the longer recension.

C 1.—It consists of three different manuscripts. The first manuscript, which gives the *Nighanṭu* in full, seems to be a fragment, for the first folio is numbered 10. It appears that originally it gave the *Śikṣā Catuṣṭaya*,

and that now the *Nighaṇṭu* alone survives. It begins on f. 10 r., and ends on f. 22 r. The text is bounded on each side by double red lines. The accent is marked. The size of the paper is  $9'' \times 4\frac{1}{4}''$ ; the number of lines is 11. It ends: (sic) इति निघंटो पंचमोऽध्यायः ॥ श्री तीक्ष्णमण्डितार्यवमसु ॥ श्री नवा प्रसन्न ॥

The date Śak. 1875, and the name of the then owner, Gopāla Ānanda Sarasvatī, are added in a different, probably later, hand. It belongs to the longer recension.

C 2.—Is the first of five different manuscripts bound in one volume [e. 62]. It contains the *Nighaṇṭu* in 17 leaves, marking the accent with red ink in the first *adhyāya* only.

It begins: ॥ श्री गणेशाय नमः ॥ हरिः ॐ ॥ It ends: (sic) इति निघंटे पंचमोऽध्यायः ॥ समाप्तः ॥ Neither the date nor the name of the scribe is given.

The size of the paper is  $8\frac{1}{2}'' \times 3\frac{1}{2}''$ . The number of lines on each page is 7. Ff. 15, 16, 17 are slightly worm-eaten.

It is written in *Devanāgarī* characters on paper, and is fairly accurate. It belongs to the longer recension.

C 3—C 4.—Are contained in the same volume, each being a *Śikṣā Catuṣṭaya*, of which the *Nighaṇṭu* forms a part. The text of each of these *Śikṣā Catuṣṭaya* is written continuously, and is bounded by double red lines. The size of the paper is  $8\frac{1}{2}'' \times 4$ , and the number of lines on each page is 10. The first two sections of the first *adhyāya* are missing in the first manuscript. The other manuscript is dated *Samvat*, 1852.

Both are written in *Devanāgarī* characters and represent the longer recension.

The other manuscripts are a *Śikṣā* attributed to Pāṇini, and a *Śikṣā* attributed to Yājñavalkya. The latter begins: (sic) ॐ श्री गणेशाय नमः याज्ञवल्क्य उवाच अथातस्त्रैलोक्यस्य व्याख्यास्यामः उदान्तानुदान्तश्च स्वरितश्च तथैव तत् सचणं वर्णयिष्यामि देवतं स्थापयेव च, &c. It ends: इति श्री याज्ञवल्क्यमुनिकृता वाक्सनेयीशिखा समाप्ता संवत्? ३० माघमासे . . . समाप्ता रामः विश्व विश्व विश्व चि.

Another manuscript bound in the same volume gives in seven leaves the *Śikṣā* of the *Sāma Veda*, attributed to Lomaśa. It begins: ॐ नमः सामवेदाय. It has preserved some old spellings; for instance, it writes वेद् as ावद्.

The last manuscript gives the *Chandomañjarī* in 5 leaves. It begins: (sic) श्री नक्षपतथै नमः ॥ प्रसन्न वेद् पुष्यं हृद्ःशास्त्रेषु निधितं । विष्णुनृदिस्त्रिदं प्रीतं

हंदोमंजरीमादिता ॥ १ ॥ हंदोमंजरी कथति । प्रथमं हृद्दः । गायत्री । उदाहरणानि  
चपिमीति ८ । ८ । ८ पदपंक्ति, &c.

It ends : इति श्री विष्णुमदुविरचिता हंदोमंजरी समाप्ता ।

S 4.—This manuscript contains five works. The first four consist of the *Śikṣā Catuṣṭaya*, of which the first three works are probably written by the same scribe. The first part gives the *Śikṣā* in 6 leaves, the second the *Jyotiṣa* in 4, the third the *Chandas* in 7 leaves, the fourth the *Nighaṇṭu*.<sup>1</sup> The first and third were copied in Śaka 1665, and the fourth in Śaka 1660. All these four parts are complete in themselves individually, each being separately numbered. The name of their former owner is Bhaṭṭa Jayanā-rāyaṇa of Theṃṭi.

The *Nighaṇṭu* consists of 9 leaves. The text is bounded on each side by a pair of double red lines. It is a neatly-written manuscript, The accent is marked with red ink. The size of the paper is 9½" × 3¼". For further details see *Catalogus Codd. MSS. Bib. Bodl.*, by Winternitz and Keith, vol. ii, p. 105.

The manuscript belongs to the longer recension, and does not seem to have been used by Roth.

W 1.—This contains two different manuscripts. The first is *Velārthu-dīpikā*, a commentary on the *Sarvānukramanī* by Śaḍguruśiṣya.

The second is the *Nighaṇṭu*. It begins on f. 1 v., and ends on f. 10 r. It is without accent, quite modern, and full of mistakes. It is Roth's F. It belongs to the shorter recension.

For further details, see *Catalogus Codd. MSS. Bib. Bodl.*, by Winternitz and Keith, vol. ii, p. 104.

W 2.—This manuscript contains three different works.

I. The first work is the *Śikṣā Catuṣṭaya*. It is a continuously-written manuscript, the four parts ending on f. 3 v., f. 6 v., f. 11 v., and f. 23 respectively. The *Nighaṇṭu* is given without accent. It is Roth's C, and belongs to the shorter recension. For further details see *Catalogus Codd. MSS. Bib. Bodl.*, vol. ii, p. 104.

W 3. II. This is the second manuscript bound in the volume just mentioned. It gives the *Nighaṇṭu* in 24 leaves. It is without accent. The name of the scribe, partially obliterated by yellow pigment, is the following : भट्टनारायणसुतविमानिष लिखितं । रामेश्वरपठनार्थम् । परीषकारार्थम् ।

It is Roth's D, and belongs to the shorter recension.

III. The third manuscript is the *Anuvākānukramanī*.

W 4.—This manuscript contains two different works. The first is the *Śikṣā Catuṣṭaya*. Its first three parts are written continuously. The

<sup>1</sup> The fifth is the *Uttaraṣaṭkam* of the *Nirukta*.

*Nighaṇṭu* is separated from the rest. It ends on f. 16, which gives a list of the total number of words and *Khaṇḍas* for each *adhyāya* as follows:—

	<i>Khaṇḍa</i>	words			
1st	17	412	4th	8	279
2nd	22	516	5th	6	151
3rd	30	410			

It is Roth's E, and belongs to the longer recension.

To these manuscripts, which I have directly collated myself, may be added the A and B which were used by Roth (not directly collated by me), besides C.D.E.F = W 1, W 2, W 3, W 4, and ऋ, ॠ, ॡ, ॢ, ॣ, and । used by Sāmaśrami, in his edition, published in the Bib. Ind.

b. Two recensions.

The manuscripts fall into two distinct groups: M 2, M 3, W 1, W 2, W 3 and ॠ form one family group, and M 1, M 4, C 1, C 2, C 3, C 4, S, W 4; A, B, E; ऋ, ॠ, ॡ, ॢ, ॣ, and । the other. The former may be called the shorter recension, the latter the longer. The chief reason for calling the former group the shorter recension is that at the end of every section the explanation is more concise than in the other. The latter not only gives an extended explanation at the end of every section, but also adds the number of the words enumerated in the section. Besides, at the end of every chapter, it gives a summary of the sections by quoting the first word of every section, and adds the number of the sections in the chapter. In many sections the shorter recension gives fewer words. It is difficult to decide which of these two represents the original. But as far as the longer explanation at the end of every section is concerned, it is quite obvious that it is a later addition. The evidence of the manuscripts shows that this addition was gradual. For instance, let us take the first section of the first chapter. All the manuscripts of the shorter recension agree in giving the text as follows: गोषेति पृथिव्याः. Manuscript W 2 gives the number of the section only, i.e. ॥१॥, and throughout it follows this method, which seems to have been the original one. Gradually a change was introduced: along with the number of the section, the number of the words in the section was added, and a numerical figure placed immediately before the number of the section, as the evidence of manuscripts M 2 and W 3 indicates, in the first section of the first chapter, ॥२१॥ is placed before ॥१॥ i.e. गोषेति पृथिव्याः ॥२१॥१॥. In this connexion it is interesting to note that manuscripts W 1 and M 3 at first agree with W 2, but gradually come round to the side of M 2 and W 3. The next stage of development is marked by the incorporation of the numerical word in substitution for the

figure in the body of the explanation, as ॥ गोचेलिकविंशतिः पुचिन्वाः ॥. This is most clearly seen in the sections containing verbs, for instance, in sec. 16 of the first chapter, all the stages appear very clearly :

a. युमदिति ज्वलतिकर्माणः ॥ १६ ॥ W 1, W 2.

b. " " ॥ ११ ॥ १६ ॥ M 2, M 3, W 3.

c. युमदितिकादश्च ज्वलतिकर्माणः ॥ १६ ॥ Manuscripts of longer recension.

From the verbs the process was extended by analogy to nouns, perhaps in imitation of Yāska's own words or for the sake of parallelism, नामधेयानि was also introduced. Last of all came the summary and the statement of the sections in every chapter.

Yāska's description of the *Nighaṇṭu* । *Samāmnāyah Samāmnātah* । *Sa vyākhyātavyah* । N. I. 1.—and taking into consideration the fact that in some cases, like that of *Nighaṇṭu* II. 6, 8, 11, &c., his only explanation is that a particular word has so many synonyms—suits the shorter recension better, for in the case of the longer recension such an explanation is superfluous. *Nighaṇṭu* II. 11, the shorter recension reads शङ्करोति गवां, while the longer has: शङ्करीति नव गोनामानि, and Yāska's only explanation (N. 3. 9) is: गोनामान्युत्तराणि नव. To call this the explanation of the longer recension is absurd, while in the case of the shorter recension it may be accepted as an explanation to a certain extent.

#### c. Devarāja and his commentary.

Devarājajayvan explains every single word of the *Nighaṇṭu* ; his commentary therefore is valuable, for it shows the state of the *Nighaṇṭu* in his day. Moreover, in the introduction to his Commentary, he gives a general description of the many manuscripts of the *Nighaṇṭu* known to him. He says: तेषु च केषुचिदर्थेषु लेखकप्रमादादिभिः कानिचित्पदान्बधिकान्यासन् । अन्येषु च कानिचिद्गुणानि । अपरेषु च कानिचिदपह्नाय कानिचित् विग्रहानि । अचराणि च विपर्ययानि । एवं आकीर्णेषु कोशेषु नियमैकभूतस्य प्रतिपदनिर्वचननिगमप्रदर्शनपरस्य कस्यचिद् व्याख्यानस्याभावात् नैचष्टकं काण्डमुत्सन्नप्रायमासीत् ।

He has attempted to supply a critical edition, for he says that Yāska explained 150 words of the *Naighaṇṭuka Kāṇḍu*, and Skandasvāmi, in his commentary on Yāska, added some more, bringing the total to 200, so the evidence of Yāska and Skandasvāmi was very valuable for these 200 words. About the rest he says: अन्येषां च पदानामस्यात् कुक्षे समाख्या-ध्वन्यस्याविच्छेदात्-श्रीवेङ्कटाचार्यतनयस्य भाष्यस्य भाष्यकृती नामानुक्रमस्या आख्या-तानुक्रमस्याः स्वरानुक्रमस्या निपातानुक्रमस्या निर्वन्धानुक्रमस्याकदीयस्य भाष्यस्य च वङ्गस्य पर्याख्योचनात् वङ्गदेशसमाजीतात् वङ्गकोशनिरीचकाच्च पाठः संशयोहितः ।

Devarāja has frequently given the readings of former commentators like Skandasvāmi, Bhaṭṭa Bhāskaramiśra, and Mādhava, when he differed from them. His commentary has therefore the value of a collation of a number of manuscripts, brought as he says from various parts of the country, and also of the collation of former commentaries. I have carefully examined it and noted all the differences, as the foot-notes to the text will show.

d. Roth's edition of the Nighaṇṭu.

Roth examined the commentary of Devarāja, but the manuscripts which he used were probably defective, so that his results are unsatisfactory. Often he attributes readings to Devarāja which are not to be found in the published text of that commentator; for instance (I. 11) the reading पा is attributed to Devarāja, who actually reads पाः; he also passes over variants given by Devarāja. Devarāja gives नना as a variant for नपा, which Roth does not mention. Similarly Devarāja gives सुरा (I. 12) as a different reading, which Roth again does not notice. Devarāja gives प्रयः for पयः, which Roth ignores. Other cases are :

I. 14. Roth attributes बहवः to Dev., who reads बवहः, and gives बवाः as a variant.

I. 13. Dev. gives अतावयः for वयः as the reading of Mādhava, unnoticed by Roth.

I. 13. Dev. gives रेवतः for सवतः as another reading, unnoticed by Roth.

I. 14. Roth attributes उष्ववसः to Dev., whose actual reading is श्रीष्ववसः

I. 15. Dev. reads उवसः for उवसां and gives उवसः as the reading of Skandasvāmi, unnoticed by Roth.

I. 16. Dev. gives भ्राशयति as another reading for भाशयति unnoticed by Roth.

II. 1. Dev. gives चर्कतन् as the reading of Mādhava for चकत, Roth does not notice it.

II. 5. Dev. gives चचर्चवः as a different reading for चचर्चः, Roth does not notice it.

II. 7. Dev. gives प्रयः as the reading of Skandasvāmi also, but he further gives नयः as a variant. Roth does not notice it.

II. 7. Dev. gives सुतः as a variant for नयः, Roth does not notice it.

It is unnecessary to multiply instances, for all such cases can be easily found in my foot-notes to the text of the Nighaṇṭu.

Roth does not give any various readings for the fourth chapter of the *Nighaṇṭu*, although the evidence of the manuscripts as shown in this edition proves that there are several such variants.

There are a few inaccuracies of accent, for instance in III. 13. **अधि न धि** is accented in manuscripts, but not so in Roth's edition.

There is, however, a serious omission in IV. 2. **हरयावः** has been omitted between **अह्रयावः** and **आरितः**. That the omission is an oversight appears from the fact that though this section is stated to contain 84 words, Roth's edition has only 83. Yāska explains every word of the fourth and fifth chapters of the *Nighaṇṭu*. His evidence is therefore particularly valuable for a critical edition of the fourth and fifth chapters. He gives **हरयावः** in its proper place and explains it. Both the recensions agree in reading **हरयावः** between **अह्रयावः** and **आरितः**, and the testimony of Devarāja and Yāska supports this reading. The omission<sup>1</sup> in Roth's edition is thus evidently due to an oversight.

The evidence of Yāska on the fourth and fifth chapters of the *Nighaṇṭu* indicates that he follows the longer recension. Thus in IV. 1 the shorter recension gives **ह्विरः**, but Yāska reads **ह्विरिण**, which is also the reading of the longer recension. Again **बु च**, which is omitted by the shorter recension, is explained by Yāska. In IV. 2 **दूनः** is omitted by the shorter recension, but not by Yāska. Devarāja has also followed the longer recension, and this choice seems to be followed by a long line of commentators, and is also, as Devarāja says, supported by an unbroken tradition in his own family. The shorter recension has undoubtedly preserved the original form of the text, at least towards the end of the sections, but the weighty testimony of Yāska is against it. I have therefore given the text and the order in which the words occur in accordance with the longer recension, though at the end of every section I have placed side by side the text of both recensions.

#### e. Bib. Ind. edition of the *Nighaṇṭu*.

Sāmaśrami's edition of the *Nighaṇṭu* is useful, for besides publishing the commentary of Devarāja Yajvan it supplies a much larger number of various readings than Roth. But it suffers from the one defect of presenting only Devarāja's reading of the text of the *Nighaṇṭu*. The commentary of Devarāja, however valuable as giving the various readings of the manuscripts of his time, cannot be made the sole basis of an edition of the *Nighaṇṭu*. Moreover, occasionally the text in this edition contains words which are not justified either by the evidence of the manuscripts of

<sup>1</sup> This was admitted, and later on rectified by Roth himself.

both recensions, or even by that of Devarāja himself. For instance, on p. 236, appears the word संसति, which does not exist anywhere; again, on p. 257, we find साचिचित् instead of the correct form साचीचित्. Sāmaśrami seems to have used six manuscripts, from which he gives a number of various readings in foot-notes, but in the constitution of the text he has consistently followed Devarāja. Hence it is not a critical edition, from the point of view of constituting an independent text of the *Nighaṇṭu* based on manuscript evidence.

#### f. The title of the work.

Sāyaṇācārya in the *R̥gvedabhāṣyabhūmikā* has given the title of *Nirukta* to this list of words. He says: चर्षावबोधि निरपेक्षतया पदवातं चर्षोक्तं तन्निरुक्तम् । वीः । रमा । उमा । उमा । वा । चमा इत्यारम्भ यस्यः । वाचिनः । देवपत्नी देवपत्न इत्यन्तो यः पदानां समावायः समावातस्यसिन् यन्ने पदार्थावबोधाय परापेक्षा न विद्यते . . . . . तदेतन्निरुक्तं विद्याव्यम् . . . . पदाधायक्ये काष्ठ-चयात्मक एतसिन् यन्ने परनिरपेक्षितया पदार्थस्योक्तत्वात् तस्य यन्त्रस्य निरुक्तत्वमिति ।

Madhusūdanasvāmi, the author of the *Prasthānabheda* has also given the title of *Nirukta* to this list of words. Similarly Sāmaśrami follows Sāyaṇa in calling the work *Nirukta*, although he adds in brackets (*Nighaṇṭu*). Sāyaṇa is evidently wrong in giving the title of *Nirukta* to the *Samāmnāya*, for Yāska distinctly states that it is called *Nighaṇṭu*. *Samāmnāyah samāmnātah . . . tam imam Samāmnāyaṃ Nighaṇṭava ityācakṣate* (N. I. 1). The list of words can only be called *Nighaṇṭu*, and it is wrong to call it *Nirukta*; the term *Nirukta* can be applied only when some etymological explanations are given. Moreover, all the manuscripts call it *Nighaṇṭu*.

#### g. The division of the Nighaṇṭu.

The *Nighaṇṭu* contains five chapters, the first three are called the *Naighaṇṭuka Kāṇḍa*, the fourth the *Naigama Kāṇḍa*, and the fifth the *Daivata Kāṇḍa*. In other words it may be said that

the *Naighaṇṭuka Kāṇḍa* deals with synonyms;  
the *Naigama Kāṇḍa* deals with homonyms;  
the *Daivata Kāṇḍa* deals with deities.

There is some sort of a principle discernible in the arrangement of the synonyms in the first three chapters. The first chapter deals with physical things like earth, air, water, and objects of nature like cloud, dawn, day and night, &c. The second chapter deals with man, his limbs, like arm, finger, objects and qualities associated with man, such as wealth, prosperity, anger, battle, &c.

The third chapter deals with abstract qualities such as heaviness, lightness, &c. The arrangement, of course, is not scientific, nor, in many cases, even systematic, but it shows at least an attempt to group the words methodically. The compilation of the *Nighaṇṭu* is the earliest known attempt in lexicography. In India it marks the beginning of the *Kośa* literature, and later *Kośas* have sometimes been called *Nighaṇṭavas*. The *Nighaṇṭu* contains only a small number of the words of the *R̥gveda*, and as it does not contain any explanations of the words collected, in Sanskrit or any other language, the modern term 'dictionary' cannot be applied to it, although the *Kośas* can be so called. It should rather be called a vocabulary, which is a book 'containing a collection of words of a language, dialect, or subject'—when 'the words are few in number, being only a small part of those belonging to the subject, or when they are given without explanation, or some only are explained, or explanations are partial'.

#### h. The author of the Nighaṇṭu.

Nothing definite is known of the author of the *Nighaṇṭu*. There is a vague reference to the time of its compilation in the *Nirukta* I. 20, which attributes the compilation of the *Nighaṇṭu* along with other *Vedāṅgas* to a later generation of the sages who had no direct perception of *dharma* (truth).

The following two verses occur in the *Mokṣa parvan* of the *Mahābhārata*, chapter 342. 86, 87 :

बुधो हि मगवान् धर्मः ख्यातो बौद्धेषु भारत ।

निघण्टुकपदाख्यानि विद्धि मां बुधमुत्तमम् ॥

कपिर्वराहः श्रेष्ठश्च धर्मश्च बुध उच्यते ।

तस्माद् बुधाकपिं प्राह कञ्जयो मां प्रजापतिः ॥

Some conclude from the second verse that Kaśyapa,<sup>1</sup> the Prajāpati, is the author of the *Nighaṇṭu*, for the word *vr̥ṣākapi* occurs in the *Nighaṇṭu*. It is not safe to build any argument upon such evidence, for supposing that Kaśyapa did invent the word *vr̥ṣākapi* he would be the last person to put his own word in a list of difficult words like those of the *Nighaṇṭu*. The *Nighaṇṭu* is probably not the production of a single individual, but the result of the united efforts of a whole generation, or perhaps of several generations.

<sup>1</sup> The theory of Kaśyapa's authorship is indeed absurd, and hardly deserves any mention, but as many people in India believe in it, and seriously put it forward, I thought it necessary to make a passing reference to it.

## THE NIRUKTA

## a. Earlier editions of the Nirukta.

The *editio princeps* of the *Nirukta* was brought out by Rudolph Roth, and published at Göttingen in 1852. Sanskrit scholarship in Europe was then in its infancy. The bulk of the Vedic literature was as yet accessible in manuscripts only. Even the text of the *Rgveda* in print was not available, Max Müller having given to the world the first two volumes only of his edition of the *Rgveda* with Sāyaṇa's commentary.<sup>1</sup> Guides to Vedic studies which are now indispensable, such as Prof. Macdonell's *Vedic Grammar*, and books of reference like Bloomfield's *Vedic Concordance*, did not exist at that time. There was not even a good *Vedic* dictionary. Taking these facts into consideration, Roth's achievement was remarkable. He was the first to observe that the text of the *Nirukta* has been handed down in two recensions, a shorter and a longer one, and to prepare a critical edition of the same based on the manuscript material to which he then had access. It must be admitted that as far as the text of the *Nirukta* is concerned Roth's work has not been superseded so far, and this fact alone is very creditable to the author of a work published nearly 70 years ago, and speaks highly of the critical judgement exercised by him in the constitution of the text.

But it is obvious that a work produced under such circumstances and about three-quarters of a century ago shows certain defects and limitations. First of all, the materials at his disposal were scanty. For instance, he seems to have consulted only one manuscript of Durga's commentary, i.e. MS. Mill 142,<sup>2</sup> by no means an accurate manuscript, and Roth's incorrect quotations from Durga's commentary, which I have pointed out in my notes, are perhaps due to the errors of this manuscript. Hence he could not have found it a very reliable guide. Secondly, many of the then prevailing methods of indicating references are now obsolete, as, for instance, Roth's division of the *Rgveda* into *Maṇḍala*, *anuvāka*, &c., which has curtailed, to some extent, the usefulness of his *Nachweisung*, pp. 217-28. He gives a list of various readings at the end of the first and the second part of the *Nirukta*, but does not specify that such and such a variant is to be found in such and such a manuscript, a very unsatisfactory method of procedure, which no modern editor would follow. Further, Roth has adopted the text of the longer recension in his edition, but he does not

<sup>1</sup> Professor J. Wackernagel has been kind enough to write to me from Bale that as Roth's *Nirukta* first began to be printed in 1847, he could not therefore have made use of Max Müller's edition of the *Rgveda*, the preface to the first volume of which is dated Oct. 1849.

<sup>2</sup> Described by Keith in the *Catalogue of Sanskrit Manuscripts in the Bodleian Library*, vol. II, p. 108.

show any reason for this preference. As proved by me elsewhere, the longer recension does not represent the original text of the *Nirukta*. Again, he divided the *pariśiṣṭa* into two chapters, the 13th and the 14th, a division not supported by the evidence of older manuscripts, which makes the whole of the *pariśiṣṭa* to consist of one chapter (the 13th) only. Roth is also wrong in using the term *Naigama Kāṇḍam* as applicable to the first three chapters of the *Nirukta*, the right term being *Naighaṇṭuka Kāṇḍam*. Further, there are some inaccuracies in the text of the *Nirukta* itself, which I have pointed out in my notes. Again, there is the inexplicable inconsistency in using large type for printing some Vedic quotations, and small type for others, even when they are of the same length, and are cited from the same Veda. For instance, the passage **आपित्वि नः प्रपित्वि नृयमा बहि**<sup>1</sup> is printed in large type and is accented, whilst the immediately following passage **अनीके चिदुचोक्कत्**<sup>2</sup> is printed in small type, and is not accented, although both quotations are from the *R̥gveda*. Other examples are: **उपोष मे परां मृश मा मे दध्नाणि मन्त्रयाः**<sup>3</sup> is in large type and accented, but **नमो महद्भयो नमो अर्मेवेभ्यः**<sup>4</sup> is in small type<sup>5</sup> and unaccented. Again, **तिरस्त्रिर्द्वया परि वर्ति . . . .**<sup>6</sup> is in large type and accented; while **पाषव मिदन्त एति . . . .**<sup>7</sup> is in small type and unaccented; and **अनी य अवा निहिताय उवा**<sup>8</sup> is in large type and accented; while **पञ्चमो आनिव शुभिः**<sup>9</sup> is in small type and unaccented. Again, **यस्मानुधनः प्रहराम् शेषम्**<sup>10</sup> is in large type<sup>11</sup> and accented; while **विः सा माहूः अथयो वेतसेन**<sup>12</sup> is in small type and unaccented. And **यस्य मुष्माद्गोर्दसो अर्धसेताम्**<sup>13</sup> is in large type and accented; while **रेवति अग्निं पुषिषी मखेभ्यः**<sup>14</sup> is in small type and unaccented.

In one case, Roth treats both quotations in the same manner: **वसोभिः पुषमपुषो अदानम्**<sup>15</sup> is in large type<sup>16</sup> and accented. **यदनुपविष्टिका यदुसो अति सर्पति**<sup>17</sup> is also in large type and accented.

RV. viii. 4. 3; N. iii. 20, Roth's ed., p. 62.

RV. x. 133. 1.

RV. i. 126. 7.

RV. i. 27. 13.

Roth's ed., p. 63.

RV. v. 75. 7.

RV. vii. 104. 21.

RV. i. 24. 10.

RV. iv. 7. 3.

<sup>10</sup> RV. x. 85. 37.

<sup>11</sup> Roth's ed., p. 64.

<sup>12</sup> RV. x. 95. 5.

<sup>13</sup> RV. ii. 12. 1.

<sup>14</sup> RV. vi. 66. 9.

<sup>15</sup> RV. iv. 19. 9.

<sup>16</sup> Roth's ed., p. 63.

<sup>17</sup> RV. viii. 102. 21.

This practice of Roth is misleading, and is perhaps responsible for the fact that several Vedic passages printed in small type are omitted as occurring in the *Nirukta* by Bloomfield in his *Vedic Concordance*; a few such examples are the following: खसुर्जरः मृषीतु नः,<sup>1</sup> printed in small type and without accents in Roth's edition,<sup>2</sup> is not mentioned in VC. as being quoted by Yāska, and similarly—

अभीके विदुषोवक्तृ<sup>3</sup>

गातुं कणवहुवसो जगद्य<sup>4</sup>

कुत्साय मन्त्रज्ञश्च<sup>5</sup>

यथा इव दृष्टः सप्त विबुहः<sup>6</sup>

and also वठर आऊरर्षितम्, a fragment of RV. I. 164. 12, and quoted in the *Nirukta* 4. 27, and गमक्षिपूतः, a fragment of VS. 7. 1, quoted in N. 5. 6, are ignored. (Besides the reference of परं मृत्तो अणुपरेहि पन्था<sup>7</sup> is wrong in VC.<sup>8</sup> It is quoted in N. 11. 7, and not in N. 10. 7, as stated there. Also the reference to वीहि मूर पुरोडाशम्<sup>9</sup> is wrong in VC,<sup>10</sup> where it is RV. III. 46. 3, while the correct reference is RV. III. 41. 3. Other cases are: ऊर्व इव पमथे वामो अक्षी, RV. III. 30. 19c, is wrongly given as IV. 30. 19c in VC, cf. p. 285 a; the reference of ज्ञेनो न दीयन्नन्वेति पाचः is wrongly given as IX. 63. 5<sup>b</sup> in VC., p. 936<sup>b</sup>, while the correct reference is VII. 63. 5<sup>b</sup>.)

### *The Bib. Ind. Edition of the Nirukta.*

This was published at Calcutta under the editorship of *Sāmaśrami* from 1882–91. Its chief merit is that it, for the first time, supplies us with the commentary of *Devarāja Yajvan* on the *Nighaṇṭu* and of *Durgu* on the *Nirukta*. It also adds an index to the words of the *Nighaṇṭu* as well as to the words of the *Nirukta*. The practical utility of this index, however, suffers much from its being separated into three indexes, one for each volume and not consisting of one single whole. Besides many misprints and errors of *Sandhi*, the text constituted is not very valuable from the critical point of view, and is thus not a trustworthy basis for further research. The editor, although his text generally agrees with the shorter

<sup>1</sup> RV. vi. 55. 5; N. iii. 16; VC., p. 1052 b.

<sup>2</sup> Roth's ed., p. 60.

<sup>3</sup> RV. x. 133. 1; N. iii. 20; Roth's ed., p. 62; VC., p. 95 b.

<sup>4</sup> RV. iv. 51. 1; N. iv. 25; Roth's ed., p. 74; VC., p. 346 b.

<sup>5</sup> RV. iv. 138. 1; N. iv. 25; *loc. cit.*, VC.,

p. 328 b.

<sup>6</sup> RV. vi. 7. 6; N. vi. 3; Roth's ed., p. 91; VC., p. 839 b.

<sup>7</sup> RV. x. 81. 1; N. xi. 7.

<sup>8</sup> Cf. Bloomfield, *Vedic Concordance*, p. 566 b.

<sup>9</sup> RV. III. 41. 3; N. iv. 19.

<sup>10</sup> Cf. p. 897 b.

recension, does not seem to realize that there are two recensions of the text of the *Nirukta*, and has thus unconsciously introduced an element of eclecticism in his edition. For instance, he omits the phrase : चापार्थः कक्षात् (vol. ii, p. 49), probably on account of its being not found in the manuscripts of the shorter recension, but he puts the line सुवासाः कक्षाकक्षाः कामयमाना चतुर्वासेषु (vol. ii, p. 132) within brackets in his constituted text, although it is omitted by manuscripts of the shorter recension. Further, he omits the passage : ब्रूया चां तिष्ठतीति वा चा चीयते निर्वासकर्मणः from his text, adding it in a foot-note with the remark : इत्यधिकः पाठः (vol. ii, p. 181). This shows that he does not follow any general plan with regard to the additional passages of the longer recension, as he sometimes puts them within brackets in the text itself, and sometimes adds them in foot-notes. This would also imply that he does not regard the passage, which he puts within brackets, as interpolations, but only those which he adds in foot-notes; this, to say the least of it, is altogether an arbitrary distinction, made with reference to the additional passages of the longer recension. Further, he is not consistent even in this, for occasionally he puts passages of the shorter recension within brackets as well (see vol. iii, pp. 121-22). Examples might be multiplied. Both these editions (i.e. Roth and Bib. Ind.) are very meagrely punctuated, and many sentences, being not properly divided, are misleading or tend to be obscure.

### *The Bombay Edition.*

Another excellent edition of the *Nirukta*, together with Durga's commentary, is that of Mahāmahopādhyāya, P. Śivadatta, published at Bombay in 1912. In type, in paper, and in general get-up it marks a distinct improvement on its predecessors. The sentences are intelligently divided, and, to a great extent, the obscurities due to defective punctuation in previous editions have been removed. The text followed is that of the longer recension, and the criticism to which Roth's text is subject, except his inconsistency with regard to the use of large and small type, is applicable to the Bombay edition as well. The editor does not state whether he uses any manuscripts or not in the constitution of his text. As a matter of fact, as expressly mentioned in his introductory remarks, he has taken the two previous editions as the basis of his own work. A critical edition of the *Nirukta* professing to represent the archetype as closely as possible, and based on the manuscript material hitherto not utilized is therefore still a *desideratum*. I have, on these grounds, undertaken to edit the *Nirukta* afresh.

Detailed Description of Manuscripts.<sup>1</sup>MS. *Max Müller Memorial*, c. 8. M 1.

## PART I. A.D. 1749.

Contents: The *Nirukta* of Yāska in the longer recension, the text of which consists of two manuscripts, containing the two parts (the *pūrvārḍha* and the *uttarārḍha*) respectively. The work is divided into chapters (*adhyāyas*) and sections (*khaṇḍas*) thus: Chapter I, which contains 20 sections, begins on f. 1 v. and ends on f. 10 r. Chapter II, 28 sections, ends on f. 21 r. Chapter III, 22 sections, ends on f. 32 v. Chapter IV has 27 sections, and ends on f. 42 v. Chapter V, 28, sections, ends on f. 53 v. Chapter VI, 36 sections, ends on f. 68 r. The chapters are written consecutively, and at the end of each chapter there is added a short summary, quoting the first word or words of every section—thus indicating and also expressly stating the number of sections in the chapter. The text is bounded on both sides by double red lines, sometimes carelessly drawn, regularly up to f. 25 r., after which similar red lines only occasionally appear. A short red vertical stroke is placed above the letter where it indicates the application of the rules of euphonic combination, and is also used to mark the termination of a sentence, being thus a sign of punctuation. The *daṇḍa* appears at the end of a section only, but also points out the beginning and ending of a quotation. The red vertical stroke is often confusing as the accent in Vedic quotations is also marked with red ink.

There are two figures drawn vertically in red ink on f. 1 r. One looks like a goddess, probably *Durgā*, seated in a chariot with a flying banner, the other is the god *Ganeśa*, seated on an ornamented lotus, to which is added in black ink the representation of a small bird, probably a peacock. The two figures contain between them the words: (*sic*) ॥ निरुक्ति पूर्वषट् प्रारम्भः ॥ An attempt has been made to colour ff. 14, 29, 42, 49, 64 with yellow pigment, which is frequently used also to obliterate, though only with partial success, individual words, syllables, and letters. Black pigment is also employed to obliterate, for instance on f. 24 v., where half a line is completely covered. The manuscript is neat, well preserved, and accurate. It is the best among those belonging to the longer recension.

<sup>1</sup> From the point of view of the general reader, the detailed description of the manuscripts can be much curtailed. But as the manuscripts of the Max Müller Memorial and Chandra Shum Shere collections have not been so far catalogued, this description, in addition to supplying information with regard to the manuscripts material available for a critical edition, is also intended to serve the purpose of a descriptive catalogue. And as Professor A. A. Macdonell is in favour of it, I have retained the whole of it, without any curtailment.

Size:  $8\frac{1}{2}'' \times 3\frac{1}{2}''$ .

Material: Paper.

Number of leaves: ii. + 68.

Number of lines per folio: 9; ff. 3 v.-13 v. have 10 lines each.

Character: Devanāgarī.

Date: On fol. 68 r.: (*sic*) खके १६७१ (= A.D. 1749 प्रमाचीनामसंवत्सरे चाचीनवचतुतीयाह्नि लिखितं (i.e. finished on the third day in the first fortnight of the month of Āśvan).

Scribe: On f. 68 r.: (*sic*) चाचीनाथ अनंत पुस्तकं लिखति श्री सदाशिवार्पणमस्तु ॥ श्री ॥ ह ॥. He seems to be a faithful copyist, for he remarks (*sic*):

चाक्षं पुस्तकं दृष्ट्वा ताक्षं लिखितं मया ।

यदि मुचममुचं वा मम दोष न विद्यते ।

Peculiarity of spelling: *t* is doubled in conjunction, e.g. *tya* = *ttya*.

## PART II. A. D. 1775.

Contents: The *Nirukta* of Yāska, Chapters VII-XIII, in the longer recension. The text is divided into chapters (*adhyāyas* and *khaṇḍas*), and sections thus: Chapter VII has 31 sections, begins on f. 1 v. and ends on f. 11 r. Chapter VIII has 22 sections, and ends on f. 16 r. Chapter IX has 43 sections, and ends on f. 24 r. Chapter X has 47 sections, and ends on f. 33 r. Chapter XI has 50 sections, and ends on f. 43 v. Chapter XII has 46 sections, and ends on f. 54 v. Chapter XIII has 50 sections, and ends on f. 70 r. The so-called two chapters of the *pariśiṣṭa* are treated as one. All the chapters are written consecutively without a break. Chapter VII begins with श्री गवेशाय नमः ॥ श्री वेदपुत्राय नमः ॥ Chapters VIII and X begin with ॥ हरिः श्री ३म् ॥ Chapter IX with ॥ श्री हरिः श्री ३म् ॥ Chapter XI with ह ॥ श्री चिठसप्रसन्न ॥ ह ॥ Chapter XII with ॥ ऊँ ॥, and Chapter XIII with ॥ श्री ॥ ऊँ ॥. Sect. 14 of the thirteenth chapter also begins with ॥ ऊँ ॥. The last word of the 13th section of the same chapter is repeated. At the end of each chapter a short summary, which quotes the first word or words of each section and states the number of sections in the chapter, is subjoined. The text is bounded on both sides by double red lines from f. 11 r. to f. 33 v. Punctuation is similar to that of Part I. Ff. 6 r.-10 v. do not give the Vedic stanza in full in the text itself, where the first few words only of the stanza are written, while the remaining part of the stanza is added in the margin. Black pigment is used to obliterate a part of the line on ff. 60 v. and 63 r. F. 66 is coloured light blue. This is also a neat, well-preserved, and accurately written manuscript.

Size:  $8\frac{1}{2}'' \times 3\frac{1}{2}''$ , and after f. 32,  $8\frac{1}{2}'' \times 3\frac{1}{2}''$ .

Material : Paper.

Number of leaves : 70 + ii blank.

Number of lines per folio : 9.

Character : Devanāgarī.

Date : On f. 70 r. (*sic*) संवत् १८॥३१ (= A.D. 1775) विद्यावसु संवत्सरे वैश्व १३ (i.e. finished on the thirteenth day of the bright fortnight of the month of *Caitra*).

Scribe : On f. 70 r. : मुमुक्षुनाथमहोदयः.

Although these two parts are brought together in the same volume in order to make up the text of the *Nirukta* they are not related to each other except in so far as they both belong to the longer recension. They were copied at different times as their respective dates show. And the fact that the first part uses the Śaka era, while the second, the Vikrama era, indicates that the former comes from the south, while the latter from the north. For the sake of convenience I have used the sign M 1 for both these parts.

MS. *Max Müller Memorial*, d. 23. M 2.

Contents: The first half (Chapters I–VI) of the *Nirukta* in the longer recension. The text is divided into chapters and sections thus: Chapter I begins with श्री गणेशाय नमः ॥ on f. 1 v., has 20 sections, and ends on f. 10 r. Chapter II has 28 sections, and ends on f. 19 r. Chapter III has 22 sections, and ends on f. 27 v. Chapter IV has 27 sections, and ends on f. 35 v. Chapter V has 28 sections, and ends on f. 44 r. Chapter VI has 36 sections, and ends on f. 55 v. The text is bounded on both sides by double red lines. Punctuation is similar to M 1. The Vedic stanzas are not given in full, but the word चक्षु is added after the first two or three words of the quotation thus: f. 5 r. चक्षुर्वचनः कर्षवचनः ॥ चक्षु ॥ In *Samdhi* the sign of the elision of short *a* is retained, but not always, e.g. f. 2 r. वर्धतेऽपरीयते and जायतेति, *loc. cit.* Ff. 5, 10, 15, 20, 25, 30, 35, 40, 45, 50, i.e. every fifth except the last is coloured with yellow pigment.

It is a very neat and beautifully written and modern manuscript.

Size 10½" × 4½".

Material : Paper.

Number of leaves : ii + 55 + ii blank.

Number of lines : 9.

Character : Devanāgarī.

Date : Not given, but looks modern.

Scribe : Not known.

The colophon runs: इति विदितं वन्दोऽष्टादः ॥ मुनिं भवतु ।

MS. *Mac Müller Memorial*, d. 24. M 3.

Contents: The *Nirukta* of Yāska in the shorter recension. The *pariśiṣṭa* is treated as one chapter, and all the 13 chapters are written consecutively, the *pūrvārdha* being separated from the *uttarārdha* only by the words: (sic) ॥ इति ऋषिः ॥ The text is divided into *adhyāyas*, *pādas*, and *khaṇḍas* thus: Chapter I begins on f. 1 v. with the words ॥ श्री ऋषिः ॥ has 4 *pādas*, which end on ff. 3 r., 7 r., 9 v., and 11 v. respectively.

The sections are numbered continuously—the numbering of sections in each *pāda* being not afresh, but the continuation from the previous section—thus Chapter I has 27 sections; the 1st *pāda* comes to an end after the 5th section; 2nd *pāda* after the 15th section; the 3rd *pāda* after the 21st section; and the 4th *pāda* after the 27th section. Chapter II has 7 *pādas*: 1st *pāda* has 7 sections, and end on f. 14 r.; 2nd *pāda* has 5 sections, and ends on f. 16 r.; 3rd *pāda* has 3 sections, and ends on f. 17 r. (where it is wrongly stated । तृतीयः ॥); 4th *pāda* has 7 sections, and ends on f. 18 v.; 5th *pāda* has 3 sections, and ends on f. 19 v.; 6th *pāda* has 5 sections, and ends on f. 21 r.; 7th *pāda* has 6 sections, and ends on f. 23 v. Sections in this chapter are not numbered continuously, but at the end of the chapter; the total number of the sections is stated thus: (sic) सप्तमः पादः । ऋषिः ३६ । द्वितीयः ॥ Chapter III has 4 *pādas*; the 1st *pāda* has 7 sections, and ends on f. 26 r.; the 2nd *pāda* has 6 sections, and ends on f. 29 v.; the 3rd *pāda* has 6 sections, and ends on f. 32 r.; the 4th *pāda* has 6 sections, and ends on f. 35 r. As in Chapter II, the total number of sections is stated to be 25. Chapter IV has 4 *pādas*; the 1st *pāda* has 8 sections, and ends on f. 37 v.; the 2nd *pāda* has 8 sections, and ends on f. 40 r.; the 3rd *pāda* has 6 sections, and ends on f. 43 r.; the 4th *pāda* has 7 sections, and ends on f. 45 v. As before, the total number of sections is given in the colophon on f. 45 v. as 29. Chapter V has 4 *pādas*; the 1st *pāda* has 6 sections, and ends on f. 48 v.; the 2nd *pāda* has 8 sections, and ends on f. 51 v.; the 3rd *pāda* has 7 sections, and ends on f. 54 r.; the 4th *pāda* has 10 sections, and ends on f. 57 v.; the total number of sections being given as 31. Chapter VI has 5 *pādas*; the 1st *pāda* has 5 sections, and ends on f. 60 r.; the 2nd *pāda* has 13 sections, and ends on f. 65 v.; the 3rd *pāda* has 8 sections, and ends on f. 68 v.; the 4th *pāda* has 5 sections, and ends on f. 70 v.; the 5th *pāda* has 8 sections, and ends on f. 73 v.; the total number of sections, i.e. 39, being added in the colophon, which runs as follows: (sic) पञ्चमः पादः । ऋषिः ३९ । द्वितीयः ॥ Chapter VII has 7 *pādas*; the 1st *pāda* has 5 sections, and ends on f. 75 v.; the 2nd *pāda* has 3 sections, and ends on f. 76 v. (wrongly numbered

as 75 on the restored part); the 3rd *pāḍu* has 10 sections, and ends on f. 79 r.; the 4th *pāḍa* has 5 sections, and ends on f. 80 v.; the 5th *pāḍa* has 3 sections, and ends on f. 81 v.; the 6th *pāḍa* has 9 sections, and ends on f. 83 v.; the 7th *pāḍa* has 9 sections, and ends on f. 86 v.; the total number of sections, i.e. 44, is added in the colophon. Chapter VIII has 3 *pāḍus*; the 1st *pāḍu* has 4 sections, and ends on f. 88 r.; the 2nd *pāḍa* has 12 sections, and ends on f. 91 v.; the 3rd *pāḍu* has 7 sections, and ends on f. 93 v.; the total number of sections, 23, is stated in the colophon as before. Chapter IX has 4 *pāḍas*; the 1st *pāḍu* has 10 sections, and ends on f. 96 r.; the 2nd *pāḍa* has 11 sections, and ends on f. 98 v.; the 3rd *pāḍa* has 13 sections, and ends on f. 102 r.; the 4th *pāḍu* has 9 sections, and ends on f. 104 r.; the total number of sections being 43. Chapter X has 4 *pāḍas*; the 1st *pāḍu* has 13 sections, and ends on f. 108 r.; the 2nd *pāḍa* has 11 sections, and ends on f. 110 v.; the 3rd *pāḍu* has 13 sections, and ends on f. 114 r.; the 4th *pāḍa* has 10 sections, and ends on f. 116 v.; the total number of sections being 47. Chapter XI has 4 *pāḍas*; the 1st *pāḍu* has 12 sections, and ends on f. 119 r.; the 2nd *pāḍu* has 9 sections, and ends on f. 121 v.; the 3rd *pāḍu* has 13 sections, and ends on f. 125 r. (the colophon is completely obliterated with black pigment); the 4th *pāḍa* has 16 sections, and ends on f. 128 v.; the total number of sections being 50. Chapter XII has 4 *pāḍus*; the 1st *pāḍa* has 11 sections, and ends on f. 131 v.; the 2nd *pāḍa* has 8 sections, and ends on f. 133 v.; the 3rd *pāḍu* has 15 sections, and ends on f. 136 v.; the 4th *pāḍu* has 12 sections, and ends on f. 140 r.; the total number of sections, as stated in the colophon, is 46. Chapter XIII, written consecutively, has 4 *pāḍus*; the 1st *pāḍu* has 13 sections—the last word of the 13th section is repeated, a sign of the termination of the chapter—and ends on f. 144 r.; the 2nd *pāḍu* has 19 sections, and ends on f. 152 v.; the 3rd *pāḍu* has 9 sections, and ends on f. 155 r.; the 4th *pāḍa* has 7 sections, and ends on f. 157 v.

It marks the accent not only on Vedic stanzas, but on fragments of Vedic quotations also, several words preceding the quotation are similarly marked. The *daṇḍu* appears at the end of a section, or the beginning and end of a quotation.

Size:  $9\frac{1}{2}'' \times 3\frac{1}{2}''$ .

Material: Paper.

Number of leaves: ii + 157 + ii blank.

Number of lines: 8; f. 157 has 9 lines.

Character: Devanāgarī.

Date: Not given, but rather old.

Scribe: Not known.

Injuries : It is a very much injured manuscript ; f. 12 is torn on the left-hand side, and the text is restored on a patched-up piece of paper ; a part of ff. 23 and 52 is injured and the text is similarly restored ; on f. 153 v. and 154 v. the right half is restored ; f. 157 is restored in a different hand-writing. Besides, the leaves are torn in innumerable marginal spaces, but without injuring the text.

Peculiarity of spelling : It has preserved the old calligraphy. Some of the chief peculiarities are : **ध्** with **आ** is sometimes written as **अन** ; e.g. f. 1 v., line 5, प्रधान is written प्रअन. Cf. also f. 1 v., line 6.

**ऐ** is written as **ए** ; e.g. f. 1 v., line 5, तथै = तथे ; f. 2 v., line 1, तेनैव = तेनेव ; f. 63 r., line 2, नैवत्ताः = नेवत्ताः, and so on.

**ए** is occasionally written as **१/**, e.g. f. 2 r., line 5, वेदे = वेद and जायति = जायात, line 6, वर्धति = वर्धात ; f. 2 v., line 8, अपेतितस्य = अपोत्यतस्य.

But in the case of **ए** this method is not always adhered to ; occasionally **ए** is written in the ordinary way, e.g., f. 2 v., line 5, सर्वागर्थे and not सर्वागार्थ ; f. 2 v., line 7, पूजितार्थि and not पूजितार्थ ; f. 63 r., line 2, यदन्ये and not यदान्य, व्येयुः and not व्यायुः.

**ओ** is written as **१ओ**, e.g., f. 2 r., line 1, ओः = १ओः, line 2, वचनमीदुंबरायस्यः = वचनमीदुंबरायस्यः, line 8, सांघीगिकानां = सांघीगिकानां.

Occasionally **य** is written like **च**, and the sign of **उ** in conjunction is added, not at the bottom, but on the side of a letter ; e.g., f. 1 v., line 3, हत्वीयमन्वयो = हत्वीयमन्ववो ; but f. 2 r., line 1. पुदयो is written in the ordinary way ; f. 1 v., line 3, सुः = सः.

**त्** is written as a short horizontal stroke in conjunction with other letters ; e.g., f. 1 v., line 4, चत्वारि = चत्वारि, line 6, सत्त = सत्त ; f. 2 r., line 5, चनित्त्वत्तार्क्यं = चनित्त्वत्तार्क्यं ; f. 1 v., line 7, मूर्त्ति = मूर्त्ति.

**त्** is occasionally written as a short horizontal stroke, even when it is not a conjunct consonant ; e.g., f. 2 r., line 2, चतुर्दं = चतुर्दं, but in conjunction with **य** it is written in the ordinary way ; e.g., cf. चनित्त्व above, and प्रमुत्त, f. 1 v., line 6. There is dittography also, e.g., f. 2 r., line 3, दुगपदुत्पन्नाः.

The manuscript belongs to a period when calligraphy was still in a process of transition, consequently it preserves the old and new forms of letters side by side ; it cannot therefore be later than the fifteenth century. I think that among the manuscripts of the *Nirukta* in the Bodleian this is the oldest and best manuscript belonging to the shorter recension.

MS. *Max Müller Memorial, c. 9. M 4.*

Contents: The *Nirukta* (7-14 chapters; the *pariśiṣṭa* is treated as two chapters) in the longer recension. The text is punctuated with a short and vertical stroke, indicating *Samudhi* and the termination of a sentence, while the *daṇḍa* appears at the end of a section, or the commencement and end of a quotation. Accent is marked with red ink in Vedic quotations. The work is divided into chapters and sections, thus: Chapter VII begins with ॥ श्री ऋषिभ्यो नमः ॥ इति: छन्दः ॥ on f. 1 v., has 31 sections, and ends on f. 15 v. Chapter VIII has 22 sections, and ends on f. 23 v.; Chapter IX has 43 sections, and ends on f. 35 r. Chapter X has 47 sections, and ends on f. 49 r. Chapter XI has 50 sections, and ends on f. 61 v. Chapter XII has 46 sections, and ends on f. 75 r. Chapter XIII has 13 sections, and ends on f. 79 v. Chapter XIV has 37 sections, and ends on f. 96 r. All the 14 chapters are written consecutively, and at the end of each chapter a summary similar to that described on p. 1 is added.

Size: 11" x 5".

Material: paper.

Number of leaves: ii + 96 + ii blank.

Number of lines: 7.

Character: Devanāgarī.

Date: Not given.

Scribe: Not known.

The colophon on f. 96 r. runs as follows: ॥ इति निबन्धे परिशिष्टसमुद्देशो-  
धायः ॥ १४ ॥ श्री रामचयरामचयचयराम श्री ॥

It is a neat, well-written, fairly accurate, and-modern manuscript.

MS. *Chandra Shum Shere, d. 178. C 1.*

The text of the *Nirukta* is made up of two different manuscripts, which contain Chapters I-VI and VII-XII respectively, but both are incomplete, and both belong to the longer recension. The two parts are separated by a fragment of a third manuscript (ff. 38-43), which gives a part of Chapters XI and XII. The fragment has no value for the purpose of collation, and is therefore ignored.

## PART I.

Contents: The *Nirukta* (Chapters I-VI) in the longer recension. The text is divided into chapters and sections thus: Chapter I begins on f. 1 v., has 20 sections, and ends on f. 7 v.; Chapter II has 28 sections, and ends on f. 12 r.; Chapter III has 22 sections, and ends on f. 18 v.;

Chapter IV has 27 sections, and ends on f. 25 r.; Chapter V has 28 sections, and ends on f. 30 r.; Chapter VI has 35 sections only, the remaining sections are missing. The text is bounded on both sides by double red lines ff. 1-21; by double black lines ff. 11 r, 17 v, and 22-36; f. 12 is written in a different handwriting. The accent is marked in red ink in Vedic stanzas only. Double short vertical red strokes are used to indicate *sandhi* and the end of a sentence, which are replaced by similar black strokes from f. 7 v.-f. 12 r., which are again replaced by a similar single red stroke ff. 19-30. The *daṇḍa*, as usual, appears at the end of a section only, or at the commencement and the termination of a quotation. The chapters are written consecutively. Numerous notes are added on the margin, and sometimes between the lines of the text also, e.g. ff. 2, 3, 12, 18 v., 19. At the end of each chapter a short summary, as described on page 1, is subjoined:

Size 13" x 5".

Material: paper.

Number of leaves: 1 + 36 + i blank.

Number of lines: 10 ff. 1-25; 11 ff. 26-36.

Character: Devanāgarī.

Date: The last leaves of the manuscript are missing; neither the date nor the name of the scribe is known. From its appearance the manuscript looks old, f. 8 is numbered as f. 9, and f. 9 as f. 11, and the mistake continues up to the end; the reference to folios are therefore to the number added in pencil.

Injuries: It is injured in many places, e.g. ff. 7-12 on the top (left).

## PART II.

Contents: The *uttarārḍha* of the *Nirukta* (Chapters VII-XII) in the longer recension. The text is divided into chapters and sections thus: Chapter VII begins on f. 1 v. with the words ॥ श्री गणेशाय नमः ॥ ॐ ॥ has 31 sections, and ends on f. 11 r (= f. 54 r.); Chapter VIII has 22 sections, and ends on f. 15 v. (= f. 58 v.); Chapter IX has 43 sections, and ends on f. 23 v. (= f. 66 v.); Chapter X has 47 sections, and ends on f. 32 r. (= f. 75 r.); Chapter XI has 30 sections, and ends on f. 40 v. (= f. 83 v.); Chapter XII has 43 sections only, and ends on f. 48 v. (= f. 91 v.); the remaining portion of the manuscript is missing. All the chapters are written consecutively, and at the end of each chapter a summary similar to that of Part I is added. The text is bounded on both sides by two sets of double black lines, ff. 1-34 (ff. 44-77) and ff. 41-48 (ff. 84-91); and by similar red lines ff. 35-40 (ff. 78-83). The accent is marked in red ink in Vedic stanzas

only, and a short vertical red stroke is occasionally used for punctuation ; the use of the *danda* is similar to that of Part I. F. 9 (= f. 52) is written in a different handwriting.

Size :  $11\frac{9}{16}'' \times 4\frac{1}{2}''$ .

Material : paper.

Number of leaves : 48 + i blank.

Number of lines : 9-10.

Character : Devanāgarī.

Date : The last part of the manuscript is missing ; consequently the date and the name of the scribe are not known.

Injuries : ff. 18 (= 61), 34-40 (= 77-83) are slightly injured in the top margin ; f. 22 (= 65) is practically defaced by black and yellow ink, and f. 28 (= 71) by water.

MS. *Chandra Shum Shere*, d. 181. C 2.

The text is made up of two different manuscripts.

### PART I.

Contents : The *pūrvārḍha* of the *Nirukta* in the longer recension. The manuscript is fragmentary and incomplete, containing Chapters I, IV, V, and a part of the first section of the VI. The text is divided into chapters and sections. Chapter I has 20 sections, and ends on f. 13 v. Chapter IV has 27 sections, and ends on f. 26 r. Chapter V has 28 sections, and ends on f. 40 r. The accent is marked in red ink in Vedic stanzas only, while a short vertical red stroke is used for punctuation. The words (*sic*) इति नीरति पुर्ववद्वे प्रथमोऽध्यायः ॥ are wrongly added at the bottom of f. 1 v. in a different handwriting. F. 1 r. has a figure of Gaṇeṣa drawn rather crudely in red with two female attendants.

Size :  $13\frac{1}{2}'' \times 5\frac{1}{2}''$ .

Material : paper.

Number of leaves : i + 40.

Number of lines : 7-8.

Character : Devanāgarī.

Date and scribe : Not known.

Injuries : ff. 13-14 are slightly injured by worms. It looks modern. The numbering in the original is wrong ; the reference is to the number added in pencil. It is full of mistakes.

Peculiarity of spelling : f. 2, l. 1 ब्रज्या is written as ब्रज्य, f. 2, l. 1 नी is written as नै.

## PART II.

Contents: The *uttarārḍha* of the *Nirukta* (Chapters VII–XIII) in the longer recension. The text is divided into chapters and sections thus: Chapter VII has 31 sections, and ends on f. 6 v. (= 46 v.); the colophon adds: श्री रामो जयतिरां ॥ ह ॥ Chapter VIII has 22 sections, and ends on f. 10 r. (= 50 r.); Chapter IX has 43 sections, and ends on f. 15 r. (= 55 r.); Chapter X has 47 sections, and ends on f. 20 v. (= 60 v.); Chapter XI has 50 sections, and ends on f. 26 v. (= 66 v.); Chapter XII has 46 sections, and ends on f. 32 r. (= 72 r.); Chapter XIII begins on f. 32 v. (= 72 v.), has 13 sections, and ends on f. 34 v. (= 74 v.); the colophon runs (*sic*) ॥ इति निरुक्ते उत्तरार्द्धके सप्तमोऽध्यायः ॥ ह ॥ शुभं भवतु ॥ ह ॥ श्री महागणपतये नमः ॥ the last chapter, which is also named XIII, has 37 sections, which are not numbered anew, but continuously from the previous section, and ends on f. 42 r. (= 82 r.). Chapters VIII–XII are written consecutively, and a summary, similar to the one described on p. 1, is added at the end of each chapter, but the summary on f. 42 r. (= 82 r.) also includes that of the first 13 sections, although the summary of these sections is already subjoined on f. 34 v. (= 74 v.).

The colophon on f. 42 r. (= 82 r) runs thus: ॥ इति निरुक्ते चतुर्दशोऽध्यायः ॥ The text is bounded on both sides by double black lines, ff. 1–23 (= 41–63) and ff. 38–42 (= 78–82) by similar red lines, ff. 24–36 (= 64–76), f. 37 (= 77) is coloured yellow. A short vertical red stroke is employed for punctuation, the dropping of *visarga* is indicated by adding them on the top of the letter just before the red stroke, e.g. f. 1 v. (= 41 v.), l. 3: प्रत्यक्षतां आध्यात्मि°; *op. cit.* l. 4: पुषिवा रंङ्गम्°; *op. cit.* l. 8: पुष्ययोगा अहमिति, and so on.

Occasionally the short red stroke is written |\$, but the sign \$ is not meant to point out the elision of short *a*, e.g. *op. cit.* l. 5: प्रवोर्धमिद्दे. Sometimes \$ is replaced by x. The *daṇḍa* appears at the end of a section, or at the beginning and end of a quotation. The accent is marked in red ink on Vedic stanzas.

Size: 13½" x 5½".

Material: paper.

Number of leaves: 42 + i blank.

Number of lines: 12–17.

Character: Devanāgarī.

Date and scribe: Not known.

Injuries: f. 1 (= 41), ff. 21–22 (= 61–22), f. 23 (= 63) are slightly injured.

It is a neat, but closely written manuscript.

MS. *Chandru Shum Shere, d. 182. C 3.*

The text of the *Nirukta* is made up of two manuscripts.

### PART I.

Contents: The *pūrvārdhu* of the *Nirukta* in the longer recension. The work is divided into chapters and sections thus: Chapter I begins on f. 1 v. with the words: (*sic*) श्री गणेश । श्री रामाय नमः, has 20 sections, and ends on f. 7 r. Chapter II has 28 sections, and ends on f. 12 r. (ff. 8-9, containing sections 3-11 of the second chapter, are missing in the original). Chapter III has 22 sections, and ends on f. 18 r. (ff. 19 and 21-23, containing sections 11-12 and 14-19, are missing in the original). Chapter IV has 27 sections, and ends on f. 23 v. Chapter V has 28 sections, and ends on f. 29 v. Chapter VI has 36 sections, and ends on f. 38 r. The chapters are written consecutively, the summary is added as usual, punctuation and accents in Vedic stanzas are marked in red ink. The text is bounded on both sides by double black lines, f. 1 r. has a few laudatory verses written on it and the words: (*sic*) चक्ष परिशीष्टं । इह सुचिषदिति । चक्ष्.

A part of line 9 on f. 5 r., and of line 4 on f. 7 r., of line 5 on f. 7 v., is obliterated with black pigment. Two lines are added to the top of f. 13 v., f. 19 v. is partially defaced by light red ink, and half a line on f. 20 r. is similarly obliterated with red pigment. Colophon on f. 38 r. runs thus: । इति निरुक्ते पूर्ववद्धे षष्ठो ध्यायः ॥ श्री रामचन्द्राय नमः ॥ श्री विद्येश्वराय नमः ॥ शुभमस्तु ॥ श्री चक्रतुंडाय नमः ॥ A female figure is drawn on f. 38 v., and a list of several articles is added. The prominent difference of ink, characters, carelessness, occasionally disproportionate red vertical strokes, frequent use of red ink for marginal notes, smudging of the black ink, give a very untidy appearance to the manuscript.

Size:  $12\frac{1}{2}'' \times 5\frac{3}{8}''$ .

Material: Paper.

Number of leaves: i + 38 + i blank.

Number of lines: 10-11.

Character: Devanāgarī.

Date and scribe: Not known.

The name of the owner is given on f. 1 r. as Godābole Lakṣmaṇa Bhaṭṭa.

Peculiarity of spelling: It occasionally writes र as ढ, e.g. f. 1 v., line 1, श्री रामाय = श्री ढामाय. Like M 1, it frequently doubles t in conjunction with other letters, e.g. f. 1 v., line 2, समाहृत = समाहृत; line 3, हत्वीप-मन्वयः = हत्वीपमन्वयः; line 4, चत्वारि = चत्वारि; line 8, निवृत्तं = निवृत्तं.

## PART II.

Contents: The *uttarārdha* of the *Nirukta* (Chapters X-XIII) in the longer recension. The text is divided into chapters and sections thus: Chapter X begins on f. 1 r. (= 40 r.), has 47 sections, and ends on f. 16 v. (= 55 v.). Chapter XI has 50 sections, and ends on f. 31 v. (= 70 v.). These two chapters are written consecutively. Chapter XII begins with **॥ श्री नक्षत्राय नमः ॥** has 46 sections, and ends on f. 13 v. (= 83 v.). This seems to be a different manuscript from the previous one containing Chapters X-XI; the pagination begins anew, the handwriting is different, and unlike the former the text is bounded on both sides by double red lines. The *pariśiṣṭa* is separated from Chapter XII, and is treated as one chapter. The numbering of leaves starts anew from the first. It begins with **॥ श्री ॥**, on f. 1 r. (= 84 r.), has 50 sections, and ends on 14 v. (= 97 v.). The last word of the 13th section is repeated, but the summary is added at the end of the 50th section. The summary, as usual, is added at the end of every chapter. The accent is marked in red ink in Vedic quotations, while a short vertical red stroke is used for punctuation. A line in different handwriting is added at the bottom of f. 1 v. (= 40 v.). A line and a half in red ink is added on the right-hand margin of f. 22 r. (= 61 r.); part of the 50th section of the eleventh chapter is finished off on the top and right-hand margin on f. 31 v. (= 70 v.). A line is added on the top of f. 11 v. (= 81 v.). Section 43 of Chapter XIII is left out in the text, but added on the top and the margin on the right on f. 13 r. (= 96 r.).

Size: 9" x 4".

Material: Paper.

Number of leaves: 31 + 13 + 12 (= 58) + i blank.

Number of lines: 7 to 9.

Character: Devanāgarī.

Date and scribe: Not known; the colophon runs thus: **॥ श्री निरुक्त उत्तरार्धे सप्तमोऽध्यायः ॥**

Injuries: It is slightly injured by worms in several places, e.g. ff. 7-4 (= 47-54) and ff. 1-3 (= 84-86).

It has a modern look.

MS. *Chandra Shum Shere, d. 179. C 4.*

The text is made up of two manuscripts, containing the *pūrvārdha* and the *uttarārdha*, with the *pariśiṣṭa* respectively, each being copied by a different scribe, at a different place and period. They will therefore be separately described.

MS. 1. A. D. 1629 Copied at Benares.

Contents: The *pūrvārdu* of the *Nirukta* in the shorter recension; the text is divided into chapters, *pādas*, and sections, thus: Chapter I has 6 *pādas*; the 1st *pāda* contains 5 sections, and ends on f. 2 v.; it is not stated where the 2nd *pāda* comes to an end, probably it should be ended after the 4th section, as the number of the following section begins anew; the 3rd *pāda* has six sections, and ends on f. 6 v.; the 4th *pāda* has 4 sections, and ends on f. 8 r.; the 5th *pāda* has 2 sections, and ends on f. 9 v.; the 6th *pāda* has 6 sections, and ends on f. 11 v.; 27 being the total number of sections given in the colophon, which runs thus: (sic) ॥ ६ ॥ २९ ॥ इति मेदिनि प्रथमोऽध्यायस्य षष्ठमः पादः ॥ प्रथमोऽध्यायः समाप्तः ॥

Chapter II has 7 *pādas*: the 1st *pāda* contains 7 sections, and ends on f. 13 v.; 2nd *pāda* contains 5 sections, and ends on f. 16 r.; 3rd *pāda* contains 3 sections, and ends on f. 17 r.; 4th *pāda* contains 7 sections, and ends on f. 18 v.; 5th *pāda* contains 3 sections, and ends on f. 19 v.; 6th *pāda* contains 5 sections, and ends on f. 21 r.; 7th *pāda* contains 6 sections, and ends on f. 23 r.; the total number of sections being 36. Chapter III has 4 *pādas*: 1st *pāda* contains 7 sections, and ends on f. 25 v.; 2nd *pāda* contains 6 sections, and ends on f. 28 v.; 3rd *pāda* contains 6 sections, f. 30 containing sections 5–6 is missing; 4th *pāda* contains 6 sections, and ends on f. 33 v.; the total number of the sections being 25. Chapter IV has 4 *pādas*: 1st *pāda* has 8 sections, and ends on f. 35 v.; 2nd *pāda* has 8 sections, f. 38 containing a part of the 8th section of the 2nd *pāda*, and the 1–2 sections of the 3rd *pāda* is missing; 3rd *pāda* has 6 sections, and ends on f. 40 v.; 4th *pāda* has 7 sections, and ends on f. 43 v. Chapter V has 4 *pādas*: 1st *pāda* contains 6 sections, and ends on f. 46 r.; 2nd *pāda* contains 8 sections; f. 48 containing sections 6–8 is missing; 3rd *pāda* contains 7 sections, and ends on f. 51 r.; 4th *pāda* contains 10 sections, and ends on f. 54 r.; the total number of sections being 31. Chapter VI has 6 *pādas*: 1st *pāda* contains 5 sections, ending on f. 56 r.; 2nd *pāda* contains 6 sections, and ends on f. 58 r.; 3rd *pāda* contains 7 sections, and ends on f. 61 r.; 4th *pāda* has 8 sections, and ends on f. 64 r.; 5th *pāda* has 5 sections, and ends on f. 66 r.; 6th *pāda* has 8 sections, and ends on f. 68 v.; f. 1 is missing. The text is bounded on both sides by double black lines. Punctuation is similar to that of C 3. Occasionally marginal notes are added in red ink.

Size:  $8\frac{3}{16}$ "  $\times$   $3\frac{3}{4}$ ".

Material: paper.

Number of leaves: i + 64.

Number of lines: 10.

Character: Devanāgarī.

Date: on f. 68 v. (= 64 v.): (*sic*) इति संवत् १६८३ वर्षे वैशाखवद्य ४ बुधे (i.e. completed on Wednesday in the former half of the month Vaiśākha A.D. 1627).

Scribe: on f. 68 v. (= 64 v.): (*sic*) च हाउसुत च शिवासुत च उरसुत च फफीपुच ग्रामेन खखीतं पठनाय ॥

Place: on f. 68 v. (= 64 v.): (*sic*) ॥ अविमुक्तवाराखशीमखी खखीतं वृद्धनगरवाखखं ॥ गंगायै नमः ॥

Injuries: ff. 1, 30, 38, 48 are missing; f. 22 is injured, and slightly defaced, and f. 33 is defaced by marginal notes.

Peculiarity of spelling: ए is occasionally written as 1/, e.g. f. 2 r. line 2: इतरेतरोपदेशः = इतरितरोपादेशः f. 2 r., line 8: वर्धते = वर्द्धात f. 2 v., line 4: प्र परे = प्र पार ओ is occasionally written as 1/1 e.g. f. 2 v., line 2: नामाख्यातयोः = नामाख्यातायाः but cf. line 3, f. 2 v., line 8: सर्वतो = सर्वाता र is occasionally written in conjunction thus: f. 3 r., line 2: प्रतिवेधार्यो = प्रतिवेधार्ययो, line 4: उपमाद्ययः

Manuscript containing the *uttarārṇhu*. A.D. 1691.

*Copied at Dacca.*

Contents The second part (Chapters VII–XII) of the *Nirukta* in the shorter recension; the text is divided into chapter, *pāḍa*, and section. In this division, and the number of *pāḍas* in a chapter, and that of sections in a *pāḍa*, it agrees with M 3. The 7 *pāḍas* of Chapter VII end on ff. 3 r. (= 67 r.), 4 v. (= 68 v.), 7 v. (= 71 v.), 9 r. (= 73 r.), 10 v. (= 74 v.), 13 r. (= 77 r.), 16 v. (= 80 v.) respectively; the 3 *pāḍas* of Chapter VIII end on ff. 18 r. (= 82 r.), 21 v. (= 85 v.) 24 r. (= 88 r.) respectively; the 4 *pāḍas* of Chapter IX end on ff. 27 v. (= 91 v.); 30 r. (= 94 r.), 33 v. (= 97 v.), 35 v. (= 99 v.) respectively; the 4 *pāḍas* of Chapter X end on ff. 39 v. (= 103 v.), 42 v. (106 v.), 46 r. (110 r.), 48 v. (= 112 v.) respectively; the 4 *pāḍas* of Chapter XI end on ff. 51 v. (= 115 v.), 54 r. (= 118 r.), 58 v. (= 122 v.), 62 v. (126 v.) respectively; the 4 *pāḍas* of Chapter XII end on ff. 65 v. (= 129 v.), 68 r. (= 132 r.), 71 v. (= 135 v.), 75 v. (= 139 v.) respectively. f. 56 r. (= 120 r.) is left blank. The text is bounded on both sides by treble black lines. The accent in Vedic quotations is marked in red ink. The short vertical stroke is replaced by a similar black stroke for punctuation. The use of the *daṇḍa* is similar to M 3.

The *pariśiṣṭa* is separated from Chapter XII, and is contained in ff. 76–94 (= 140–158). The division of the text into *pāḍas* and *Khaṇḍas*

is identical with M 3. The 4 *pādas* of Chapter XIII end on ff. 80 v. (= 144 v.), 89 r. (= 153 r.), 91 v. (= 155 v.), 94 r. (= 158 r.) respectively.

Pagination is continued from the end of Chapter XII. The date given on f. 94 r. (= 158 r.): (*sic*) संवत् १७४५ वर्षे ज्येष्ठमासे शुक्लपक्षे १५ गुरुवासरौ ॥ cannot be genuine, for it is clear from the numbering of folios that it must have been written after Chapter XII, which was finished in संवत् १७४७; hence, it could not be earlier than १७४७. The name of the scribe is Harirāma, a resident of Muphalipura. The colophon runs thus: (*sic*) अखेह धोलकामधे सुफलीपुरवासत्वं वृद्धनगरजातीय पंचोत्तीदुसासुद्धय सु० हरीहर सु० हरीरामेन स्वयं लिखितं.

Size: 9" x 4".

Material: Paper.

Number of leaves: 94 + i blank.

Number of lines: 8.

Character: Devanāgarī.

Date: on f. 75 v. (= 139 v.): स्वस्ति श्री संवत् १७४७ (= A. D. 1691)

ना वरषे भादुवा वदि ५ बुधे.

Scribe: on f. 75 v. (= 139 v.): दीवत् खोमेसरः he seems to have taken great pains in copying the manuscript, for he remarks:

(*sic*) मपपृष्ठिकटिशीवावधसुष्टिरधोमुखं ॥

कष्टेन लिखितं गन्धं यत्नेन परिपालयेत् ॥

Place: on f. 75 v. (= 139 v.) (*sic*) ॥ श्री डाकामधे अक्षितंमिदं ॥

Injuries: ff. 1-11 (= 65-75) are slightly defaced.

Peculiarity of spelling: it occasionally writes ऐ as in Part I, e. g.

f. 1 v. (= 65 v.), line 1 दीवत् = दिवत्

" " " प्राधान्य० = प्राधन्य०

" " 3 आर्चपत्तम् = आर्चपत्तम्

Some of the figures for numbers are occasionally slightly different:

४ = ५, ५ = २, ७ = ३ f. 73 r. (= 137 r.), श्री is written as श्री; f. 73 r. (= 137 r.), line 8: श्रीमासः = ईमासः.

MS. Chandra Shum Shere, d. 180. C 5.

The text is made up of two manuscripts which are described separately.

MS. containing the *pūrvārḍha*, A. D. 1758.

Contents: Chapters I-VI of the *Nirukta* in the shorter recension. The text is divided into *pādas* and sections. It agrees with C<sup>4</sup> in having

six *pādas* in Chapter I. It is carelessly written, and full of mistakes. The text is bounded by double red lines up to f. 24, and by similar black lines, ff. 25-67. Ff. 55 v., 56 are defaced by disproportionate marginal notes. F. 57 is wrongly numbered 56 in the original. The first four lines on the top of f. 58 r. are to be crossed. Two geometrical figures are drawn on f. 1 r.

Size:  $8\frac{1}{2}'' \times 4\frac{1}{2}''$ .

Material: Paper.

Number of leaves: i + 67.

Number of lines: 7-14.

Character: Devanāgarī.

Date: on f. 67 v. (*sic*) संवत् १८१४ जुर्जरे मीती वै २४ वदि ८ शुक्ले  
(= A. D. 1758).

Scribe: The name of the owner is added in a different handwriting on f. 67 v.: आ पोषि भामंभारामसुत् नाथुराम जि हे मुमं भवति (i.e. this book belongs to Nāthurāma, son of Bhāmaṅgabārāma).

*MS. containing the uttārardha with the parīkṣā, dated A. D. 1479.*

Contents: Chapters VII-XIII of the *Nirukta* in the shorter recension, written consecutively. The text is divided into *pādas* and *Khaṇḍas*, agreeing with C 4 in the number of *pādas* and *Khaṇḍas*, distributed in each chapter and *pāda* respectively. The seven *pādas* end on ff. 2 v. (= 69 v.), 3 v. (= 70 v.), 5 v. (= 72 v.), 7 r. (= 74 r.), 8 r. (= 75 r.), 9 v. (= 76 v.), 12 r. (= 79 r.); the three *pādas* of Chapter VIII on ff. 13 r. (= 80 r.), 16 r. (= 83 r.), 17 v. (= 84 v.); the four *pādas* of Chapter IX on ff. 20 r. (= 87 r.), 22 r. (= 89 r.), 24 v. (= 91 v.), 26 r. (= 93 r.); the four *pādas* of Chapter X on ff. 29 v. (= 96 v.), 31 v. (= 98 v.), 34 v. (= 101 v.), 36 v. (= 103 v.); the four *pādas* of Chapter XI on ff. 39 r. (= 106 r.), 41 r. (= 108 r.), 43 v. (= 110 v.), 46 v. (= 113 v.); the four *pādas* of Chapter XII on ff. 49 r. (= 116 r.), 51 r. (= 118 r.), 54 r. (= 121 r.), 56 v. (= 123 v.); the four *pādas* of Chapter XIII on ff. 60 r. (= 127 r.), 67 r. (= 134 r.), 69 v. (= 136 v.), 71 v. (= 138 v.). The text is bounded on both sides by double black lines. The accent in Vedic stanzas is marked in red ink. Punctuation is similar to M 3. It is a very good manuscript, neat and accurate.

Size:  $8\frac{1}{2}'' \times 3\frac{1}{2}''$ .

Material: Paper.

Number of leaves: 72 + i blank.

Number of lines: 9.

Character: Devanāgarī.

Date: on f. 71 v. (= 138 v.): ॥ स्वस्ति संवत् १५३५ (= A. D. 1479) वर्षे मातुषा मुदि ११ ऽवैह.

Scribe: on f. 71 v. (= 138 v.): पीतांबरेश निवृत्तं संपूर्णं लिखितमस्ति ॥ मुमं ॥  
The Colophon runs thus: (sic) श्री अक्षिप्राकारे महाराजाधिराय श्री भास्विक-  
चराज्ये आभ्यन्तरनागराज्ञातीय संघाट्टस्वरूपति महायाज्ञक श्री श्री शंकरसुत याज्ञक श्री  
प्रधानदाससुत: या० बह्म आमध्ययनार्थं पीतांबरेश &c. The name of the owner  
is given on f. 72 r. (= 139 r.): याज्ञिक श्री प्रधानदाससुतश्च याज्ञिक श्री बह्म  
आग्नि पोचि ॥ Rites and sacrifices performed by the owner at various places  
of pilgrimages like Kurukṣetra, Benares, &c., are enumerated on f. 72 r.  
(= 139 r.).

Peculiarity of spelling: स is always written as ण, ए is written as ळ/  
g. वर्षे = वर्षे on f. 71 v., line 6.

f. 54 r. (= 121 r.), line 3: देवगणाः = इवगणाः

" " " 4: तिषां = ततषां and so on.

ऐ is written as ळ/ए, e. g.

f. 58 v. (= 120 v.), line 9: मवर्त्तिग्राम = मवर्त्तिग्राम

" " " 2: पतिषां = पतिषां and so on.

ओ is written as ळ/ओ, e. g.

f. 53 v. (= 120 v.), line 1: पविष्वंतो = पविष्वंतो

" " " 2: पुराणो = पुराणो

" " " 6: मृषोत्तमा = मृषोत्तमा.

ओ is written as ळ/ओ, e. g.

f. 5 r. (= 72 r.), line 6: वेत्तौपमिकम् = तवत्तौपमिकम्

त् in conjunction with च is written as a short vertical stroke, and with  
स् or व् as a horizontal stroke, e. g.

प्रेत्य = प्रेत्य; इत्यपि = इत्यपि

उत्साह = उत्साह; त्व = त्व and so on.

च is written variously as च् or च् or च्.

Injuries: ff. 9 (= 76), 10 (= 77), 19 (= 86), 29 (= 96) are slightly  
injured.

MS. Chandra Shum Shere, e. 61. C 6.

Contents: The *Nirukta* of Yāska in the longer recension. It consists  
of three manuscripts; the first contains Chapters I-V in 86 leaves (86 v.  
gives a part of the first section of Chapter VI); the second, Chapter VI in

27 leaves (numbered in the original as 47-73 = 87-113); the third, Chapters VII-XIV, in 78 leaves (= 114-191). The division of the text into Chapters (*adhyāya*) and sections (*Khaṇḍas*), the punctuation, and the method of marking the accent in Vedic stanzas are identical with M 4. The text is bounded by double red lines only occasionally. F. 3 is replaced by a leaf in a later handwriting. Ff. 87-92 are written on blue paper. A summary similar to M 4 is added at the end of each chapter.

Size:  $8\frac{1}{2}" \times 4"$  (ff. 1-86) and  $7\frac{3}{4}" \times 3\frac{1}{4}"$  (ff. 87-113),  $7\frac{1}{2}" \times 3\frac{1}{4}"$  (ff. 114-191).

Material: Paper.

Character: Devanāgarī.

Number of leaves: i + 191 + i blank.

Number of lines: 7 (ff. 1-113), 7-10 (ff. 114-191).

Date and Scribe: Not known.

The name of the owner is added on f. 114 r.: **॥ इदं पुस्तकं बटवृक्षवीरेन्द्र-  
मट्टसेदं पुस्तकं योगीश्वर्यै नमः ॥**

MS. *Chandra Shum Shere, d. 183. C 7.*

Contents: The *uttarārḍha* of the *Nirukta*, Chapters VII-XI, and sections 1-27 of Chapter XII in the shorter recension. The text is bounded by treble black lines on both sides, and is divided into *pādas* and *Khaṇḍas*. The numbering of sections does not begin anew in each *pāda*, but is consecutive for the whole chapter, and agrees with the manuscripts of the longer recension. It looks old; the ink is totally effaced in several parts, which makes it difficult to read; but it is not really old, for it does not display any characteristics of old writing. It is full of mistakes. Three lines are added at the bottom on f. 13 v., 52 v. Marginal notes are occasionally written.

Size:  $9\frac{1}{2}" \times 3\frac{1}{2}"$ .

Material: Paper.

Number of leaves: i + 58 + i blank.

Number of lines per folio: 7.

Character: Devanāgarī.

Date and Scribe: Not known, for the last leaves are missing.

Peculiarity of spelling: **ऋ** is occasionally written as a short horizontal stroke in conjunction. F. 1 v., line 1; **ऋतीनां** = **ऋतीनां**, f. 1 v., line 2: **ऋतिं** = **ऋतिं**. **ऋ** is doubled in conjunction with **ऋ**, e.g. **ऋर्म** = **ऋर्म**. F. 58 v. is torn in two.

MS. *Wilson 488. W 1.*

*Yāska's Nirukta, A.D. 1768.*

This is described in detail by Keith in the *Catalogue of Sanskrit Manuscripts*, vol. ii, p. 107. His description may be supplemented by the following: the Colophon on f. 79 v. runs thus: (sic) ॥ श्री ॥

मंगलं लेखकानां च पाठकानां च मंगलं ।

मंगलं सर्वजंतूनां मंगलं सर्वमंगलं ॥

यादृशं पुस्तकं ब्रूयात्तादृशं लिखितं मया

यदि शुद्धमशुद्धं वा मनोहीनं न दीयतां ॥२॥

Two more verses are added in a different hand, one being a slight modification of a verse from the *Puñcatantra*. The *pūrvārdha* and the *uttarārdha* are written in different hands.

Peculiarity of spelling: ख् and त् are occasionally doubled in conjunction with र्, e. g.

f. 1 v., line 7: \*तयोर्लक्ष्यं = तयोर्लक्ष्यं

f. 2 r., „ 2: मूर्ते = मूर्ते

Number of lines per folio: 7 (ff. 1-21), 9 (ff. 22-79), 7 (ff. 80-162), 8 (ff. 163-183).

Injuries: Ff. 53-63 are slightly injured by worms on the left marginal top.

MS. *Wilson 491. W 2.*

This manuscript is described in detail by Keith in the *Catalogue of Sanskrit Manuscripts in the Bodleian Library*, vol. ii, p. 106. His description may be supplemented as follows:

Peculiarity of spelling: It writes क्षा as क्ष

ए is occasionally written as १/, e. g. वर्धति = वर्धत

ऐ „ „ „ १/ए, „ तपितं = तपितं

ओ „ „ „ १/१, „ मंषो = मांषा

औ „ „ „ १/औ, „ संयोजित = सांयोजित

Number of lines per folio: 8 (ff. 1-61), 9 (ff. 62-78), 8 (ff. 79-91), 9 (ff. 92-101), it varies from 10-11 (ff. 102-180).

F. 104 is upside down. The size of leaves (ff. 79-86) is: 8½" x 3½". Ff. 79-180 are written in a handwriting different from that of the previous folios.

MS. Wilson 474. W 8.

This is described in detail by Keith in the *Catalogue of Sanskrit Manuscripts in the Bodleian Library*, vol. ii, p. 107. His description may be supplemented by the following:

Peculiarity of spelling: ए is occasionally written as 1/, e.g. f. 2 r. line 2: ईशे = ईश; ऋते = ऋत; पवते = पवात; f. 2 r., line 3; इंद्रेश = इंद्रेश; देविषाया = देविषाया.

ऐ is written as 1/ए, e.g. इंद्रैषेति = इंद्रायेति.

ओ " " " 1/1, " इंद्रो = इंद्रा; तुत्सावा = तुत्सावा.

But its chief peculiarity is that it frequently doubles consonants in conjunction, e.g. f. 2 r., line 2: पुषिष्ठा, ष् is doubled, इन्द्रम्, न् is doubled; तुत्सावा, त् is doubled; line 4: किञ्चन, न् is doubled; line 5: वीर्याणि, य् is doubled; पृथोचम्, प् is doubled; line 6: पृथक्च\* for प्रथक्च\*; line 7: सङ्ग, ङ् is doubled; f. 2 v., line 2: चिद्व्यद्विशंसत for चिद्व्यद्विशंसत, f. 3 r., line 1: चक्षपम्, च् is doubled; line 6: बह्वसम्, ह् is doubled, चाक्षिषु, च् is doubled; f. 4 r., line 1: तमावाहदम्पुष्करिणीवावरमेति for मोक्षदेवमुष्करिणीव वेरमेति, and so on.

MS. Mill 144. Mi.

Copied at Ahmedabad, A.D. 1730.

This is described in detail by Keith in the *Catalogue of Sanskrit Manuscripts in the Bodleian Library*, vol. ii, p. 106. It occasionally doubles त् in conjunction with other consonants, e.g. f. 2 r., line 8: प्रतिविध-त्तवीश्वरपुत्रश्च &c.

The numbering of sections does not begin anew in each *pāda*, but is continuous, and agrees with the longer recension as to the total number of sections in Chapters IX–XII. It belongs to the shorter recension.

MS. Sanskrit, e. 17. S.

A.D. 1781.

This is described in detail by Keith in the *Catalogue of Sanskrit Manuscripts in the Bodleian Library*, vol. ii, p. 105. The text is punctuated as usual, and divided into chapters and sections. A summary similar to the one described on p. 1 is added at the end of each chapter. It belongs to the longer recension. The text is bounded on both sides by two sets of double red lines. It is a neat and accurate manuscript.

## The Relationship of the MSS.: two recensions.

The manuscripts fall into two groups, and for the sake of convenience and brevity, may be called A and B—A representing the longer and B the shorter recension. None of the manuscripts grouped in these two families is earlier than A.D. 1479. Although they have been copied from earlier manuscripts—often with great labour and trouble as some of the scribes remark—neither of them transmits the text of the *Nirukta* in an uninterpolated state. Both recensions add the *pariśiṣṭa*—which can be proved to be an interpolation by independent testimony—as an integral part of the text, and cannot, therefore, be the faithful representatives of the archetype. Moreover, both have besides the *pariśiṣṭa*, an entire section or the equivalent of a section added on to them. These additions are meaningless. The commentary on the Vedic stanzas quoted therein is very poor, and written in a style quite different from that of Yāska. For instance, there can hardly be any doubt as to the interpolated character of ix. 2, which is given as a constituent part of the text by the manuscripts of both recensions. Further, the commentary on the Vedic stanza in xi. 7 is meaningless and written in a different style. The Vedic stanza, being quite easy, requires no explanation. Yāska generally does not comment on easy Vedic stanzas, simply remarking: *iti sã nigada-vyākhyātā*<sup>1</sup>, i.e. 'this stanza is explained by the mere reading'. In all such cases, this note of Yāska comes after easy Vedic stanzas only. It would thus be intelligible, if it had followed immediately the Vedic stanzas in xi. 7. But as the text now stands, it is placed just after a very difficult Vedic stanza in xi. 8. This is contrary to Yāska's method. It is clear that the words: *iti sã nigada-vyākhyātā* were originally placed immediately after the Vedic stanzas in xi. 7. The intervening passage is an interpolation, and rather a clumsy one, for it can be easily detected. This is further proved by the fact that Durga, who repeats every word of Yāska in his commentary, ignores them. How these additions gradually find their way into the text is illustrated by the following example. There is an easy quotation in xii. 2, and Yāska, as usual, simply adds: *iti sã nigada-vyākhyātā*. Some interpolators have endeavoured to add after these words a short comment. Thus some manuscripts here subjoin the following remark: वसन्तिषु स चरन्ती वसन्ती रातन्ती वसन्ती . . . . सुरातन्ती: ॥

Further, each recension contains passages, which, being superfluous, are omitted by the other, or are amplified versions of those in the other. For example, B adds, between vii. 19 and 20, one entire section, which is omitted by A. It is clearly an interpolation as the commentary on the Vedic stanzas is identical with that of xiv. 33 with slight alterations.

<sup>1</sup> Cf. N. x. 18, 24; xi. 8, 45; xii. 31.

Again, in B the commentary on the Vedic stanza quoted in v. 27, reads as follows: सुदेवस्त्वं कञ्जाबद्धानो यस्त तव देव सप्त सिंधवः प्राञ्जावानुचरन्ति काकुद्ं सुर्वं सुविरामिवेत्सपि निगमो भवति ॥ २७ ॥

A's version of this is greatly amplified :

सुदेवस्त्वं कञ्जाबद्देवः कमनीयदेवो वा भवसि यद्य यस्त ते सप्त सिंधवः सिन्धु स्रवसावस्त ते सप्त स्रोतांसि तानि ते काकुद्मनुचरन्ति । सुर्विः कञ्जायोर्विः स्रोतः सुविरामनु यथा । नीरिटं तीटीकिरन्तरिचमेवमाह पूर्वं यथेतदन्तरिमरितैर्व्यासीरन्त-  
क्षिन्मांसि वा । तदेतन्मामृचुदाहरन्त्यपि निगमो भवति ॥ २७ ॥

Further, A contains a long passage in 6.5: रक्ष्ण्णवीन्यप्रच्छ . . . व्याख्याताः omitted by B.

d. 'Omissio ex homoeoteleuto' in Sanskrit Manuscripts.

It is clear, therefore, that both the recensions cannot faithfully represent the archetype. Hence the question arises which of them adheres more closely to the original? Roth adopted the text as given by the longer recension in his edition, without, however, assigning adequate reasons for his preference. The same text is also adopted by most of the editors of the *Nirukta*. This text, as has been shown above, does not represent the original. It is true that often the longer recension preserves the better text, for sometimes passages are omitted by accident. The eye of the scribe wanders from a particular word to the same or to a similar word, occurring further on in the text, with the result that the intervening words are omitted. This phenomenon known as *omissio ex homoeoteleuto* is universal and of very frequent occurrence. The following example illustrates this kind of omission. In copying the lines: 'The book, which is rather scarce, was till very lately of absolute necessity for the Student of the Christian hymnology, above all for the Student of Adam of St. Victor's hymns',<sup>1</sup> the eye of the copyist wandered from the student of the first to the same word in the second line and the words 'of the Christian . . . for the' were left out. The same thing happened to the scribe of MS. C 8. In copying the sentence: खेदिबानकवत तत्सुरावां सुरत्नम् । खोरसुरान-  
कवत तत्सुरावामसुरत्नमिति विधायति his eye wandered from the word कवत in the first line to the same word in the second line, with the result that the words तत्सुरावां सुरत्नम् । खोरसुरान् were left out.

Again, in copying N. vi. 22: खूरं राधः प्रताचं कुपङ्गुल दिविष्ठिषु । RV. VIII. 4. 19. खूरः समाश्रितमाचो महान्भवति । the eye of the scribe wandered from the खूरं of the first line to the similar word खूरः in the second line.

<sup>1</sup> Clark, *Descent of Manuscripts*, p. 1.

consequently the intervening words राधः शताक्षं . . . . दिविष्टिषु were omitted in MS. C 3.

Further in N. ii. 26: देवोऽनयत्सविता सुपाणिः कक्षाक्षपाणिः । पाणिः पक्षाक्षतेः पूषाकर्मणः प्रमुह्य पाणी देवान्पूषयन्ति । तस्मै वयं प्रसवे याम उर्वीः । देवोऽनयत्सविता सुपाणिः is the first *pāda* of the second hemistich of the stanza of RV. III. 33. 6. Unconsciously the scribe remembered the second *pāda* तस्मै वयं प्रसवे याम उर्वीः and wrote it down immediately after finishing the first *pāda* with the result that the intervening words कक्षाक्षपाणिः । पाणिः पक्षाक्षतेः . . . पूषयन्ति are missing in MS. C 4. It cannot therefore be concluded that the shorter recension is always the best, for sometimes omissions are accidental.

#### c. Dittography in Sanskrit Manuscripts.

On the other hand, there is also the phenomenon called dittography, i. e. the repetition or addition of a few words or sentences. An excellent example of dittography is furnished by *The Globe* on July 9, 1915.

'The *Echo de Paris* publishes a message from Cettinje announcing the message from Cettinje announcing the appointment as Governor of Scutari of Bojo Petrovitch.'<sup>1</sup> The part of the second line is a verbatim repetition of a part of the first line.

In N. ii. 28, उत ख वाक्वी चिपिंशं तुरक्षति यीवायां बद्धो अपि . . . . क्रतुं दधिक्वाः . . . . .

अपिक्व आसनीति व्याख्यातम् । क्रतुं वाक्वी चिपिंशं तुरक्षति यीवायां बद्धो दधिक्वाः . . . . the eye of the scribe wandered by chance after क्रतुं to the Vedic stanza, and he mechanically copies the whole of the first line except उत ख in MS. C 5.

Again, in N. vi. 8, the scribe of the MS. Mi. repeats गृह्णातिकर्मा वा.

Further there are some passages whose omission by B is absolutely unjustifiable. Yāska explains every word occurring in the fourth chapter of the *Nighaṇṭu*. The omission of the passages containing the explanation of any of these words is therefore inconsistent with Yāska's plan. Examples of such omissions are the following. Yāska explains निम्नुमाः (*Ngh.* 4. 3. 12) in N. vi. 3, but the passage : निम्नुमा निम्नजहारिहः is omitted by B. Again, Yāska explains चोक्षस्व (*Ngh.* 4. 3. 28) in N. vi. 6 as चोक्षस्व चयस्वस्व, which is omitted by B. This omission makes the following Vedic quotation meaningless.

Further, in commenting upon a Vedic stanza, Yāska always starts from the very beginning of the stanza. To leave out the first few words and to

<sup>1</sup> Clark, *op. cit.*, p. 6.

begin from somewhere in the middle of the stanza is altogether foreign to his practice, yet if the text of B be followed, the omission of the passage: **यवमिष वृक्षेयानिगौ निवन्तौ** (N. vi. 26) would involve Yāska in an inconsistency. All this shows that B is not absolutely reliable.

Now let us examine A. The majority of the manuscripts of A belong to a period later than those of B. Thus, not one of them has preserved the old spelling, while most of the B MSS. retain this peculiarity, i.e.

of writing ए as ।/ as वार्ध for वर्ध  
 " ऐ " ।/ए " वैज्ञ " वैज्ज  
 " औ " ।/। " वाया " वयो  
 " ऊ for ड " वोहारः " वोहारः

Again, some of the A MSS. divide the *pariśiṣṭa* into the so-called thirteenth and the fourteenth chapters, while those of B put the whole of the *pariśiṣṭa* into one chapter only, which is numbered the thirteenth.

It has already been pointed out that A contains an obvious interpolation in N. vi. 5, and an amplified version of B's comment in N. v. 27. Besides these there are shorter passages scattered throughout the book which are omitted by B and are suspected to be interpolations. One very fertile and insidious source of interpolations is supplied by Yāska's own method of giving etymological explanations. He does not content himself with one derivation, but goes on adding derivation after derivation of a single word till the whole list of probable, possible, and even fanciful etymologies is exhausted. In many cases, interpolators found it quite easy to add new derivations and attribute them to Yāska. A contains a considerable number of such additions, while B has only two.

The following are a few samples:

N. ii. 6. A reads: **वृषो ब्रह्मनात् । वृत्ता चां तिष्ठतीति वा । चा चित्तेर्निवासकर्मणः । निघतामीमयत् . . . .**

B reads: **वृषो ब्रह्मनात् । निघतामीमयत् . . . .**

The two derivations are omitted.

N. ii. 10. A reads: **हिरणं कक्षात् . . . . हितरमणं भवतीति वा हृद्यरमणं भवतीति वा ।**

B reads: **हिरणं कक्षात् . . . . हितरमणं भवतीति वा ।**

N. ii. 13. A reads: **सूर्यमादित्यमदितिः पुनमेवम् ।**

B reads: **सूर्यमादित्यमेवम् ।**

N. ii. 20. A reads: **आमिनाणि आमिन्वाणि चबोव्यसाध्यात्तं कुर्वन्ति ।**

B reads: **आमिनाणि चबोव्यसाध्यात्तं कुर्वन्ति ।**

N. ii. 22. A reads: प्रथम इति मुख्यनाम प्रतमो भवति । छत्तचमत्सारिचम् ।  
विकर्तनं मेघानां विकर्तनेन मेघानामुद्गं जायते ।

B reads: प्रथम इति मुख्यनाम प्रतमो भवति । विकर्तनेन मेघानामुद्गं जायते ।

N. iii. 8. A reads: अग्रनामिन्वो भवन्तीति वायव्यामिन्वो भवन्तीति वायव्या-  
रिखो भवन्तीति वायव्यारिखो भवन्तीति वाङ्मना भवन्ति . . . .

B reads: अग्रनामिन्वो भवन्तीति वायव्यामिन्वो भवन्तीति वायव्यारिखो  
भवन्तीति वाङ्मना भवन्ति . . . .

N. iii. 10. A reads: आखण्डयितः । खण्डं खण्डयति तद्धित्यन्तिकवधयोः . . . .

B reads: आखण्डयितः । तद्धित्यन्तिकवधयोः . . . .

N. iii. 15. A reads: को वां शयने विधिवेव देवरम् । देवरं कस्माद् द्वितीयो  
वर उच्यते । विधवा विधानुक्ता भवति ।

B reads: को वां शयने विधिवेव देवरम् । विधवा विधानुक्ता भवति । In  
this particular case it is obvious that the passage देवरं कस्मात्, &c., is an  
interpolation, for as the words stand in the first line, Yāska would naturally  
give the etymological explanation of विधवा first and then of देवर, not  
vice versā. As a matter of fact he does so; after explaining विधवा he says:  
देवरो दीव्यतिकर्मा. This would have been absurd if the reading of A  
represents the original.

N. iii. 16. A reads: ब्राह्मणा इव वृषणा इवेति । वृषणो वृषग्रीवो भवति वृषा-  
शोणो वा ॥ १६ ॥

B reads: ब्राह्मणा इव वृषणा इवेति ॥ १६ ॥

N. iii. 19. A reads: निर्णीतान्तरितं . . . . षट् । निर्णीतं कस्मात् । निर्णितं  
भवति ।

B reads: निर्णीतान्तरितं . . . . षट् ।

N. iv. 2. A reads: मर्यादा . . . . स्मात् । मर्यादा मर्येरादीयते । मर्यादा  
मर्याद्विणो विभावः ।

B reads: मर्यादा . . . . स्मात् । मर्यादा मर्याद्विणो विभावः ।

N. iv. 10. A reads: सखी रीमादा सख्यादा सख्यनादा साख्यनादा . . .

B reads: सखी रीमादा सख्यादा साख्यनादा . . .

N. iv. 13. A reads: ईर्मानाः समीरितान्ताः सुसमीरितान्ताः पृथ्वना वा ।

B reads: ईर्मानाः समीरितान्ताः पृथ्वना वा ।

N. iv. 15. A reads: कम्पा कमनीया भवति । क्लेशं नेतयेति वा । कमनेनानीयत  
इति वा । कण्ति वा ।

B reads: कम्पा कमनीया भवति । क्लेशं नेतयेति वा । कण्तिवा ।

N. iv. 19. A reads: उदकं हर उच्यते । लोका हरांस्तुच्यते । अन्नमहनी हरसो उच्यते ।

B reads: उदकं हर उच्यते । लोका हरांस्तुच्यते ।

N. v. 3. A reads: पानैरिति वा स्वाशनेरिति वा स्वाशनेरिति वा ।

B reads: पानैरिति वा स्वाशनेरिति वा ।

N. v. 12. A reads: तुग्रप्रहारी चिग्रप्रहारी अग्रप्रहारी ।

B reads: तुग्रप्रहारी ।

N. v. 26. A reads: विद्वा कोकुवा । कोकूयमाणा वर्णातुदतीति वा । कोकूयते वा स्वाच्छब्दकर्मणः ।

B reads: विद्वा कोकुवा । कोकूयमाणा वर्णातुदतीति वा ।

N. vi. 8. A reads: जिगर्ति गिरतिकर्मा वा गृह्णातिकर्मा वा गृह्णातिकर्मा वा ।

B reads: जिगर्ति गिरतिकर्मा वा गृह्णातिकर्मा वा

N. vi. 16. A reads: अमवत सर्वेऽयमनेनेति वायमरवेनेति वायसंपादिन इति वा ।

B reads: अमवत सर्वेऽयमनेनेति वायसंपादिन इति वा ।

N. vi. 33. A reads: शीर्यते विटे । विठमन्तरिचम् । विठं वीरिट्तेन व्याख्यातम् ।

B reads: शीर्यते विटे । विठं वीरिट्तेन व्याख्यातम् ।

N. vi. 32. A reads: बुन्द् इषुर्भवति मिन्द्वा वा मिन्द्वा वा मयद्वा वा . . .

B reads: बुन्द् इषुर्भवति मिन्द्वा वा मयद्वा वा . . .

N. vi. 33. A reads: अदूपा अर्दनपातिनी गमनपातिनी शब्दपातिनी दूरपातिनी वा मर्मअर्दनवेधिनी गमनवेधिनी शब्दवेधिनी दूरवेधिनी वा ।

B reads: अदूपा अर्दनपातिनी गमनपातिनी वा मर्मअर्दनवेधिनी गमनवेधिनी वा ।

Instances might be multiplied, but the above examples suffice to show that A has been much more tampered with than B.

Fortunately, as has been said above, Durga repeats every word of the *Nirukta* in his commentary, so that the text of the *Nirukta* 'in toto' can be reproduced from his commentary alone. This commentary therefore serves the purpose of a manuscript of the *Nirukta* and supplies valuable information about the condition of the text in its author's time. Durga does not recognize the *pariśiṣṭa* as an integral part of the *Nirukta*, as in fact he is even unaware of its existence. Thus his commentary preserves the text of the *Nirukta* as current before the addition of the *pariśiṣṭa*. Further, it derives great value from the fact that Durga displays critical judgement in the adoption of readings in the text, while giving variants and adding critical notes on them. For example, in N. i. 2, he reads अद्युनपत् but

gives युगपत् as a variant, adding: युगपदुत्पन्नानामयुगपदुत्पन्नानामित्युभावपि पाठो व्याहारं प्राप्तः ।

Again, in N. i. 12, he reads संविज्ञातानि but gives संविज्ञानानि as a variant, adding अथवा संविज्ञानानि तानि संविज्ञातानि तानि चेत्युभावयेतो पाठो ।

Again, in N. iii. 15, he remarks: अपि न य इत्यस्य निघण्टुसूचस्य दुर्महासो न सुरायामित्यनेनैव गतार्थेति मन्वमानाः केचिद् न निगमं नाधीयते । अपरे पुनः समाख्यायानुक्रमोऽयमिति मन्वमाना एवमेवं निगममधीयते ।

Again, in N. iii. 21, he reads अविनाशः but gives अविनाश as a variant, adding: अन्ये त्वधीयते अविनाश नामेति । तेषामविनाशश्चैव नाम ।

Again, in N. iv. 19, he reads खुः but gives असन् as a variant, adding: माथेऽपि खुरित्वेयः पाठः । (sic) असन्निधेयः प्रमादपाठः ।

Again, in N. vi. 2, he remarks: निरुक्ते वा इत्यथ केचित्पुनश्च एता इति व्याचष्टे ।

Again, in N. vi. 4, he reads अवनायान्नम् but gives अवनेनान्नम् and अनेनान्नम् as variants.

Again, in N. vi. 6, he reads अयस्यस्य but gives चीयस्य as a variant, adding: चीयस्येतिवमेके मन्वन्ते । तत्पुनरनुपपन्नम् । अयस्येति हि भाष्यकारो निराह ।

Again, on N. vi. 21, he remarks: अज्ञतिः प्रसाधनकर्मा । भाष्यलोका इत्यनेन गतार्थतामस्य मन्वमानो भाष्यकारो निगमं नाधीति । केचित्त्वचैतं शेषमधीयते । दूतं वो विश्ववेदसं . . . . 3. 5. 8. 1.

Again, on N. vi. 33, he remarks: भाष्यमथ न सम्यगिव लक्ष्यते । तस्य सम्यक् पाठोऽन्वेष्टः । ततो द्योत्यम् ।

This shows that Durga took pains to ascertain the correct readings and has handed down a sort of critical edition of the *Nirukta*, as it existed in his time.

#### f. 1. Three stages of interpolations.

We have thus manuscript materials which belong to three distinct periods.

(1) D, i.e. the commentary of Durga, written before the edition of the *pariśiṣṭas* and embodying the whole text of the *Nirukta*, represents the earliest period, i.e. about the thirteenth century A.D.

(2) B, i.e. the manuscripts of the shorter recension represent a period later than D,—when the *pariśiṣṭas* were added, but not divided as yet into different chapters, and when the old orthography was still prevalent.

(3) A, i.e. the manuscript of the longer recension, represents a still later period when the *pariśiṣṭas* had been divided into chapters and the old orthography had gone out of use.

A collation of these three different recensions indicates that three distinct stages of interpolations in the *Nirukta* can be clearly traced. For example, let us take a passage in N. i. 4. On collating D, B, and A, we find that the reading of D has been expanded in B, and that of B in A.

N. i. 4. D reads: आचार्यश्चिदिदं ब्रूयादिति पूजयाम् । दधिचिदित्युपमार्थे ।  
कुल्माषांश्चिदाहरेत्त्वक्कुत्सिते । नु इत्थेषो . . . .

B reads: आचार्यश्चिदिदं ब्रूयादिति पूजयाम् । आचार्य आचारं याहयत्वा-  
चिनोत्त्वर्धानाचिनोति सुखमिति वा । दधिचिदित्युपमार्थे । कुल्माषांश्चिदाहरेत्त्वक्कुत्सिते ।  
कुल्माषाः कुक्षेषु सीदन्ति । नु इत्थेषो . . . .

A reads: आचार्यश्चिदिदं ब्रूयादिति पूजयाम् । आचार्य कक्षात् । आचार्य  
आचारं याहयत्वाचिनोत्त्वर्धानाचिनोति सुखमिति वा । दधिचिदित्युपमार्थे । कुल्माषां-  
श्चिदाहरेत्त्वक्कुत्सिते । कुल्माषाः कुक्षेषु सीदन्ति । नु इत्थेषो . . . .

Another example for these three stages is supplied by N. ix. 2, as follows:

D reads: .

अथो व्याख्यातः । तस्मैवा भवति ॥ १ ॥

मा नो मिथो वक्ष्यो अर्थमायुरिच्छ . . . .

B reads:

अथो व्याख्यातः । तस्मैवा भवति ॥ १ ॥

अथो वोऽह्ना सुखं . . . . . इच्छायेन्दो परि स्रव ॥

अथो वोऽह्ना सुखं वोऽह्ना । सुखमिति कक्षाखनाम । कक्षाखं पुखं सुहितं भवति ।  
मानो व्याख्यातः । तस्मैवा भवति ॥ २ ॥

मा नो मिथो वक्ष्यो अर्थमायुरिच्छ . . . .

A reads:

अथो व्याख्यातः । तस्मैवा भवति ॥ १ ॥

अथो वोऽह्ना सुखं . . . . . इच्छायेन्दो परि स्रव ॥

अथो वोऽह्ना सुखं वोऽह्ना रथं वोऽह्ना । सुखमिति कक्षाखनाम । कक्षाखं पुखं  
सुहितं भवति । सुहितं गम्यतीति वा । इक्षिता वा पाता वा पाक्षयिता वा । श्लेषमृच्छ-  
तीति । वारि वारयति । मानो व्याख्यातः । तस्मैवा भवति ॥ २ ॥

मा नो मिथो वक्ष्यो अर्थमायुरिच्छ . . . .

It has been shown above that the list of etymologies increases as one passes from the text of B to that of A. In the same manner the list of etymologies increases in B as compared with D. The following are some examples.

N. i. 4. D reads: कुष्मापांश्चिदाहरेत्त्वक्कुत्सिते । नु इत्थिषोः . . . .

B reads: कुष्मापांश्चिदाहरेत्त्वक्कुत्सिते । कुष्मापाः कुक्षेषु सीदन्ति । नु इत्थि-  
षो . . . .

D reads: वचाः शाखा वेतिः । शाखाः सशयाः ।

B reads: वचाः शाखा वेति वीतायना भवन्ति । शाखाः सशयाः शक्नोति वी ।

N. i. 7. D reads: बृहद्देम स्वे वेदने । बृहदिति महतो नामधेयम् ।

B reads: बृहद्देम स्वे वेदने । मनो मज्जतिः । बृहदिति महतोनामधेयम् ।

N. ii. 22. D reads: नृब्रूकमित्युदकनाम . . . शब्दकर्मणो अंशति वी ॥ २२ ॥

B reads: नृब्रूकमित्युदकनाम . . . . शब्दकर्मणो अंशति वी । पुरीषं पृणतिः  
पूरयति वी ॥ २२ ॥

N. ii. 26. D reads:

तस्य वयं प्रसवे याम उर्वीः ।

प्रत्याख्यायान्त आमुश्रुवः ॥ २६ ॥

B reads: तस्य वयं प्रसवे याम उर्वीः ।

उर्व्यं उर्वीति वृद्धोतिरित्योर्व्यामः ।

प्रत्याख्यायान्त आमुश्रुवः ॥ २६ ॥

N. iii. 18. D reads: सिंहः सहनात् । संपूर्वस्य वा हन्तेः सहाय हन्तीति वा ।

B reads: सिंहः सहनात् । हिंसि वी खाद् विपरीतस्यः । संपूर्वस्य वा हन्तेः  
सहाय हन्तीति वा ।

N. v. 4. D reads: शर्या अकुलयो भवन्ति । शर्या इववः शरमव्यः ।

B reads: शर्या अकुलयो भवन्ति । क्वन्ति कर्माणि । शर्या इववः शरमव्यः ।

N. v. 23. D reads:

उद्व्याखी अघायतः समखात् ।

इति पंचन्याम् ॥ २३ ॥

B reads: उद्व्याखी अघायतः समखात् ।

इति पंचन्याम् । उद्व्यतिरकर्मकः ।

अघायि प्रथमावङ्गवणे ।

जमजामव्ये समे ॥ २३ ॥

MS. C 1 agrees with B except that the last line नमनामन्वे सने is omitted.

N. vi. 3. D reads:

उत्तर रचः सहमूलमिह ।  
वृक्षमध्यम् । प्रतिशृणोह्ययम् ।

B reads: उत्तर रचः सहमूलमिह ।  
मूलं मोचनाद्वा मोषणाद्वा मोहनाद्वा ।  
वृक्षमध्यम् । प्रतिशृणोह्ययम् ।

N. vi. 8. D reads: देवो देवान्प्रत्यक्तया कृपा कल्पितया ॥ ८ ॥

B reads: देवो देवान्प्रत्यक्तया कृपा । कृपा क्रमुतेर्वा कल्पतेर्वा ॥ ८ ॥

N. vi. 24. D reads: गच्छा धमनयो भवन्ति ।

A reads: गच्छा धमनयो भवन्ति । गच्छनमासु धीयते ।

B omits it altogether.

N. vi. 28. D reads: अन्वा किल . . . कक्षेव युक्तं लिबुजेव वृक्षम् ।

B reads: अन्वा किल . . . कक्षेव युक्तं लिबुजेव वृक्षम् । लिबुजा व्रततिर्भवति  
जीयते विभवन्तीति । व्रततिर्वरणाच्च सयनाच्च ततनाच्च ।

*f. 2. Parallel instance of Servius, commentator of Virgil.*

Thus the stages of interpolation at different periods can be traced. The principle of the 'best MSS.' is obviously inapplicable in this case, for none of the manuscripts can be called the best. All that is available is the best manuscript of each family, and the best plan, under the circumstances, would be to place all the three families side by side. Fortunately it is possible to do so, for the successive interpolations from one family to another are invariably the amplifications of the text of a shorter recension, and are thrust between sentences wherever the text could be so enlarged with impunity, as, for instance, in multiplying the number of etymologies and attributing them all to Yāska. I have, however, distinguished the evidence of Durga's commentary from that of the manuscripts of the *Nirukta*, although Durga's commentary is very important for supplying such valuable evidence for the history of the text of the *Nirukta*, it cannot, strictly speaking, be called a manuscript of the *Nirukta*. The relation of the shorter to the longer recension is shown by the use of square brackets, which contain the additional passages of the longer recension, while the relation of the shorter recension to the text preserved by Durga is indicated by foot-notes. An analogous example is furnished by Latin literature. The text of Servius, commentator of Virgil, shows a similar threefold amplifica-

tion, the three stages of interpolation being pointed out by Thilo in his edition. I think the text of the *Nirukta* reproduced from Durga represents the archetype as closely as it is possible to restore it with the help of the present materials. I have collated<sup>1</sup> sixteen manuscripts myself, besides taking into account fourteen manuscripts collated by Roth, and eight by the editor of the *Nirukta* in Bib. Ind. Thus, directly and indirectly, the evidence of about forty manuscripts has been available for this edition, and the text may therefore be regarded as more or less settled.

#### g. Commentators of Yāska.

Although, from an early period, Yāska's work has been recognized as one of the most important *vedāṅgas* by the orthodox tradition of literary India, he, unlike Pāṇini, has not had many commentators. This does not mean that he had few followers or that his speculations did not dominate the thought of succeeding generations. On the contrary, he has been acknowledged to be the pre-eminent authority on etymology. Hence (at first sight) it seems rather inexplicable that his work should have been commented upon by so few people. One reason of this paucity is that Yāska's work itself is a commentary and not an independent treatise, hence it did not stand in need of much elucidation. Secondly, it is written in classical Sanskrit prose, and, notwithstanding its somewhat archaic and terse style, is easily intelligible to the reader as compared, for instance, with the aphorisms of Pāṇini; consequently there was not much demand for further comment. Yet three commentators, at least, are known to have elucidated Yāska's work.

(1) Ugra is mentioned as a commentator on the *Nirukta* by Aufrecht in his *Catalogus Catalogorum*.<sup>2</sup> But no other information, about his personality, the character of his work, and the time when he lived, is available. No reference is made to him by any of the other writers in the same field.

(2) The second commentator is Skandasvāmi, mentioned by Deva-rājajavan.<sup>3</sup> A manuscript of his work exists in the Bibliothèque Nationale, Paris,<sup>4</sup> and a friend of mine from Lahore has recently informed me that he has obtained a complete manuscript of his commentary.

<sup>1</sup> Since then, on my visit to Paris, I have been able, through the courtesy of Professor Sylvain Lévi, to examine the *Nirukta* manuscripts in the Bibliothèque Nationale, Nos. 267-64, described by Cabaton in the *Catalogue sommaire des Manuscrits Sanscrits et Pāli*, pp. 39-40. All of them, except the first collated by Roth, belong to the nineteenth century. They

all represent the text of the longer recension, and do not afford any other variants. The contents of Nos. 268 and 264 is Durga's commentary, which comes to an end with the twelfth chapter.

<sup>2</sup> Vol. i, p. 297.

<sup>3</sup> See Bib. Ind. ed., vol. i, pp. 2-4.

<sup>4</sup> Loc. cit. (Aufrecht).

(3) But the most important of all these commentators is Durga. He seems to be later than Devarājajavan who is familiar with the then extant commentaries on the Vedas, the *Nighaṇṭu*, and the *Nirukta*, and who does not mention Durga in the long list of the authorities used by him for the purpose of his own work. Although a conclusion based on the argument of silence is not cogent, yet in this particular case, it is justified to assume that Durga is not referred to because he was posterior to Devarāja, hence Durga would also be later than Skandasvāmī. Durga's commentary is published, and has superseded the works of his predecessors. His work is important for two reasons: (1) he is the last of the commentators, and therefore represents the fullest development of the traditional interpretation of the *Nirukta*; (2) the very fact that it has survived at the cost of earlier commentaries indicates its importance. We shall therefore examine his work somewhat in detail.

### *Date of Durga.*

It has already been pointed out that in all probability he is later than Devarājajavan, though this assumption hardly helps us, for the date of Devarāja himself is not known. However, Durga's lower limit can be determined almost with certainty. A manuscript<sup>1</sup> of his commentary in the Bodleian Library is dated 1387 A.D. The date is genuine and is accepted as such by Professor A. B. Keith.<sup>2</sup> The manuscript was copied at Bhṛgu Kṣetra in the reign of Mahārāṇā—Durgasimhavijaya. Thus he could not be later than 1387 A.D. It is difficult to identify any particular site with Bhṛgu Kṣetra, but probably it was situated somewhere between the Sarasvatī and the Jamnā. As Durga wrote his commentary in a hermitage near Jammu, a place not easily accessible in the absence of modern means of communication, the migration of the MS. of his commentary to Bhṛgu Kṣetra presupposes the lapse of sufficient time in order to account for the spreading of his fame as a commentator from the isolated heights of Jammu to the plains of Bhṛgu Kṣetra. It will not be far from the truth, therefore, to place Durga about the thirteenth century A. D.

Durga does not speak of any predecessors by name nor does he leave any clue as to the sources of his own commentary. Unlike Devarājajavan, he does not give the slightest information about himself or the general state of the *Nirukta* during his time. That he wrote his commentary in a hermitage near Jammu is proved by the colophon<sup>3</sup> on f. 132 v. at the end of the eleventh chapter of the *Nirukta*, which runs as follows:

<sup>1</sup> MS. Wilson 475.

*Bodleian Library*, vol. ii, p. 108.

<sup>2</sup> See *Catalogue of Sanskrit Manuscripts in the*

<sup>3</sup> MS. Wilson 475.

अथर्ववेदायां निरुक्तवृत्ती चम्बुमार्गान्नमनिवासिन आचार्यमन्ववर्तुर्नसिंहकृती षोडशशा-  
खायस्य चतुर्थः पादः समाप्तः। This shows that the full name of the  
commentator was Durgasimha. The fact that he lived in a hermitage and  
was addressed as *bhagavat* indicates that he was an ascetic and belonged to  
some particular order of Sannyāsa. Further, he is a descendant of the  
family of the Vasiṣṭhas. He does not explain the stanza RV. III. 58. 23,  
quoted<sup>1</sup> by Yāska to illustrate the meaning of the word *lodham*, because  
the stanza implies hostility to Vasiṣṭha. He says: वसिष्ठिनम एव शब्दः सा  
वसिष्ठेयिणी शब्दः। अहं च कापिष्ठो वासिष्ठः। अतस्मां न निर्व्वेदिमि। 'The stanza,  
in which this word (*lodham*) occurs is hostile to Vasiṣṭha. And I am a  
descendant of Vasiṣṭha, belonging to the Kapiṣṭhala branch, hence I do  
not explain the stanza.'<sup>2</sup>

Sāyana has the following note on it: पुरा शकु विश्वामित्रश्चिचः सुदानाम  
राजर्षिरासीत्। स च केनचित् कारणेन वसिष्ठेयोऽभूत्। विश्वामित्रस्य विश्वस्य  
रचार्यनामिच्छन्मिर्वसिष्ठमश्रयत्। इमं चमिश्रापक्याः। ता अपो वसिष्ठा न मुखन्ति।

'There was formerly a royal sage named Sudās, a disciple of Viśvā-  
mitra. Somehow, he became an object of Vasiṣṭha's hatred. Then, Viśvā-  
mitra, in order to protect his disciple, reviled Vasiṣṭha with these stanzas.  
These are the imprecatory stanzas. The Vasiṣṭhas do not pay any attention  
(lit. listen) to them.'<sup>3</sup> This corroborates Yāska's statement that there are  
stanzas which contain asseveration and imprecation only.<sup>4</sup>

Durga's commentary is important for it repeats every word of Yāska,  
thus the text of the *Nirukta* 'in toto' could be reproduced from Durga's  
work alone. As none of the manuscripts collated by me is older than the  
fifteenth century, Durga supplies therefore evidence of a very valuable  
character for the textual criticism of the *Nirukta*. The number of variants  
attributed by Durga to his predecessors and his frequent remarks that the  
text is corrupt and that the right reading is to be discovered,—all such  
cases I have pointed out in my notes,—indicate that there has been no  
unbroken tradition with regard to the handing down of the text of the  
*Nirukta*.

Further there seems to have been some sort of revival of the study of  
the *Nirukta* in the neighbourhood of Jammu in Durga's time, for it seems  
difficult to imagine that in an isolated place like Jammu, Durga sat down  
to write his commentary simply for the love of writing a commentary.  
It is more reasonable to suppose that Durga accomplished this task in order

<sup>1</sup> The *Nirukta*, iv. 14.

<sup>2</sup> Durga's Commentary on the N. iv. 14.

<sup>3</sup> Sāyana on RV. III. 58. Cf. Bib. Ind.

edition of the *Nirukta*, vol. ii, p. 416. Cf.  
Muir, *Sanskrit Texts*.

<sup>4</sup> N. vii. 8.

to meet the demand for a good text, elucidation of obscure passages, and amplification of Yāska's arguments, a demand which a revival of the study of the *Nirukta* had called forth. The examination of the manuscript of Durga's commentary, mentioned above, leads one to the conclusion that Durga did not live to complete his work and that he himself wrote his commentary up to the end of the 11th chapter only. This is indicated by a comparison of colophons in the manuscript which, at the end of the 7th-12th chapters, numbered as 12-17 by Durga consecutively from the five chapters of the *Nighaṇṭu*, are as follows :

- (1) At the end of the 7th chap. on f. 50 r. ॥ इन्द्रशोभायः ॥
- (2) " " 8th chap. on f. 70 v. ॥ इति निरुक्तवृत्ती चवो . . . भावः ॥
- (3) " " 9th chap. on f. 86 v. ॥ अज्यर्षायां निरु . . . समाप्तः ॥
- (4) " " 10th chap. on f. 112 r. ॥ अज्य . . . पञ्चदशोभायः समाप्तः ॥
- (5) " " 11th chap. on f. 132 v. ॥ अज्यर्षायां निरुक्तवृत्ती संयुक्ता-  
नामनिवासिण आचार्यमगवहर्गसिंहकृती षोडशोभायस्य चतुर्थः पादः  
समाप्तः ॥

A comparison of these five colophons shows that the first four do not contain any reference to Durga by name nor to his honorific titles, which fact implies that they were written by Durga himself, while that at the end of the 11th chapter was added by some disciple, who speaks of Durga as an *ācārya* and addresses him as *bhagavat*. Durga could not have appropriated these titles himself unless he was very vain. Another point in favour of the fifth colophon being written by a person other than Durga is that while the first four colophons say that such and such a chapter has come to an end, the fifth remarks that such a *pāda* of that chapter has come to an end. The colophon at the end of the 11th chapter is the final inscription and as such should have been placed at the end of the 12th chapter, where no such description is found; the colophon there, on f. 150 r., being ॥ सप्तदशस्य चतुर्थः पादः ॥ This leads one to the conclusion that Durga himself wrote his commentary up to the end of the 11th chapter, whose colophon was added by a disciple who also wrote the commentary on the 12th chapter, and faithfully refrained himself from adding the name of Durga in the colophon at the end of the 12th chapter. MS. Mill 142, dated A.D. 1839, and described in the *Catalogues of Sanskrit Manuscripts in the Bodleian Library* by Keith,<sup>1</sup> also preserves the final inscription at the end of the 11th chapter, while on f. 123 v., at the end of the 12th chapter it simply says ॥ सप्तदशस्य चतुर्थः पादः ॥ It is also to be noticed that in this manuscript

as well, the word *adhyāya* only is used in the earlier colophons while *pāda* makes its appearance in those at the end of the 11th and the 12th chapters. Another point of minor importance may also be adduced in this connexion, i.e. the manuscripts have the following *śloka* at the end of the 12th chapter.

स्वमित्रादि यथा कामी करोत्सर्वविषयितम् ।  
स्वीसमचं तथा कुर्यादयं मुंवारसन्निवाम् ॥

As Durga is shown to be a hermit, to ascribe these verses to him will be highly inappropriate.

### *Durga and the Pariśiṣṭa.*

Both the published editions of Durga's commentary regard the commentary on the portions of the 13th chapter as an integral part of Durga's work. But the MS. Wilson 475,<sup>1</sup> dated 1387 A.D., and MS. Mill 142<sup>1</sup>, dated 1839 A.D., do not contain the commentary on the 13th chapter. In both these manuscripts the commentary is completed at the end of the 12th chapter and the MS. Mill 142, expressly say that the work is finished.

### ॥ समाप्नो यन्मः ॥

Moreover, the 13th chapter was not added to the *Nirukta* by Durga's time, as is proved by his remark in the introductory part of his commentary :

अयं च तस्माद्वादशाध्यायी भाष्यविस्तरः ।  
तस्मैदमादिवाक्यम् । समाप्तायः समाप्तातः ॥

'And this (the *Nirukta*) is its (the *Nighaṇṭu*'s) amplified commentary consisting of twelve chapters whose first sentence is "a list has been handed down by tradition". Hence the commentary on the 13th chapter was written at a later period and attributed to Durga by some disciple or follower of his.

### Yāska's contributions to Etymology, Philology, and Semantics.

#### 1. Date of Yāska.

History is the one weak point of Sanskrit literature, being practically non-existent. Not a single systematic chronological record has survived, and so complete is the lack of any data to guide us in this matter that the dates of even the most famous Indian authors like Pāṇini and Kālidāsa are still subject to controversy. Yāska's date cannot therefore be determined with absolute certainty. One can arrive at a relative date

<sup>1</sup> This evidence is, however, inadequate. To make the case plausible, it must be corroborated by the internal evidence, i.e. the difference of style, treatment, &c. With this

view I am now systematically examining and comparing the commentary on the twelfth with that of the preceding chapters. Later on I shall add the result of my examination.

only by bringing together the isolated pieces of information supplied by archaeological finds, literary references, and accidental mention of known historical or political events. This evidence, however, is not conclusive, and is differently interpreted by various oriental scholars. There is a great difference of opinion among them about the precise date of Yāska, but at the same time there is also the unanimity which sets down his lower limit as not later than 500 B.C.. As this limit has not been questioned so far (while his upper limit is carried as far as 700 B.C.), it may therefore be safely assumed that Yāska lived at least about a century earlier than Plato. Both Yāska and Plato sum up as it were the results of their predecessors in philological and etymological investigations in the *Nirukta* and the *Cratylus* respectively. Both stand pre-eminent with regard to their age, and have dominated the thought of succeeding generations in their respective countries. Yāska's work is important for the history of philology and etymology. And as the representative record of the researches of ancient Indians, it is of considerable interest for a comparative study of the Indian and Greek achievements in these two branches of knowledge in the earliest period of their history.

## 2. *Phonetic equipment of Yāska.*

Before we proceed to examine, in detail, the principles laid down by Yāska for etymology, or his speculations in philology, it will be worth while to inquire whether Yāska was a properly qualified person to undertake the task, i.e. whether he possessed any knowledge of sound-laws, or, in other words, whether he received any phonetic training, and of what sort? As has already been pointed out, historical and biographical records about ancient India do not exist, or at least, if they existed, have not survived. Nothing definite is, therefore, known about the life of Yāska, nor about the period in which he lived, nor about the educational system which then prevailed. In the absence of such records it is therefore extremely difficult to ascertain the worth of his qualifications, or the extent of, and his familiarity with, sound-laws. Yet some indirect information can be pieced together by collecting a few isolated data capable of throwing some light on the subject. In the first place, Yāska is acquainted with a vast amount of Sanskrit literature. The numerous exemplary quotations occurring in the *Nirukta* conclusively show that he knew the Ṛg-veda, the Sāma-veda, the Atharva-veda, the Yajur-veda, and their *pada-pāṭhas*, the *Taittirīya Saṃhitā*, the *Maitrāyaṇī Saṃhitā*, the *Kāthaka Saṃhitā*, the *Aitareya Brāhmaṇa*, the *Gopatha Brāhmaṇa*, the *Kauṣṭhiki Brāhmaṇa*, the *Śatapatha Brāhmaṇa*, the *Prātiśākhya*,

and some of the *Upaniṣads*. The full list of all the works known to him is given in the Appendix. This shows that Yāska was a man of comprehensive knowledge and vast reading. Secondly, he refers to and quotes the opinions of the various schools of thought which existed in his time, i.e. the school of etymologists, the school of grammarians, the school of ritualists, the school of legendists, the school of *Naidānas* (i.e. specialists, in primary causes). Further, he discusses and criticizes the views of many authorities—his predecessors and contemporaries. The full list of these is also given in the Appendix. The mention of eminent scholars and schools of thought presupposes specialization in their respective departments of knowledge which implies some uniform system of training and a sufficiently high order of education extending over a long period. Otherwise it is difficult to conceive how these various schools could have come into existence at all. Thus it can be assumed without much doubt that Yāska had received some kind of training in one, or more than one, of these schools. He discusses the doctrines of the schools other than his own, and thus seems to have acquired a general familiarity with them to be able to do so. Thirdly, he distinctly mentions the *prātiśākyas*, i.e. phonetic treatises which record the researches made by ancient Indians in the physiological and the acoustic aspects of Phonetics. These treatises themselves presuppose the existence of the *paṭi-pāṭhus*, i.e. 'the word texts', which give every word of the *saṁhitā* in its isolated state, i.e. free from the euphonic combinations, and analyse compounds into their component elements. Gradually by the time of Yāska, a strong phonetic feeling had come into existence, as is evident from the scientific arrangement and classification of the Sanskrit alphabet. This shows that Yāska was furnished with some phonetic equipment such as the state of the scholarship of the time permitted him to acquire. This view is supported by the fact that Yāska is familiar with and recognizes the following phonetic phenomena: (1) Syncope as in *वग्नुः* (they went) from the root *वृ* (to go); (2) Metathesis as in *खोषा* 'a drop' from *वृ* (to drop), *रज्जुः* (rope) from *वृ* (to emit), and *तर्जु* 'knife' from *वृ* (to cut), and so on; (3) Anaptyxis, as in *आवृत्* from the root *वृ* (to throw), *द्वारः* (door) from the root *वृ* (to cover), *मवृत्* from the root *वृ* (to fry), &c.; (4) haplology as in *तृप्* = *tri + pa*, i.e. 'three stanzas'.<sup>1</sup> He is also acquainted with assimilation, and has noticed an example of *prākṛtization* in the *R̥g-veda* while explaining *कुटक्ष* by *कृतक्ष* (N. v. 24). For the detailed account of his observations on phonetic phenomena see Chapter II, sections

<sup>1</sup> All these words are found in the *Nirukta*, ii. 1-2. I have cited examples furnished by Yāska himself.

1-2. From what has gone before, it may be concluded that Yāska was a man of extensive reading, that he had pursued a systematic course of study, and that he was furnished with some phonetic equipment. This conclusion is further supported by the fact that his explanations are pervaded with a rationalistic spirit and devoid of the mystifying or supernatural element, a characteristic of the ritualist and the *parivrājaku* school, cf. e.g. Yāska's explanation of *Vṛtra*. He is altogether free from fanaticism, bigotry, and intolerance when he meets Kautsa's adverse criticism of what he believes to be the revealed hymns, but gives rational answers to the various points of objection. He is actuated by a scientific spirit even when he is dealing with gods. Thus, for instance, he classifies gods into various groups, i.e. the terrestrial, the atmospheric, and the celestial according to the sphere of their activity, and assigns definite functions to each. Yāska's classification of gods has nothing corresponding to it in the mythologies of other nations. Further, his treatment of synonyms and homonyms is also scientific. At first he attributes a particular meaning to a particular word, and then supports his assertion by quoting a passage, generally from the Vedic literature, in which that word is used in that particular sense. Whether or not one agrees with him in attributing particular meanings to particular words, it cannot be denied that his method is scientific and, notwithstanding his remote antiquity, surprisingly modern. This scientific spirit, so evident in the *Nirukta*, could be developed by a scientific training only. In the absence of any definite information, the preceding statement will, I think, give some indication as to Yāska's qualifications to undertake the task which he set before himself.

### 3. Importance of Etymology.

Taking both the East and the West together, Yāska is the first writer on etymology. He is also the first to treat it as a science by itself. According to the orthodox Indian tradition, the *Nirukta* has, for a long time, been recognized as a treatise which deals specially with etymology. But the claim of Yāska is not based on this recognition. He has enunciated his doctrines in the *Nirukta*. His remarks on the importance of etymology may sound very commonplace to us, but probably appeared to have the same profoundness of wisdom when they were first uttered about 2,500 years ago, as President Wilson's fourteen points for the modern political world. His arguments for etymology are summarized as follows:

(1) Etymology is essential for the proper understanding of the Vedic texts.

(2) Etymology is the complement of grammar.<sup>1</sup>

(3) Etymology is necessary for the analysis of the *samhitā* into the *padā-pāṭha*, and of words into their component elements.

(4) Etymology has practical utility, for it enables one to discover the primary deity of a stanza which bears the characteristic marks of more than one deity, and thus helps to perform the sacrifice with perfection.

(5) Etymology is a science, and should be studied for its own sake, for knowledge is commended, and ignorance is condemned. (Chapter I, sec. 15-17.)

#### 4. Principles of Etymology.

Yāska's fundamental notion about language is, that all words can be reduced to their primordial elements which he calls roots. With this idea he lays great emphasis on the point that as every word can be traced to an original root, one should never give up a word as underivable. His first general principle is, 'One should give the etymological explanation of words whose accent and grammatical form are regular, and are accompanied with a radical modification in the usual manner', i.e. in accordance with the laws of phonology. One would hardly question the derivation of पाचक from पच् 'to cook', or of पाठक from पठ् 'to read', or of बोध from बुध् 'to know', or of भेद from भिद् 'to break', and so on. It should be observed that Yāska recognized the importance of accent, and accords it a due place in his principle. It is obvious that the above-mentioned rule is limited in its scope, for only a comparatively small number of words can fulfil the conditions therein laid down. Yāska therefore strikes a note of warning and says that a disproportionate importance should not be attached to grammatical form, for the rules of grammar are not universal like laws of nature, and have many exceptions, adding that one has also to take into consideration phonetic phenomena such as syncope, metathesis, haplogy, anaptyxis, assimilation, &c. His second principle is that in case the accent and grammatical form are not regular, and are not accompanied with a radical modification, one should always take his stand on the meaning of the word and endeavour to derive it from some similarity of form, or if there is no such similarity of form, even from the similarity of a single letter or syllable. Thus, according to Yāska, one should not be afraid to derive, *dois*, *dū*, *doive*, *dusae*, &c. from *devoir*, 'to owe', or *iṣṭi* (sacrifice) from the root *yaj* (to sacrifice), on account of the apparent dissimilarity of their form. Comparative philology furnishes the best examples to illustrate Yāska's remark that often there is hardly any resemblance between a word and its original source, i.e. its primitive

<sup>1</sup> *Tad idam vidyā-śhānam vyākaraṇasya kārinyam.* N. i. 15.

and derivative forms. Cf. IE. \**penque*; Skt. *pañcu*; Zend. *pañcu*; Gk. *πέντε*; Lat. *quinque*; Lith. *penkė*; Goth. *fimf*; Germ. *ünf*; OE. *fif*; Eng. *five*. Again, French *larme* and English *tear* have only *r* in common, both being otherwise quite different from their original source \**dakru*, which assumed an Anglo-Saxon form *tear*, and a primitive Lat. *lacru*. The Eng. *eve* and Lat. *ovis* have nothing in common, and each has exclusively preserved some parts of their original \**owis*. Eng. *four*, Germ. *vier*, have only *r* in common with Gk. *τέτταρες*. Eng. *quick* (orig. 'alive') has only *i* in common with Gk. *βίος* (life). Eng. *sit*, and Gk. *ἕδρα* ('seat') have nothing in common, and each has preserved one exclusive part of the original \**sed*. Again, cf. IE. \**ghans*; Skt. *hansa*; Gk. *χῆν*; Lat. *anser* (for *hanser*); Germ. *Gans*; OE. *gós*; Eng. *goose*.

But the application of this rule by an incompetent person gives rise to grotesque results; many such cases are supplied by the *Nirukta*, e.g. Śākāyana's derivation of *Sat-ya*, the *ya* of which he formed from the causal of *i*, and *Sat* from *as*, 'to be'. Yāska foresaw the danger of the misuse of his principle. So after laying down his rule, he adds a note of warning. He urges that single words isolated from their context should not be thus derived, for without a knowledge of the context, it is often difficult to know the precise meaning of a word. He recommends that derivations should not be explained for a person not acquainted, or not well acquainted, with grammar, and not for one who has not studied etymology as a pupil. He says, 'One should indeed explain derivations for one's own pupil who has been in residence studying etymology or for one who is capable of understanding; for the intelligent and for the diligent.' N. ii. 3.

The third principle of etymology laid down by Yāska is that one should derive words in accordance with their meanings. 'If their meanings are the same, their etymologies should be the same, if the meanings are different, the etymologies should also be different.' (N. ii. 7.)

This principle is on the whole sound, for in every language there occurs the phenomenon that words of different origin often assume the same form. For instance:

Skt. <i>Akta</i>	derived from the root <i>aj</i>	means 'driven'.
"	" " " " "	<i>añj</i> " 'besmeared'.
<i>Aja</i>	" " " " "	<i>aj</i> " 'driver'.
" = <i>a-ju</i>	" " " " "	<i>jun</i> " 'not born'.
<i>Aniṣṭa</i>	= <i>an-iṣṭa</i> from $\sqrt{is}$	means 'unwished'.
"	= <i>an-iṣṭa</i> " $\sqrt{yaj}$	" 'not sacrificed'.
<i>Anudāra</i>	= <i>an-udāra</i>	means 'a niggardly man'.

Skt. *Anudāra* = *anu-dāra* means 'followed by a wife'.

- " = *a-pavana* " 'without air'.  
*Apavana* = *apa-vana* " 'a grove'.  
 " = *a-vasāna* " 'not dressed'.  
*Avasāna* = *ava-sāna* " 'resting-place'.

English *Abode*. From *abide*, meaning 'delay' or 'dwelling-place'.

*Abode*. OE. *abeōd-an*, connected with the primitive verb *beōdan*, meaning 'prognostication'; cf. *fore-bode*.

*Abound*. OFr. *abunder*, *abonder*, *habonder*; Lat. *abundāre*, meaning 'to be plentiful'.

" = *a-bound*, meaning 'to get limits to'.

*Admiral*. OFr. *amiral*, derived from the Arabic *amīr-al*, latinized in various ways and assimilated according to popular forms, meaning 'a naval officer'.

" A by-form of *admirable*. OFr. *umirable*, Lat. *admīrābil-em*, meaning 'exciting admiration'.

*Adust*. Lat. *adust-us*, Fr. *aduste*, meaning 'scorched'.

" = *a-dust*, meaning 'in a dusty condition'.

*Aught*. OE. *æht*; OHG. *ēht*; Goth. *aiht-s*, meaning 'possession'.

" OE. *ā*, *ō + whit*; OHG. *ewiht*, *iowiht*, &c.; ME. *ōht*, *ōght*, meaning 'anything whatever'.

*Bay*. OFr. *baie*; Lat. *bāca*, meaning 'a small fruit, a berry'.

" Fr. *baie*; Lat. *baia*, meaning 'an indentation of sea into land, or of land into the sea'.

" OFr. *baie*; Lat. type *badāta*, meaning 'the division of a barn'.

" OFr. *bay*; It. *bada*; Lat. *badare*, 'to open the mouth', meaning 'barking or baying'.

" Cf. ON. *bágr*, *bægja*, 'to push back', meaning 'an embankment or dam'.

" Short form of *bay-antler*, meaning 'the second branch of a stag's horn'.

" Fr. *bai*; Lat. *badius*, meaning 'a reddish-brown colour'.

*Beak*. Fr. *bec*; It. *becco*; Sp. *bico*; Late Lat. *beccus*, meaning 'a bird's bill'.

" 'A justice of the peace'.

" A variant of *beek*, 'to warm'.

*Bear*. OE. *beru*; OHG. *bero*; Mod. G. *bär*; cf. ON. *björn*; Lat. *ferus*, meaning 'an animal'.

" OE. *bere*; cf. Goth. *barizeins*, meaning 'barley'.

" OE. and OHG. *ber-an*; ON. *ber-a*; Goth. *baír-un*; Lat. *fer*; Gk. *φέρ*; Skt. *bhar*, meaning 'to carry'.

English *Dole* derived from French *douil* means 'grief'.

„ related to Teut. *deal*; Ger. *Teil* means 'portion'.

*Fame*. Fr. *fame*; Lat. *fāma* (report); Gk. *φήμη*, meaning 'public report'.

„ Fr. *faim*; Lat. *fames*; cf. OFr. *afamer*, meaning 'want of food, hunger'.

„ Obsolete form of *foam*.

*Fast*. OE. *fastan*; OHG. *fastēn*; ON. *fastu*; Goth. *fustan*, meaning 'to abstain from food'.

„ ME. *fest*; ON. *fest-r*, meaning 'a rope'.

„ Fr. *fuste*; Lat. *fastus*, meaning 'arrogance'.

*Fold*. OE. *folde*; OLG. *folda*; ON. *fold*, related to \**felpu*, 'field', meaning 'ground'.

„ OE. *feuldon*; OHG. *fuldun*; ON. *faldu*; Goth. *fulpan*; OTeut. \**fulpan*; cf. Lith. *pleta*; Gk. *δι-παλτος*, meaning 'to arrange one thing over another'.

„ OE. *falcod*; Mod. LG. *fult*, meaning 'an enclosure for domestic animals'.

„ ME. *fald*; OHG. *fult*; ON. *fuld-r*, meaning 'a bend or ply'.

*Hound*. OE. *hund*; OHG. *hunt* (d-); Goth. *hund*s; ON. *hundr*; Gk. *κύων, κυν*; Skt. *śvan*, meaning 'dog'.

„ ME. *hūn*; ON. *hūnn*, meaning 'a projection'.

*Seal*. OE. *stol*; OHG. *selah*; ON. *sel-r*, meaning 'an animal'.

„ OFr. *sel*; It. *suggello*; Lat. *sigillum*, meaning 'a device'.

*Sound*. Derived from Fr. *son*; Lat. *sonus*, means 'noise'.

„ OE. *sund*, means 'strong'.

„ Fr. *sonder*; Lat. *subundare*, means 'testing depths'.

French *Air*. Gk. *ἀήρ*; Lat. *āer-em*; Sp. *aire*, meaning 'the gaseous substance which envelopes the earth'.

„ OFr. *aire*, meaning 'disposition'.

„ It. *aria*, meaning 'melody'.

*Champs*. Lat. *campus*; It. *campo*; Sp. *campo*, meaning 'field'.

„ OFr. *cant*, meaning 'side'.

*Chère*. Feminine of *cher*, 'dear'.

„ Gk. *χράς*, 'face'.

*Cousin, -e*. Lat. *consobrinus*; It. *cugino, -a*; Sp. *sobriño, -a*; Ptg. *sobrinho, -a*, meaning 'a relative'.

„ Lat. *culicinus*, meaning 'an insect'.

*Devant*. Preposition meaning 'before'.

„ Pr. participle of *devoir*, 'to owe'.

*Feu*. Lat. *focus*; It. *fuoco*; Sp. *fuogo*; Ptg. *fogo*; OFr. *fou*, meaning 'fire'.

- French *Feu*. Derived by Estienne and Scheler from Lat. *fuit* > *feut* > *feu*; by Ménage from Lat. *felix* > *felicitas* > *felce* > *feu*; by Littré from OFr. *fuhu* > *feü*, connecting with Lat. *fatutus*, meaning 'dead'.
- Fier*. Lat. *fidare* for (*fidere*); It. *fidure*; Sp. and Ptg. *fiar*, meaning 'to put confidence'.
- „ Lat. *ferus*; It. and Sp. *fiero*; Ptg. *fero*, meaning 'proud'.
- Firme*. Lat. *firmus*; ME. *ferme*, meaning 'firm'; cf. Skt.  $\sqrt{dh}$ .
- „ Med. Lat. *firma*, meaning, a farm'.
- Franc*. Lat. *francus*; It. *franco*; Sp. and Ptg. *franco*, meaning 'free'.
- „ Meaning 'a French coin'.
- Geste*. Lat. *gestus*, meaning, 'gesture'.
- „ Lat. *gesta*; It. *gesta*, meaning 'heroic deed, poetry'; cf. *chanson de geste*.
- Louer* derived from Lat. *locare* means 'to let'.
- „ „ „ „ *laudare* means 'to praise'.
- German *acht*. OHG. *ahto*; MHG. *achte*; Goth. *ahtau*; OE. *eahta*, derived from an IE. root; cf. Skt. *aṣṭau*; Gk. *ókrá*; Lat. *octo*; Lith. *asztini*, meaning 'eight'.
- „ OHG. *ahia*; MHG. *ahie*; OE. *áht*, meaning 'proscription'.
- Bull*. From *bellen*, meaning 'barking'.
- „ MHG. *bal*, *bulles*; cognate with OHG. *ballo*; MHG. *balle*; ME. *bal*, *bulle*; OTeut. *\*ballôn*, *\*ballôn*; cf. Lat. *foliis*, 'something inflated'; Fr. *balle*, meaning 'a ball to play with'.
- „ Fr. *bul*; It. *ballo*; Fr. *baler* or *baller*; Lat. *ballare*; Gk. *βαλλίζω*, meaning 'a dance'.
- Bauer*. OHG. *bâr*; MHG. *bâr*; LG. *buur*; ON. *búr*; OE. *bár*, 'dwelling'; cf. *neighbour*; OE. *neah-gebur* and *nach-bar*; E. *bower*; OTeut. *\*būro(m)*, from Teut.  $\sqrt{bā}$ ; IE.  $\sqrt{bhū}$ ; cf. Skt. *bhū* (*bhūmī*, 'earth'); Gk. *φῶ*; Lat. *fui* (*futurus*); meaning 'bird-cage'.
- „ OHG. *būari*; MHG. *būwere*; cf. *Erbauer*, *Ackerbauer*, from the  $\sqrt{bau}$ , 'to cultivate'; Du. *bouwen*; MHG., MDu. *bāwen*; meaning 'a peasant'.
- Bulle*. MLG. *bulle*; MDu. *bulle*; Du. *bul*, *bol*; ON. *bule*, *boli*; ME. *bole* (*boole*); cf. ME. *bule*, *bulle* and E. *bull*, *bullock*; meaning 'a buffalo'.
- „ MHG. *bulle*; OE. *bulle*; E. *bull*; Fr. *bulle*, derived from Lat. *bullā*, meaning 'a papal mandate'.

German *Geiseln*. Pl. of *geisel*, OHG. *gisal*; MHG. *gisel*; OE. *gísel*, meaning 'hostages'.

„ A form of *geisseln*, MHG. *geisseln*, meaning 'to whip'.

*Kehren*. OHG. *kēran*; MHG. *kēren*, meaning 'to sweep'.

„ OHG. *kērian*; MHG. *kērn*, meaning 'to turn'.

*Kiefer*. OHG. *kienfurha*; MHG. *kienboum* and the corresponding word to OHG. *\*kienforhe*; cf. *Kien* and *Föhre*, meaning 'Scotch fir, pine tree'.

„ MHG. *kiver*, *kivel*, *kivels*; OSaxon. *kāflos*; OE. *ceāft*, meaning 'jaw'.

*Kiel*. OHG. *kiol*, *chiol*; MLG. *kel*, *kl*; MHG. *kiel*; OE. *ceol*; OS. *kiol*, meaning 'keel'.

„ MHG. *kl*; LG. *quiele*; E. *quill*, meaning 'a piece of reed or feather of a bird'.

*Laden*. OHG. *hladan*; MHG. *laden*; OS. *hladan*; OE. *hladan*; Goth. (*af*)*halpan*; E. *lade*, meaning 'to load'.

„ OHG. *ladōn*; MHG. *laden*; Goth. *laþon*; OE. *laðtan*, meaning 'shop'.

*Mandel*. MLG. MDu. *mande*; OE. *mand*, *mōnd*; E. *maund*, meaning 'to count by fifteen'.

„ OHG. *mandula*; MHG. *mandel*; OFr. *almande*, also *amande*, *amandre*; cf. Sp. *almendra*; It. *mandorla*, *mandola*, meaning 'almond'.

*Mark*. OHG. *marka*; MHG. *marke*; OS. *marka*; OE. *mearc*, meaning 'boundary'.

„ MHG. *mark*; MDu. *marc*; ON. *mǫrk*; OE. *mārc*; Med. Lat. *marca*, *marcus*; Fr. *marc*; It. *marco*, *marca*, meaning 'a coin'.

„ OHG. *marg*, *marag*; MHG. *marc*, *marg*; OS. *marg*; OE. *meaz*, *meurh*; MDu. *march*, *marg*; Mod. Du. *merg*; OTeut. *\*mazgo*; cf. AV. *mazga*; Skt. *majjan*, meaning 'the soft fatty substance of bones'.

*Reis*. OHG. *hriis*; MHG. *ris*; ON. *hrís*; MDu. Du. *rijs*; OF. *hrís*, meaning 'twigs or small branches'.

„ MHG. *ris*; MLG. *riis*; ME. *rys*; OFr. *ris*; It. *riso*; Lat. *\*orizum*; Gk. *ῥιζα*; cf. Skt. *vr̥thi*, meaning 'rice'.

Hindi *kāma* derived from Skt. *kṛ* means 'work'.

„ „ „ „ *kam* „ 'love'.

Examples might be multiplied. It is clear that such words can be satisfactorily derived only with reference to their meaning, for being derivable

from more than one original source, they are liable to be connected with the wrong root unless the derivation is based on the meaning. Yāska's rule is therefore sound. But in criticism of Yāska's rule, it may be remarked that words, having the same origin, come to acquire different meanings. For instance, Lat. *cup*(*cupido*), 'to desire', and Skt. *kup*, 'to be angry', have the same common origin. Again, cf. IE *klutós*; Skt. *śrutás*; Gk. *κλυτός*; Lat. (*in*)*clutus*; OE. *hlūd*; Eng. *loud*. Yāska did not know any other language besides Sanskrit, his horizon was therefore necessarily limited, yet his familiarity with the two phases of the Sanskrit language, i.e. the Vedic and the classical, which is historically the development of the former, and which in their relation to each other bear a close correspondence to that of the Ionic and the Attic tongues, placed him on a better working ground than those who were not fully conscious of such historical development. There is no passage in the *Cratylus*, for instance, showing that Plato realized that the Attic was historically the outgrowth of the Ionic language. On the contrary, the following passage indicates that he was not aware of any such development.

### 5. *Plato on Etymology.*

*Soc.* 'Yes, my dear friend; but then you know that the original names have been long ago buried and disguised by people sticking on and stripping off letters for the sake of euphony, and twisting and bedizenning them in all sorts of ways. . . . And the additions are often such that at last no human being can possibly make out the original meaning of the word.'<sup>1</sup> Again, Plato does not recognize that etymology has any scientific or even systematic basis. He does not seem to realize that derivation of words should be governed by some general rules. In addition to the above, I quote the following passage in support of my statement:

*Soc.* . . . 'Now attend to me; and first, remember that we often put in and pull out letters in words and give names as we please and change the accents.'<sup>2</sup> Evidently he did not attach much importance to accent. The only principle, which can hardly be so called, is contained in the following passage:

*Soc.* . . . 'And whether the syllables of the name are the same or not the same, makes no difference, providing the meaning is retained; nor does the addition or subtraction of a letter make any difference so long

<sup>1</sup> Jowett, *Dialogues of Plato* (3rd ed.), vol i, p. 358.

<sup>2</sup> *Ibid.* p. 341.

as the essence of the thing remains in possession of the name and appears in it.'<sup>1</sup>

These three passages from the *Cratylus* indicate that Plato looked upon etymology as a compendium of individual conjecture which would justify Voltaire's famous satire that, 'Etymology is a science in which vowels count for nothing and consonants for very little', and Max Müller's well-known epigram that, 'a sound etymology has nothing to do with sound'. The fundamental difference between Yāska and Plato is that the former distinguished roots from affixes and suffixes, i.e. the radical from the formative element, and hence was able to formulate general principles for analysing words into their constituent parts; the latter did not realize this distinction and consequently made conjecture the basis of etymology. It may be remarked, however, that Sanskrit is generally acknowledged to be more perspicuous than Greek; it was easier therefore to see this distinction in Sanskrit than it was in Greek, and besides Yāska had the advantage of inheriting this knowledge from a long line of predecessors who had made this discovery at a very early period. But Yāska's greatness, even if every one of his etymological explanations is proved to be wrong—as many are manifestly so,—lies in the fact that he is the first to claim a scientific foundation, and also the first to formulate general principles for etymology.

#### 6. *Philological speculations of Yāska.*

In two aphoristic rules, Yāska enunciates his view as to why articulate speech is given preference to other modes of expression, such as gestures, movements of hands and body, &c. He says, 'words are used to designate objects with regard to everyday affairs in the world, on account of their comprehensiveness and minuteness'.<sup>2</sup> Durga, the commentator of Yāska, explains the term 'comprehensiveness', with regard to the psychological process involved in the apprehension of meaning through the instrumentality of the spoken word. He says that there are two phases of consciousness in the human mind, i.e. (1) the manifest, and (2) the unmanifest. When a person desires to express the manifest consciousness, his effort results in the exhalation of breath which modified in the various speech-organs produces the word. The word again pervades the unmanifest consciousness of the hearer, makes it manifest, and thus the meaning is apprehended.<sup>3</sup> Using philological terminology, we may express the same thing by saying that there are permanent word-records in the sub-conscious strata of the human

<sup>1</sup> Jowett, *Dialogues of Plato* (8rd ed.), vol. i, p. 335.

<sup>2</sup> The *Nirukta*, i. 2.

<sup>3</sup> Durga on N. i. 2.

mind. These word-records are brought from the sub-conscious to the conscious state by articulated speech. It may be objected that whatever the psychological process may be, the most important use of the word is to express and convey the meaning to somebody else, and this purpose can equally be accomplished by other methods, such as gestures, movements of hands, face, and eyes. As if Yāska had anticipated this objection, he adds the term 'minuteness' in his aphorism. Durga has the following comment: The movements of hands and the winking of the eyes, &c., are also comprehensive, they will express the meaning and in this manner we will be saved the trouble of studying grammar and the bulky Vedic literature. True, gestures, &c., are comprehensive, but they are not minute, i.e. they involve greater effort in production and are always indefinite. Even discarding Durga's elaborate explanation of 'comprehensiveness', Yāska's aphorism can mean only that words are used in the everyday affairs of the world because they are capable of giving expression to every kind of meaning with their numerous shades of difference, and are produced with comparatively less exertion. There seems to be no doubt that at the time of writing the above-mentioned aphorism, Yāska had in his mind the alternative method of expression by means of gestures, &c. And his argument that words are preferred to gestures, on account of the economy of effort, has a strikingly modern note.

### 7. *Origin of Language.*

Yāska is a follower of the school of etymologists, whose fundamental doctrines is that all words are derived from original roots.<sup>1</sup> Gārgya and the followers of the school of grammarians do not agree with him.<sup>2</sup> There is also a short discussion about onomatopoeia.<sup>3</sup> Aupamanyava maintains that there is no such thing as onomatopoeia, but Yāska holds that there are some words which are formed by the mere imitation of sounds of nature, mostly the names of birds, such as crow, partridge, &c., but which can be derived otherwise also. It is surprising that in this connexion he does not mention the word cuckoo. Besides the names of birds, he thinks that the following words are similarly formed. *Kitava*<sup>4</sup>, 'a gambler'; *duṇḍubhi*<sup>5</sup>, 'a drum'; *ciscā kṛṇoti*<sup>6</sup>, 'it makes a *ciscā* sound'; *kṛka*<sup>7</sup>, the former part of *kṛkavāku*, 'a cock'. According to Yāska, onomatopoeia does not play any important part in the foundation of language. He discards

<sup>1</sup> *Nirukta*, i. 12.

<sup>2</sup> *Loc. cit.*

<sup>3</sup> *Op. cit.* iii. 18.

<sup>4</sup> *Ibid.* v. 22

<sup>5</sup> *Ibid.* ix. 12.

<sup>6</sup> *Ibid.* ix. 14.

<sup>7</sup> *Ibid.* xii. 18.

therefore the so-called Bow-wow theory.<sup>1</sup> As Yāska reduces all words to primordial roots, he may therefore be regarded as an adherent of the root-theory.

This again affords a point of difference from the *Cratylus*, where Plato, in attempting to trace the origin of the sounds of the alphabet to the sounds of nature, considers onomatopoeia to be the most important factor in the formation of language. As an objection to his theory, it may be remarked that the objects with which men in primitive society are most familiar would be things like 'cave', 'pit', 'tree', &c., and the naming of these objects precludes all imitation of natural sounds. Words like 'digger', 'weaver', &c., would represent a higher stage of civilization.<sup>2</sup>

### 8. *Parts of Speech.*

Yāska says that there are four parts of speech: noun and verb, preposition and particle.<sup>3</sup> At first sight, it seems inexplicable that an ancient author like Yāska should mention preposition as a part of speech and should ignore adverbs which historically can be shown to have been evolved at an earlier stage of the linguistic development than the former. The difficulty, however, disappears when it is remembered that prepositions in Sanskrit are seldom used to express case relations, but mostly serve as adverbial prepositions. With Yāska's division of speech into four parts may be compared the remarks of Dionysius of Halicarnassus, who attributes a similar classification to Aristotle.

'Composition is . . . . a certain arrangement of the parts of speech. . . . These were reckoned as three only by Theodectes and Aristotle and the philosophers of those times, who regarded nouns, verbs, and connectives as the primary parts of speech. Their successors, particularly the leaders of the Stoic school, raised the number to four, separating the article from the connectives.'<sup>4</sup> According to Aristotle, 'Diction viewed as a whole is made up of the following parts: the letter (or the ultimate element), the syllable, the conjunction, the article, the noun, the verb, the case, and the speech.'<sup>5</sup>

### 9. *Aristotle's definition of Noun and Verb.*

Yāska defines the noun and the verb as follows: 'A verb has *becoming* as its fundamental notion, a noun has *being* as its fundamental notion. But where both (i.e. *becoming* and *being*) are dominated by *becoming* as in a verbal noun), a *becoming* arising from a former

<sup>1</sup> Max Muller, *Science of Language*, vol. i, pp. 407-17.

<sup>2</sup> *Literary Composition*, ch. iii, Roberts's ed., p. 71.

<sup>3</sup> See also Max Muller, *loc. cit.*

<sup>5</sup> *Poetics*, 20, 1456 b, Bywater's ed., p. 57.

<sup>4</sup> *Nirukta*, i. 1.

to a later state is denoted by a verb, as 'he goes', 'he cooks', &c.; while the embodiment of the whole process beginning with the original and ending with the final conception, which has assumed the character of *being*, is denoted by a noun, as 'going', 'cooking', &c.<sup>1</sup> Further, *becoming* has six modifications: (1) genesis, (2) existence, (3) alteration, (4) growth, (5) decay, and (6) destruction.<sup>2</sup> With these may be compared Aristotle's definitions of noun and verb. 'A noun or name is a composite significant sound not involving the idea of time, with parts which have no significance by themselves in it. . . . A verb is a composite significant sound involving the idea of time, with parts which have no significance by themselves in it. Whereas the word 'man' or 'white' does not imply when, 'walks' and 'has walked' involve in addition to the idea of walking that of time present or time past.'<sup>3</sup>

In his definition of a verb, Aristotle lays great emphasis on the idea of time, but ignores the idea of action involved in it; his definition is therefore incomplete and states the element of lesser importance only, for of the two ideas of action, and time, the former is of primary and the latter of secondary significance. Yāska has hit on the right word, i.e. *becoming* which expresses both, the notion of action and time as well. Aristotle's definition of a noun is a negative one. He explains what it does not involve, but not what it positively does involve. Yāska, on the other hand, gives a positive definition, setting forth *being* to be the fundamental notion of a noun. Further, he also defines a verbal noun, which is ignored by Aristotle.

Yāska explains prepositions as words which bring into prominence the subordinate meaning of nouns and verbs. He then subjoins a list of twenty prepositions assigning to each its appropriate meaning. Proceeding further, he divides particles into three groups, (1) comparatives, (2) conjunctives, and (3) expletives. He defines these terms, giving a list of the particles of each group, explaining their meanings and illustrating their uses by suitable quotations from Vedic literature. They are treated in detail in the first chapter of the *Nirukta* (sec. 3-9).

Yāska observes the dialectical differences in the spoken language of his time. Thus he points out certain characteristics of the speech of the Aryans and the Kāmbojas, the people of the East, and the people of the North.<sup>4</sup> He acknowledges the relation of the classical to the Vedic Sanskrit. Thus he remarks that their vocabulary is identical,<sup>5</sup> that their use of prepositions and particles with occasional exceptions is similar.<sup>6</sup>

<sup>1</sup> *Nirukta*, i. 1.

<sup>2</sup> *Op. cit.* i. 2.

<sup>3</sup> *Poetics*, 20. 1456 b. 10, Bywater's ed., p. 58.

<sup>4</sup> *Nirukta*, ii. 2.

<sup>5</sup> *Op. cit.* i. 16.

<sup>6</sup> *Op. cit.* i. 3-9.

He seems to be conscious of the historical connexion of the two languages when he says that the words of the one are derived from the roots of the other.<sup>1</sup> He knows that it is not nouns only, but also verbs, which have synonyms. 'So many verbs have the same meaning. So many are the synonym of a noun (lit. being).'<sup>2</sup> He explains homonym as a word which has more than one meaning.<sup>3</sup> He also notices certain idiomatic expressions, whose order is immutably fixed as 'Indra and Agni', 'father and son', but not 'Agni and Indra', 'son and father'.<sup>4</sup>

### *Semantics.*

#### *How names are given.*

The epoch of Yāska was an age of remarkable literary activity. There seems to be a general striving after the search of truth in all the departments of human knowledge. On the philosophic side, it marks the beginning of the Upaniṣadic period which preached monotheism of an exalted type, and gave expression to some of the sublimest thoughts ever recorded in the history of mankind. On the religious side, it was the harbinger of the Buddha who was soon to carry out a campaign of vigorous protestantism against the then prevailing ritualistic practices. Even in the matter of style, it is the period of transition which ushered in the era of the aphorism (*sūtra*). As shown above, the age was busy with grammatical and philological speculations, nor was semantics ignored. In the first chapter of the *Nirukta* (see 12-14), Yāska discusses the question, how names are given. The most important arguments are set forth in the form of questions and answers. A critic is introduced who raises the various points of objection, each of which is duly answered by the author. It is a dialogue consisting of two monologues which are put in the mouths of the critic and the author in succession. The arguments are as follows: (1) Every being who performs a particular action should be called by the same name, e.g. every one who runs on the road should be called *asva* (runner), and not the horse alone; everything that pricks, as a needle or spear for instance, should be called *trṇa* (pricker) and not a blade of grass alone. (2) Every being should be given as many names as the actions with which that particular being is associated, e.g. a pillar should be called not *sthūṇā* (i.e. which stands upright) only, but also *darā śayā* (i.e. which rests in a hole), and also *sañjantī* (i.e. which is joined with the beams). (3) Only such words should be used in giving names as are regularly derived from roots according to the rules of grammar, so that

<sup>1</sup> *Nirukta*, ii. 2.

<sup>2</sup> *Op. cit.* i. 20.

<sup>3</sup> *Op. cit.* iv. 1.

<sup>4</sup> *Op. cit.* i. 16.

the meaning of the object which they denote, should be quite clear and free from doubt, e.g. *puruṣa* (man) should be *puri-saya* (i.e. city-dweller); *aśva* (horse) = *aṣṭa* (i.e. runner); *trṇa* (grass) = *tardana* (pricker) and so on. (4) If the name of an object is to be determined by its actions, the being precedes the action (e.g. the horse comes into existence before it actually runs), the designation of a being, which is earlier, from an action, which is subsequent to it, is not tenable (perhaps for the reason that it will leave the being nameless during the interval). (5) People indulge in sophistry in explaining names, as for instance, when it is said that earth (*pṛthivī*) is so called on account of its being broad (*prath*), they do not consider as to who made it broad and on what basis.

### *Rejoinder.*

(1) We find that of the beings who perform a particular action, all do not get the same name but only a few, e.g. every one who cuts wood is not called *takṣaka*, but the carpenter alone is so called; it is the ascetic only who is called *pari-vrājaka* (i.e. a wanderer) and not every one who wanders; it is only the sap of the sugar-cane that is called *jivana* (i.e. enlivening) and not everything that enlivens; it is only the planet Mars that is called *bhūmi-ja* (i.e. earth-born), and not everything that is born from the earth and so on. He seems to imply that there is a law of specialization by which a particular name comes to be exclusively associated with a particular object.

(2) He means to say that in spite of their manifold activities, objects take their name from one particular action, which is the most important and the most special to them, e.g. a carpenter performs many actions, yet he is called *takṣaka* (i.e. a cutter of wood), because the shaping of things by cutting wood is his most important function and can be specially associated with him. Durga has the following comment on it:

त्वमपि पञ्चसि वयमपि पञ्चाम . . . तच्च कश्चित्तेत्युच्यते । अन्वयश्च त्वमपि न तेत्युच्यते । आह कोऽयं हेतुरिति । श्रुत्वा लोकमेव पृच्छ तमेवोपासकस्य न मयि न नियमः कृत इति । अथ च तच्च सा समानमीहमानानां कश्चिदेवार्थेन संयुज्यते कश्चित् . . . । स्वभावतो हि शब्दानां क्रियावत्त्वेऽपि सति काश्चिदेव क्रियामङ्गीकृत्यावस्थिति र्भवतीति । अथवा क्रियातिशयकृतो नियमः ज्ञात् । यो हि यदतिशयेन करोति तस्मात्तेषां क्रियावत्त्वेऽपि सति तदेतत् एव नामधेयप्रतिषेधो भवतीत्यर्थं समाधिः । अथवा न श्रूयो यो यच्च यदा च तच्चति स एव तच्चति । किं तर्हि यो यदा अथ तदा भवति स एव तच्चति . . . पञ्चामोऽनेकक्रियायुक्तानामधिकक्रियाकारितो नामधेयप्रतिषेधो भवति

. . . तच्च यदुक्तमेकस्मिन्नक्रियायोगाद्देवकनामता प्रसज्येति । एतदुक्तम् । यदि चोक्तमनेकैवानेकनामतैकस्य चानेकनामता प्राप्नोति ततश्च व्यवहाराप्रसिद्धिरिति । नहि तदुभयमस्ति । अनेकैवानेकक्रियायोगेऽपि हि सविकस्य चानेकक्रियायोगेऽपि हि सति व्यवस्थित एव शब्दनियमः स्वभावत एव कोवि ।

‘Thou seest, my friend, and we also see, that one man who cuts wood is called ‘carpenter’, while another who does the same is not so called. You may well ask the reason. Listen; go and ask the world, quarrel with the world if you like, for it is not I who made this law. But this is what we find: of those who do the same work, some are named in accordance with that activity, others not. You may say that because one object is named in accordance with that activity, therefore others doing the same thing should be similarly named . . . Although all nouns are derived from verbs, the choice of names with reference to a particular action is made by nature (*svabhāvataḥ*); or it may be that the choice is made by the law of special action. A man who performs one particular action more specially, whatever other actions he may perform, will obtain his name from that particular action. This is a settled rule. For we do not call the man, who cuts wood now and then, by the name of carpenter, but him we call carpenter who cuts wood at any time, or in any place and always. This is an instance of a name, the choice of which is made by special action and this name may be freely given to others who perform the same action specially. And if sometimes, or somewhere, some other action is still more special to them, they will obtain their names in accordance with that action only. . . .

We see that persons who perform many actions, obtain their names from one particular action. A carpenter performs many other actions, but he is not called after those activities. . . . If it be said, that many persons who perform the same action, should have a common name, and one person who performs many actions, should have as many names, all that we can say is, that it is contrary to the practice of the world. *Neither is the case.* Whether many persons perform a particular action, or a single person many actions, the law about the names is that the choice is made by natural selection.’<sup>1</sup>

With this may be compared the remarks of Bréal.

‘One conclusion is to be drawn from all that has gone before: it is an undoubted fact that Language designates things in an incomplete and

<sup>1</sup> Cf. Max Müller’s translation of some parts of the above-quoted passage (*ibid.*, p. 167).

inaccurate manner. *Incomplete*: since we have not exhausted all that can be said of the sun when we have declared it to be shining, or of the horse when we say that it trots. *Inaccurate*: since we cannot say of the sun that it shines when it has set, or of the horse that it trots when it is at rest, or when wounded or dead.

Substantives are signs attached to things: they contain exactly that amount of truth which can be contained by a name, an amount which is of necessity small in proportion to the reality of the object. . . . It will be impossible for language to introduce into the word all the ideas which this entity or object awakens in the mind. Language is therefore compelled to choose.<sup>1</sup>

(3) Many words whose grammatical form is quite regular are used to denote names of objects, such as *vratati* (creeper), *jāgarāku* (wakeful), *durvi-homī* (one who sacrifices with a ladle), &c.

(4) We find that many objects get names which are based on subsequent actions, e.g. the wood-pecker.

(5) If *prthivī* (earth) is derived from *√prath* (to be broad) there is no sophistry at all. It is not necessary to consider as to who made it broad and on what basis, for it is broad to the eye.

Thus the question is discussed in the *Nirukta*. The same question is discussed at length in the *Cratylus* also, wherein Plato propounds three theories and makes the three characters in the dialogue their exponents. Hermogenes holds that names are conventional, arbitrarily given, and altered at will. Its antithesis is represented by Cratylus who maintains that they are natural. Socrates takes an intermediate position and admits that names are natural and at the same time have an element of convention as well.<sup>2</sup>

### i. Early anti-Vedic Scepticism.

In the fifteenth section of the first chapter of the *Nirukta*, a critic is introduced in the person of Kautsa, who not only questions the authority of the Vedas, but actually maintains that the Vedic stanzas are meaningless, adducing several arguments in support of his assertion. From the twentieth section of the same chapter it is evident that Yāska believes the Vedic hymns to be revealed, having been handed down from generation to generation by oral tradition, and requiring to be studied with great care; the purpose of his own work being to facilitate this study. As the

<sup>1</sup> *Semantics*, ch. xviii, Eng. trans. by Cust, pp. 171, 172.

<sup>2</sup> Cf. Jowett, *Dialogues of Plato* (3rd ed.), vol. i, pp. 337-8, 358, 366, 378.

*Nirukta* is one of the six auxiliary treatises of the Veda, it is rather difficult to say with what object Yāska presented and tried to controvert the view of his opponents, for it is inconceivable that the learned theologians would reproduce, in their orthodox books, a controversy which challenges the most fundamental beliefs of their religion. The reproduction of the Kautsa controversy indicates on the one hand, that not only Yāska was endowed with a rationalistic spirit, and was free from bigoted fanaticism, but also that it was possible to carry on such discussions with tolerance at that period of remote antiquity; and implies on the other, that Kautsa was an eminent scholar, or some great personality, or the exponent of some philosophic system, whose thought could not be ignored. Some, however, think that Yāska has invented Kautsa as a convenient method of giving expression to Vedic Scepticism. This view is conjectural, and is not supported by any evidence. Yāska uses the terms *eke*, and *ekam*, *aparam*, &c. when he wants to refer to something in general, and he could have very well employed the same terms with regard to the above-mentioned controversy, had it not been associated with a particular individual, i.e. Kautsa. There is no ground to doubt the historical existence of the authorities whose opinions are quoted, or referred to, or to whom particular statements are attributed, by Yāska. And unless the contrary can be proved, it may be assumed that Kautsa was an historical entity. It may also be taken for granted that he was the leader of a movement, which may be described as something akin to materialistic rationalism, and which was the result of a remarkable literary activity, a characteristic of the epoch of Yāska, as pointed out elsewhere. But Kautsa was by no means the originator of such a movement, the beginning of which can be traced to an earlier period. Its origin is probably to be sought in sectarianism. For a considerable time, the *Atharva-veda* was not recognized as divine revelation. For the followers of the *Atharva-veda*, it was therefore necessary to demonstrate the superiority of their own Veda to the RV., the SV., and the VS. Perhaps the most effective means, employed for the achievement of this object, was to invent legends and allegorical stories, in which all the four Vedas are introduced, and in which a certain task is proposed for them. The RV., the SV., and the VS. are invariably shown to be incompetent in its performance, and it is given up as too difficult by the three Vedas in succession, being finally accomplished by the AV., whose superiority over the other three Vedas is thus implicitly expressed. I quote the following two stories from the Gopatha Brāhmaṇa in support of my statement:

तान्वाग्भुवाच । अथः शब्देति । तथेति । तमृगवेद एतोवाचाहमथं शब्देति ।

तस्मा अविष्कृताय महद्भयं सकृदे । स एतां प्रार्थीं दिशं भवे । स होवाचाशान्तो न्ययमन्व इति । तं यजुर्वेदे एत्वोवाचाहमन्वं श्रमेयमिति । तस्मा अविष्कृताय महद्भयं सकृदे । सा एतां प्रतीर्षीं दिशं भवे । स होवाचाशान्तो न्ययमन्व इति । तं सामवेदे एत्वोवाचाहमन्वं श्रमेयमिति । केन नु त्वं श्रमिष्यसीति । रचन्तारं नाम मे सामाचोरं चाकूरं च तेनाश्रममिदूयति । तस्मा अच विष्कृताय तदेव महद्भयं सकृदे । स एतामुदीचीं दिशं भवे । स होवाचाशान्तो न्ययमन्व इति ।

‘Speech said to them, “tame the horse”. “Be it so”, replied they. Having approached him, the RV. said, “I shall tame the horse”. When he set about (accomplishing it), a great terror seized him. He turned her in the eastern direction. He declared, “this horse is wild indeed”. The VS. approached him and said, “I shall tame the horse”. When he set about (accomplishing it), a great terror seized him. He turned her in the western direction. He declared, “this horse is wild indeed”. The SV. approached him and said, “I shall tame the horse”. “How indeed wilt thou tame the horse?” “*Rathantaram* is the name of my song of praise which is neither terrific, nor harsh. With that the horse is praised”. But when he set about (accomplishing it), the same great terror seized him. He turned her in the northern direction. He declared, “the horse is indeed still wild”.’<sup>1</sup>

After these futile attempts, they are advised to seek *Ātharvana* the tamer. They approach him and request him to tame the horse. He prepares the water of tranquillity, which he sprinkles over the horse. From every limb of the horse flames fall down on the ground, and the horse, perfectly tame, salutes the sage.

The object of the following story is to show the incompetency of the three Vedas to afford protection:

ते देवा इक्ष्मन्नुवन् । इमं तस्मादवच्छं नोपाय . . . स वै नलोम रूपेण नोपाय येन नो रूपेण भूयिष्ठं हृदयसि येन शशसि गोमुमिति । स अग्निदेवो भूत्वा पुरस्तात्परीत्वोपातिष्ठत् । तं देवा अन्नुवन् । अन्वत्तद्वपुं कुक्ष्य नैतेन नो रूपेण भूयिष्ठं हृदयसि नैतेन शशसि गोमुमिति । स यजुर्वेदो भूत्वा पश्चात्परीत्वोपातिष्ठत् । तं देवा अन्नुवन् । अन्वत्तद्वपुं कुक्ष्य । नैतेन नो रूपेण भूयिष्ठं हृदयसि नैतेन शशसि गोमुमिति । स सामवेदो भूत्वा उत्तरतः परीत्वोपातिष्ठत् । तं देवा अन्नुवन् । अन्वत्तद्वपुं कुक्ष्य । नैतेन नो रूपेण भूयिष्ठं हृदयसि नैतेन शशसि गोमुमिति ।

‘The gods said to Indra, “Do now protect this sacrifice of ours. Verily protect us with that form of thine, with which thou afforest us the greatest shelter, with which thou canst best protect us”. He assumed the

form of the RV., and having approached, stood before them. The gods said to him, "assume some other form; with this form thou canst not afford us the greatest shelter, with this form thou canst not best protect us". He assumed the form of the VS., and having approached stood behind them. The gods said to him, "assume some other form; with this form thou canst not afford us the greatest shelter, with this form thou canst not best protect us". He assumed the form of the SV., and, having approached stood to their north. The gods said to him, "assume some other form; with this form thou canst not afford us the greatest shelter, with this form thou canst not best protect us".<sup>1</sup>

Indra then assumes the form of the *Brahma-veda*, i. e. the *Atharva-veda*, which is approved by the gods as competent to give them the greatest protection.

It need hardly be said that the efforts of the followers of the *Atharva-veda* were crowned with success, for, in course of time, the AV. was recognized as one of the revealed scriptures. But their method of discrediting the other Vedas gave rise to a movement of inquiry and scepticism—a movement, the traces of which can still be discovered in isolated passages of the *Āraṇyakas* and the *Upaniṣads*. Besides the fact that the anti-Vedic ideas have been preserved in the *Āraṇyakas* and the *Upaniṣads*, which, according to the orthodox tradition, are a part of the scriptures, indicates that the movement must have been important and wide-spread, so much so that even some of the Vedic Scholars came under its influence, and freely gave expression to their heterodox views, some of which have survived. I quote the following passages in support of the foregoing conclusion :

एतच्च स वै तद्विद्वांस आउर्ध्ववयः कावयेद्याः किमर्था वयमध्वेष्यामहे किमर्था वयं यस्यामहे । वाचि हि प्राणं जुहुमः प्राप्ते वा वाचं यो ह्येव प्रभवः स एवावयः ।

'Verily it was so, then the Kāvaseyas, the learned seers, said, "to what purpose shall we study the Vedas, to what purpose shall we sacrifice? We sacrifice breath in speech, and speech in breath; whosoever is born is indeed the authoritative person."<sup>2</sup>

उक्त्वमुक्त्वमिति वै प्रजा वदन्ति तदिदमेवोक्त्वमिदमेव पृथिवीतो हीदं सर्वमुत्तिष्ठति यदिदं किञ्च ।

'People say, "Hymn, Hymn". This earth indeed, is the hymn, for all, whatever exists springs from it.'<sup>3</sup>

The study of the Vedas is regarded as *avidyā* (non-knowledge) in MU.

<sup>1</sup> GB. i. 2. 19; Bib. Ind. ed., p. 86.

<sup>2</sup> A. A. iii. 2. 6; Keith's ed., p. 139.

<sup>3</sup> A. A. ii. 1. 2; Keith's ed., p. 101.

I. 1. 4-5; as lower knowledge in MU. III. 2. 3; KU. I. 2. 23. The full force of this condemnation will be realized, if it is borne in mind that the *Upaniṣads* are also regarded as revealed books (*śruti*). The case would be analogous if, for instance, St. Paul had declared in one of his epistles that the study of the Bible is non-knowledge, or lower knowledge. The following are the other anti-Vedic passages: *Bṛh. U.*, I. 5. 23; *Kau. U.*, II. 5; *Ch. U.*, V. 11-24; *TU.*, II. 5; *Vivekacūḍāmaṇi* 2; the Jain *Uttarā-dhyāyana sūtras*, IV. 12; XIV. 12; *Gītā*, II, 42, 45; IX. 21: XI. 48, 53. In order to reconcile them with the pro-Vedic doctrines, the commentators have offered ingenious explanations of these passages.

It is possible that the Buddha came under the influence of this anti-Vedic movement at an early period, which may be responsible for his vehement denunciation not only of Vedic rites and practices, injunctions, and invocations, &c., but of Vedic lore. He held them up to ridicule, and discarded them as an obstacle to final emancipation. His views about Vedic knowledge have been preserved in the form of a dialogue in the *Tevijja sutta* in the *Dīgha Nikāya*. Two Brāhmanās, Vāsettha and Bhāradvāja quarrel as to which is the true path. Unable to settle their dispute, they go to the Buddha for a decision. The Buddha holds a conversation with them, and after perplexing and confounding them with analogies and arguments in a Socratic manner, gradually leads them to his own way of thinking, and finally converts them to Buddhism. The important parts of the dialogue with regard to the Vedas are the following:

13. 'Well then, Vāsettha, those ancient *Rṣis* of the Brāhmanās versed in the three Vedas, the authors of the verses . . . to wit, . . . Vāmadeva, Vessāmitta, Jamadaggi, Āṅgīrasa, Bhāradvāja, Vāsettha, Kassapa, and Bhagu—did even they speak thus, saying: "We know it, we have seen it, where Brahṁā is, whence Brahṁā is, whither Brahṁā is?"

"Not so, Gautama!"

15. . . . "Just, Vāsettha, as when a string of blind men are clinging to one another, neither can the foremost see, nor can the middle one see, nor can the hindmost see—just even so, methinks, Vāsettha, is the talk of the Brāhmanās versed in the three Vedas but blind talk . . . the talk . . . of the Brāhmanās versed in the three Vedas turns out to be ridiculous, mere words, a vain and empty thing."

24. "Again, Vāsettha, if this river Aciravati were full of water even to the brim, and overflowing, and a man with business on the other side, bound for the other side, should come up, and want to cross over, and he, standing on this bank, should invoke the farther bank, and say, 'Come hither, O Farther Bank! Come over to this side!'"

"Now what think you, Vāsettha? Would the farther bank of the

river Aciravati, by reason of that man's invoking and praying and hoping and praising, come over to this side?"

"Certainly not, Gautama!"

25. "In just the same way, Vāsettha, do the Brāhmanās versed in the three Vedas . . . say thus: 'Indra we call upon, Soma we call upon, Varuṇa we call upon, Īśāna we call upon, Pajāpati we call upon, Brahmā we call upon . . . ' Verily, Vāsettha, . . . that they, by reason of their invoking and praying and hoping and praising, should after death . . . become united with Brahmā—verily such a condition of things can in no wise be."

35. "... Therefore is it that the threefold wisdom of the Brāhmanās, wise in their three Vedas, is called a waterless desert, their threefold wisdom is called a pathless jungle, their threefold wisdom is called perdition."'<sup>1</sup>

In criticism of this, it may be remarked that the views of the Buddha concerning Vedic prayer are erroneous. His arguments, and especially his analogy of the bank of the Aciravati, are applicable to any other prayer as well, and thus prayer itself will become an absurdity. Not only is prayer a very important act of worship in every religion, but in the form of the wheel of prayer is the most distinguishing characteristic of Tibetan Buddhism. Moreover, prayer is a psychical phenomenon, it exerts a powerful influence on the mind through the medium of subconscious suggestion, and as such its efficacy is beyond doubt. Further, the analogy of the Buddha is fallacious. To compare not only sentient but omniscient and omnipotent God with an inanimate piece of matter like the bank of a river, and then to deduce a conclusion from this comparison that because the latter does not respond to prayer hence the former also does not do so, is altogether unjustifiable. Nevertheless the Buddha's denunciation of the Vedas developed a strong contempt for them in his followers who often trampled them under foot.<sup>2</sup> It is also probable that these teachings of the Buddha inspired other non-Vedic schools as well. The criticisms of some of these schools are equally vehement, and one seems to hear the reverberated echo of the voice of the Buddha even in some of their expressions. The following passage gives the views of the Cārvāka system:

इति चेत् तदपि न प्रमाद्यकोटिं प्रवेष्टुमीष्टि । अमुतव्याघातपुनस्तद्विद्विषिततया  
वेदिकमन्त्रैरेव धूर्तवक्त्रैः परस्परं कर्मकाण्डप्रामाण्यवादिभिर्ज्ञानकाण्डस्य ज्ञानकाण्डप्रामाण्यवादिभिः कर्मकाण्डस्य च प्रतिषिद्धत्वेन चत्वा धूर्तप्रमाद्यपमाचलेनापिहोवादिर्वीचि-  
कामाचप्रयोजनत्वात् । तथा चाह मायकः ।

<sup>1</sup> The *Dialogues of the Buddha*, translated into English by Rhys-Davids, S.B.E., vol. ii, pp. 304-14; cf. also S.B.E., vol. xi, pp. 159-208.

<sup>2</sup> See *Saṅkharadigvijaya*, the episode of Kumāra Bhaṭṭa's life in a Buddhist monastery.

अग्निहोत्रं यद्येवेदास्त्रिदशं भक्षयुक्तम् ।

बुद्धिपीडयहीनानां जीविकेति बृहस्पतिः ॥

यमुच्चैर्निहितः स्वर्गं ज्योतिष्टोमि नमिष्यति ।

स्वपिता यजमानेन तत्र कक्षात्तं हिंस्यते ॥

यद्यो वेदस्य कर्तारो भण्डधूर्तनिशाचराः ।

जर्जरौर्गुर्जरौत्वादि पण्डितानां ययः क्षुतम् ॥

‘If you object . . . “how should men of experienced wisdom engage in the Agnihotra and other sacrifices”, . . . your objection cannot be accepted as any proof to the contrary, since the Agnihotra, &c. are only useful as means of livelihood, for the Veda is tainted by the three faults of untruth, self-contradiction, and tautology; then again the impostors who call themselves Vedic Paṇḍits are mutually destructive, as the authority of the Jñānakāṇḍa is overthrown by those who maintain that of the Karma-kāṇḍa, and vice versā; and lastly, the three Vedas themselves are only the incoherent rhapsodies of knaves, and to this effect runs the popular saying: Brihaspati says that the (performance of) Agnihotra, the three Vedas, the three staves, and smearing oneself with ashes, are but means of livelihood for those who have neither sense, nor manliness.’<sup>1</sup>

‘If a beast, slain in the *jyotiṣṭoma* sacrifice goes to heaven, why then, does not the sacrificer kill his own father?’<sup>2</sup>

‘The three authors of the Veda were buffoons, knaves, and spirits of darkness. *Jarpharī, turphurī*, &c., these are the well-known rhapsodies of the Paṇḍits.’<sup>3</sup>

The *Ārhata* system has the following criticism with regard to the Vedas:

अनादेरावमस्त्वाद्यो न च सर्वज्ञ आदिमान् ।

इष्टिमेव त्वसन्निव स ज्ञचं प्रतिपादति ॥

‘And a non-eternal omniscient being cannot be the subject of an eternal Veda; then how can he be expounded by a spurious and a false Veda?’<sup>4</sup>

Cf. also: ‘There was neither the Sāma-veda, nor the Yajur-veda, nor the Rg-veda, nor was any work done by man.’<sup>5</sup>

The earlier anti-Vedic scepticism, together with the doctrines of the Buddhist, the Cārvāka, and the Ārhata systems must have created, in

<sup>1</sup> *Sarva-darśana-saṃgrahaḥ*, Bib. Ind. ed., p. 8.

For this passage I have adopted Cowell's translation with some modifications.

<sup>2</sup> *Op. cit.*, p. 6.

<sup>3</sup> *Loc. cit.*

<sup>4</sup> *Op. cit.*, p. 28.

<sup>5</sup> *Mahābhārata Vanaparvan*, 11284.

course of time, a considerable amount of opposition to the teachings of the Vedas. It was therefore necessary for the followers of the Vedas to answer the objections of their opponents and to re-establish their position. Hence Jaimini was compelled to devote almost the whole of the first *anthyāya* of the *Pūrva-Mīmāṃsā* to the examination and refutation of such objections. The substance of Kautsa's criticism, together with the subject-matter of Yāska's rejoinder is amplified with numerous additions in the first chapter of the PM. The controversy, however, is too long to be quoted here. Kumārila Bhaṭṭa, the commentator on the PM, was another expounder of Vedic doctrines, and after him the task devolved on the great Śaṅkarācārya, who by his eloquence, vast learning, profound philosophy, and great powers of debate rebuilt the shattered supremacy of the Vedic religion, and extirpated Buddhism<sup>1</sup> and other non-Vedic systems from the land of their birth. But adverse critics of the Veda, even after the great Śaṅkarācārya, have not been altogether unknown in India. For instance, Nānaka, the founder of the Sikh religion, may be mentioned as a notable teacher who laid great emphasis on saintliness, and discarded the Vedas as mere mythical records. He said :

*Santa kī mahimā veda na jāne  
Cāron veda kahāni.*

‘The greatness of a saint is not known to the Veda ; all the four Vedas are merely (books of) stories.’

Hence we find that Śāyaṇācārya again reverts to the same discussion in the introduction of his commentary on the R̥g-veda. The number of arguments for and against is still further increased. A brief summary of the controversy is subjoined :

### *Criticism.*

‘The *primā facie* view is that there is no such thing as the Veda ; how can there be a part of it, as the R̥g-veda ? . . . It is not possible to admit the existence of the Veda, for it is not capable of definition or proof.’<sup>2</sup>

(1) If the Veda is defined as being the last of three kinds of proofs, perception, inference, and evidence, the definition will be too wide, for it will include the Smṛtis as well.

(2) If the Veda is defined as an instrument of apprehending transcendental things, the definition will again suffer from the same defect.

<sup>1</sup> However, the final blow was dealt by the Mohammedan invaders, who destroyed the Buddhist monasteries in the Northern part of India.

<sup>2</sup> See Max Müller's edition<sup>2</sup> of the RV. with

the commentary of Śāyaṇācārya, vol. i, pp. 2-3. The Sanskrit text of the introductory part of Śāyaṇa's commentary, together with an English translation, is given by Peterson in his *Handbook to the Study of the R̥gveda*, Part I.

(3) The qualifying expression, 'being not the product of human authors', will not improve the definition, for the Vedas are the works of human authors, though they may be super-men.

(4) If you say that by 'human authors' you mean 'men having a corporeal frame', we will draw your attention to the *puruṣa-vākta*.

(5) If you say that by 'corporeal frame' you mean 'a body which is the result of the actions of a previous life', we will point out that Agni, Vāyu, and Āditya, the authors of the Vedas, were endowed with bodies which were the result of actions of a previous life.

(6) If the Veda is defined as a collection of words (*śabda-rāṣiḥ*) consisting of the *mantra* and the *Brāhmaṇa*, it does not hold good, for up till now it has not been settled what is *mantra*, and what is *Brāhmaṇa*.

(7) Nor is there any proof of the existence of the Veda. The scriptural quotations in support of your contention are useless, as they are cited from the Vedas themselves, and nothing can be proved by its own evidence. No man, however clever, can mount his own shoulders.

(8) If you say that the consensus of public opinion is in favour of the Vedas, we will reply that the whole world can be deluded; for instance, the people believe in a blue sky, yet there is no such thing as sky, nor has its blue colour any reality.

#### *Sāyaṇa's rejoinder.*

(1) The definition of the Veda as a collection of words, consisting of the *mantra* and the *Brāhmaṇa* is faultless; therefore Āpastamba has said, 'The Veda is the name given to the *mantra* and the *Brāhmaṇa*.'

(2) It is true that things like a jar, or a piece of cloth, &c., are not self-luminous, but it does not follow from this that the sun, and the stars, &c., too have no such character. Granting that it is impossible for a man to mount his own shoulders, nevertheless, the Vedas have the power to illuminate themselves as well as other things.

(3) You have to recognize the various kinds of proofs, including evidence. And the evidence of the *Smṛtis*, and of tradition cannot but be admitted as proof of the existence of the Veda. Hence, the Vedas cannot be overthrown by any of the infidels like the followers of Cārvāka.

#### *Further criticism.*

(1) Admitting that there exists a thing called the Veda, it is not worth a commentary, for the Veda is of no authority (*na hi Vedaḥ pramāṇam*).

(2) Some define authority as 'an instrument of sound experience', others as 'a means of acquiring knowledge, not known before'. Neither of these is to be found in the Veda.

Then follows an amplified statement of Kautsa's criticism. Sāyana's reply gives the substance of Yāska's rejoinder with additions and modifications, to which is added a long quotation from the first chapter of the *pūru-Mīmāṃsā*, reference to which has already been made.

It would be superfluous to collect the pro-Vedic passages. The Vedas are the foundation of the whole of Sanskrit literature. But the triumph of the Vedic school is apparent from this fact alone that all the anti-Vedic systems have either perished, or been driven into exile, or been reduced to insignificance. Thus the pre-Buddhistic anti-Vedic scepticism can now be traced in a few isolated passages only. Buddhism, once the state religion of the Mauryan Empire at its zenith under Aśoka,—the then greatest Empire in the world—has been banished from its native land. The Cārvāka and the Ārḥata systems have been reduced to insignificance. Their followers are few and far between, and their influence on Indian thought and religion is so small that for all practical purposes it can be safely ignored.

## **PART II**

# **ENGLISH TRANSLATION**



## PREFACE

It is my most pleasant duty to thank Professor A. A. Macdonell for looking through the proofs of this volume, but for any errors that remain I am entirely responsible. I have also to thank the University of the Punjab, Lahore, for a generous subvention, without which it would not have been possible to publish the present volume so early.

L. S.

## LIST OF ABBREVIATIONS

AA.	= Aitareya Āraṇyaka.	Pu.	= Purāṇa.
AB.	= Aitareya Brāhmaṇa.	PM.	= Pūrva Mimāṃsā.
AP.	= Atharva Veda Prātiśākhya.	R. Kh.	= Ṛgvidhāna Khaṇḍa.
Ap. Dh.	= Āpastamba Dharma Sūtra.	RP. or RPr.	= Ṛgveda Prātiśākhya.
AV.	= Atharva Veda.	RV.	= Ṛgveda.
Bau.	= Baudhāyana Dharma Sūtra.	R. Vidh.	= Ṛgvidhāna Khaṇḍa.
Bhāg. Pu.	= Bhāgavata Purāṇa.	RVKh.	= Ṛgvidhāna Khaṇḍa.
Bib. Ind.	= Bibliotheca Indica.	Ṣaḍ. B.	= Ṣaḍvimpā Brāhmaṇa.
Bṛh. D.	= Bṛhad-devatā.	ŚB.	= Śatapatha Brāhmaṇa.
Bṛh. U.	= BṛhadĀraṇyakopaniṣad.	S. Su.	= Saṃkhya Sūtra.
Ga.	= Gautama.	SV.	= Sāma Veda.
Ga. Dh.	= Gautama Dharma Sūtra.	SV. B.	= Sāmavidhāna Brāhmaṇa.
GB.	= Gopatha Brāhmaṇa.	Śveta. U.	= Śvetāśvataropaniṣad.
IA.	= Indian Antiquary.	TA.	= Taittirīya Āraṇyaka.
Īśa U.	= Īśāvāsyopaniṣad.	Tand. B.	= Tāṇḍya Brāhmaṇa.
KB.	= Kauṣītaki Brāhmaṇa.	TB.	= Taittirīya Brāhmaṇa.
KS.	= Kāṭhaka Saṃhitā.	TPr.	= Taittirīya Prātiśākhya.
Mahān. U.	= Mahānārāyaṇa Upaniṣad.	TS.	= Taittirīya Saṃhitā.
MB.	= Mahābhāṣya.	U. Su.	= Upaḍi Sūtra.
Mbh.	= Mahābhārata.	Va.	= Vasiṣṭha Dharma Śāstra.
MS.	= Maitrāyaṇi Saṃhitā.	Vai. Su.	= Vaiśeṣika Sūtra.
MW.	= Monier Williams' Dictionary.	VP., VPr.	= Vājasaneyi Prātiśākhya.
N.	= Nirukta.	VS.	= Vājasaneyi Saṃhitā.
Ngh.	= Nighaṇṭu.	VSu.	= Vedānta Sūtra.
N. Su.	= Nyāya Sūtra.	Ya. or Yājña.	= Yājñavalkya Smṛti.
PA.	= Pāṇini.		

# THE NIRUKTA

## CHAPTER I

A TRADITIONAL list (of words) has been handed down (to us). It is to be (here) explained. This same list is called *Ni-ghanṭavas*.<sup>1</sup> From what (root) is (the word) *Ni-ghanṭavas* derived? They are words quoted from the Vedas (*ni-gamāḥ*).<sup>2</sup> Having been repeatedly gathered together<sup>3</sup> from Vedic hymns, they have been handed down by tradition. Aupamanyava holds that, as these are the quoted words of the Vedas, they are called *Ni-ghanṭavas* on account of their being quoted (*ni-gumanāt*). Or else (the word *Ni-ghanṭavas*) may be (so called) from being fixed only ( $\sqrt{han}$ ), i.e. (a list, in which) they (the words) are fixed together, or collected together ( $\sqrt{hr}$ ).

Now, what (are) the four classes<sup>4</sup> of words? They are the following: noun and verb; prepositions and particles. With reference to this, they<sup>5</sup> thus prescribe the definition of noun and verb: the verb has *becoming* as its fundamental notion,<sup>6</sup> nouns have *being* as their fundamental notion.<sup>7</sup> But where both are dominated by *becoming*, a *becoming* arising from a former to a later state is denoted by a verb, as 'he goes', 'he cooks',<sup>8</sup> &c. The embodiment of the whole process from the beginning to the end, which

<sup>1</sup> Cf. Muir, *Sanskrit Texts*, vol. ii, p. 165.

<sup>2</sup> Durga explains *ni-gamāḥ* as: *niś-cayenā-dhikam vā ni-gūḍhārthā ste pariśāthāḥ santo mantrārthān gamayanti jñāpayanti*.

<sup>3</sup> Roth adopted the variant *samāhatya* on the principle, *lectio difficilior potior est*, but this reading is not supported by the evidence of MSS., and, later on, was admitted to be unjustified by Roth himself; see *Erläuterungen*, i. 1, p. 4.

<sup>4</sup> Cf. RP. xii. 5. 699; VP. viii. 52; AP. i. 1; Kauṭilya, *Arthasāstra*, ii. 10. 28, p. 72; Patañjali, *Mahābhāṣya*, i. 1. 1, Kielhorn's edition, p. 3; Dionysius of Halicarnassus on *Literary Composition*, ch. ii, Roberts's edition, p. 71; Aristotle, *Poetics*, 20, 1456<sup>b</sup> 1, Bywater's edition, p. 57; Wackernagel, *Altindische Grammatik*, vol. i, p. lxviii; cf. also *Dharma Saṁgrahaḥ*, xxxv, *Anecdota Oxoniensia*, vol. i,

part V, p. 7.

<sup>5</sup> i.e. Preceptors. Durga.

<sup>6</sup> Identical with Brh. D. ii. 121, see Professor Macdonell, *Bṛhaddevatā*, vol. ii, p. 65; cf. Kauṭilya, *Arthasāstra*, loc. cit.; RP. xii. 5, 701, 707; VP. viii. 54; the commentator on AP., J.A.O.S., vol. vii, p. 591; PM. ii. 1. 1; Patañjali, *Mahābhāṣya* i. 3. 1, Kielhorn's edition, vol. i, pp. 254, 256; Aristotle, *Poetics*, 20, 1456<sup>b</sup> 10, Bywater's edition, p. 58; Gurne's trans. IA., vol. xiv, 158.

<sup>7</sup> The same as note 6 except Brh. D.; cf. Jowett, *Dialogues of Plato*, vol. i, pp. 368-9: 'Name is not a musical or pictorial imitation ... but it is expression of the essence of each thing in letters and syllables.'

<sup>8</sup> Cf. Professor Macdonell, *Bṛhaddevatā*, vol. ii, p. 10; cf. Durga's Comm. Cf. PM. ii. 1. 3-4.

has assumed the character of *being*, is denoted by a noun, as 'going', 'cooking', &c. The demonstrative pronoun<sup>1</sup> is a reference to *beings*, as 'cow', 'horse', 'man', 'elephant', &c.;<sup>2</sup> 'to be', to *becoming*, as 'he sits', 'he sleeps', 'he goes', 'he stands', &c.

According to Audumbarāyana speech is permanent in the organs only.<sup>3</sup>

(Here ends the first section.<sup>4</sup>)

In that case the fourfold division (of words) will not hold good, nor the grammatical connexion, nor the mutual reference of sounds which are not produced simultaneously.<sup>5</sup> Words are used to designate objects, with regard to everyday affairs in the world, on account of their comprehensiveness and minuteness.<sup>6</sup> They, too, are the names of gods as well as of human beings.<sup>7</sup> On account of the impermanence of human knowledge, the stanza, (directing) the accomplishment of action, is (to be found) in the Veda.<sup>8</sup>

According to Vārṣāyāṇi, there are six modifications of *becoming*: genesis, existence, alteration, growth, decay, and destruction.<sup>9</sup> Genesis denotes only the commencement of the first state, but neither affirms nor denies the later. Existence affirms a being that has been produced. Alteration connotes the modification of elements of a non-decaying being.<sup>10</sup> Growth denotes the increase of one's own limbs or of objects which are associated (with one's self), as he grows by means of victory, or he grows with his

<sup>1</sup> Cf. Patañjali, *Mahābhāṣya*: *sarvānāma ca sāmānyavāci*: 'And the pronoun is the general exponent.'

<sup>2</sup> Patañjali, *op. cit.* i. 1. 1, vol. i, pp. 1 and 5.

<sup>3</sup> Cf. Patañjali, *op. cit.* i. 1. 1, vol. i, p. 6; i. 1. 6, vol. i, p. 104; i. 1. 8, vol. i, p. 136; i. 4. 4, vol. i, p. 356; Bhandarkar, *Wilson Philological Lectures*, p. 291; Jowett, *Dialogues of Plato*, vol. i, pp. 327, 387, 388; Jāimini; *PM.* i. 1. 6-28; the *Vedānta sūtras*, i. 3. 28; 4. 28; ii. 1. 4; Kaṇāda, *Vaiśeṣika sūtras*, v. ii. 2. 21-27; the *Sāṅkhya-pravacana sūtras*, v. 58-60; the *Nyāya sūtras*, i. 1. 7, 54-7; ii. 2. 13-17; iii. 2. 49; the origin and nature of *Śabda* is a subject for discussion in the Buddhist literature also: *Sadda* is an action, *Kāthāvatthu*, xii. 8; *Sadda* is physical vibrations, *op. cit.* ix. 9-10; Eng. trans. entitled, 'Points of Controversy', is by S. Z. Aung and C. A. F. Rhys Davids.

<sup>4</sup> Cf. Gune, I. A., *loc. cit.*

<sup>5</sup> Cf. Gune, I. A., *loc. cit.*

<sup>6</sup> Cf. Durga's Comm.; Jowett, *Dialogues of Plato*, vol. i, p. 368.

<sup>7</sup> Cf. Jowett, *op. cit.*, vol. i, p. 383: Soc. 'He often speaks of them; notably and nobly in the places where he distinguishes the different names which gods and men give to the same things', i.e. words are used in giving names to things both by gods and men.

<sup>8</sup> This is tantamount to the statement that the Veda is the repository of eternal and perfect knowledge.

<sup>9</sup> Cf. *Bṛh. D.* ii. 191; see Professor Macdonell, *Bṛhaddevatā*, vol. ii, p. 65; the passage is quoted verbatim by Patañjali, *op. cit.* i. 3. 1, vol. i, p. 258, except that he calls Vārṣāyāṇi, *bhagavān*, and uses the past tense.

<sup>10</sup> The word *a-praṇayamānamāya* is used by Yāska in order to show that alteration—which may be for better or for worse—is to be interpreted as denoting the former only and not the latter.

body. The term decay denotes its antithesis. Destruction denotes the commencement of the later state, but neither affirms nor denies the former.

(Here ends the second section.)

Hence, other modifications of *becoming* are only further developments of those (enumerated above), and should be inferred according to the occasion.

'Unconnected prepositions', says Śakaṭayana, 'have no meaning, but only express a subordinate sense of nouns and verbs.'<sup>1</sup> 'They have various meanings,' says Gārgya; 'hence, whatever their meaning may be, they express that meaning (which brings about) modification in the sense of the noun and the verb.'<sup>2</sup> The word *ā* is used in the sense of 'hitherward';<sup>3</sup> *pra* and *parā* are its antitheses: *abhi*,<sup>4</sup> 'towards'; *prati* is its antithesis: *ati* and *su*, 'approval'; *nir* and *dur* are their antitheses: *ni* and *ava*, 'downwards'; *ud* is their antithesis: *sam*, 'combination'; *vi* and *apa* are its antitheses: *anu*, 'similarity' and 'succession': *api*, 'contact': *upa*, 'accession': *pari*, 'being all around': *adhi*, 'being above', or 'supremacy'.<sup>5</sup> Thus they express various meanings to which attention should be paid.<sup>6</sup>

(Here ends the third section.)

Now the particles occur in various senses,<sup>7</sup> both in a comparative sense, in a conjunctive sense,<sup>8</sup> and as expletives. Of them, the following four are used in the sense of comparison.<sup>9</sup> *Iva* (has this sense) both in the classical and in the Vedic Sanskrit: thus 'like Agni', 'like Indra', &c. The word *na* has the sense of negation in classical, and both (i.e. the sense of negation and comparison) in Vedic Sanskrit: thus in the passage, 'They did not recognize

<sup>1</sup> Cf. RP. xii. 5. 707; *upasarṃga vīṭṣa-kyi*: 'The preposition is the specializer (of meaning)'; VP. viii. 54-5; AP. iv. 8; see Whitney, J. A. O. S., vol. vii, p. 515; Pāṇini, *Aṣṭādhyāyī* i. 4. 58: *prādaya(ḥ) upasarṃgāḥ kriyā-yoge*; Patañjali, *op. cit.* i. 3. 1, vol. i, p. 256: 'A preposition is the distinguishing mark of an action'; cf. also ii. 1. 1, vol. i, p. 365.

<sup>2</sup> Cf. RP. xii. 6. 702-3: 'Prepositions are twenty and they express a meaning together with the other two (i.e. noun and verb)'; Patañjali, *op. cit.* i. 3. 1, vol. i, p. 356: 'But again individual prepositions express the distinction of actions, whenever a word which denotes the same action is used.'

<sup>3</sup> Cf. Pāṇini, *op. cit.* i. 4. 89.

<sup>4</sup> *Op. cit.* i. 4. 91.

<sup>5</sup> Cf. RP. xii. 6. 702-3; VP. vi. 24; Pāṇini, *op. cit.* i. 4. 53; the list of prepositions

in RP. and VP. is identical with that of the *Nirukta*, but enumerated in a different order; it is also identical with the list in the *gaṇa-pāṭha*, if the double forms of *niḥ* and *duḥ* are not taken into consideration; cf. also AP. i. 15; the list is incomplete and only half of that given in RP., VP., N., and Pā; prepositions are explained by Pāṇini, *op. cit.* i. 4. 82-97; Patañjali, *op. cit.* i. 4. 4, vol. i, pp. 341, 345-9; Professor Macdonell, *Vedic Grammar*, pp. 414-21; cf. also *A Vedic Grammar for Students*, pp. 208, 211-53, 265-6.

<sup>6</sup> The sentence is omitted by Durga.

<sup>7</sup> Cf. RP. xii. 9. 708: *nīpādānām arthavastūn nīpādānāṃ ... itare ca sārthakāḥ*.

<sup>8</sup> Cf. Bṛh. D. ii. 89, Professor Macdonell's edition, vol. i, p. 19.

<sup>9</sup> *Op. cit.* ii. 91.

Indra as a god',<sup>1</sup> it has the sense of negation.<sup>2</sup> The established use is (to place it immediately) before that which it makes negative. In the passage 'Like hard drinkers of wine',<sup>3</sup> it has the sense of comparison. The established use is (to place it immediately) after that with which it compares. The word *cūl* has many meanings. In the sentence 'Will the teacher kindly explain it?' it is used in the (sense of) respect. [From what root is (the word) *ācārya* derived?]<sup>4</sup> *Ā-cārya* (teacher) is so called because he imparts traditional precepts (*ā-cāru*);<sup>5</sup> or because he systematically arranges (*ā + √ci + arthu*) the various objects (of knowledge), or because he systematically develops the intellectual faculty.<sup>6</sup> In the expression 'like curd', it is used in the sense of comparison; in 'bring even the sour gruel', it is used in the sense of contempt. *Kul-māṣāḥ* (sour gruels) are so called because they are wasted away (*śidanti*) in families (*kuleṣu*).<sup>7</sup> The word *nu* has many meanings. In the sentence 'therefore he will do it', it is used in assigning a reason; in 'how pray will he do it?' in asking a question, as well as in 'has he really done it?' It is also used in the sense of comparison (as follows):

Of thee like the branches of a tree, O widely invoked one!<sup>8</sup>

Of thee like the branches of a tree, O widely invoked one!

*Vayāḥ* means branches, (and) is derived from (the root) *vī* (to move): they move in the wind.<sup>9</sup> *Śā-khāḥ* (branches) are so called because they rest in the sky (*kha-śayāḥ*), or (the word) may be derived from (the root) *śak* (to be able).<sup>9</sup>

Now a conjunctive particle is that by whose addition separateness of notions is indeed recognized, but not like an enumerative one, i.e. because of a separation by isolation.<sup>10</sup> The word *ca* is used in the sense of 'aggregation', and is joined together with both, as 'I and you, O slayer of Vṛtra!' <sup>11</sup> *ā* is used in the same sense, as 'for gods and for manes'.<sup>12</sup> The word *vā* is used in the sense of deliberation, as 'Ah, shall I put this earth here or there?' <sup>13</sup> Moreover, it is used in the sense of 'aggregation' (as follows).

(Here ends the fourth section.)

<sup>1</sup> x. 86. 1; N. 18. 4.

<sup>2</sup> The passage beginning from, 'Of them ... negation', is translated by Muir; see *Sanskrit Texts*, vol. ii, p. 151.

<sup>3</sup> viii. 2. 12.

<sup>4</sup> The passage within square brackets is omitted by MSS. of the shorter recension.

<sup>5</sup> Cf. Patañjali, *op. cit.* i. 1. 8, p. 88.

<sup>6</sup> The passage beginning, 'From what root ... intellectual faculty', is omitted by Durga.

<sup>7</sup> The sentence is omitted by Durga.

<sup>8</sup> vi. 24. 8.

<sup>9</sup> The sentence is omitted by Durga.

<sup>10</sup> Cf. Gune, I.A., vol. xlv, pp. 159-60; see note; cf. Aristotle's definition of a conjunction; *Poetics*, 20, 1457<sup>a</sup> (ed. Bywater), p. 59.

<sup>11</sup> viii. 62. 11.

<sup>12</sup> x. 16. 11.

<sup>13</sup> x. 119. 9.

'Vāyu and thee, Manu and thee.'<sup>1</sup> The words *aha* and *ha* have the sense of 'mutual opposition', and are combined with the former (member), as 'let this man do this, the other that', and 'this man will do this, not that', &c. The letter *u* is also used in the same sense, (being joined) with the later (member), as 'these people tell a lie, those the truth'; it is further used as an expletive, as 'this', 'that'. The word *hi* has many meanings: in (the sentence) 'therefore he will do it', it (is used) to point out the reason; in (the sentence) 'how pray will he do it?' to ask a question; in (the sentence) 'how *can* he analyse it?' to (indicate) displeasure. The word *kila* (is used to express) superiority of knowledge, as 'thus truly it happened'.

Moreover, it is combined with the two (particles) *na* and *namu* in asking a question, as 'was it not so?' and 'was it so, pray?' The word *mā* denotes prohibition, as 'do not do it', and 'do not take'. The word *khalu* also (denotes prohibition), as 'enough of doing this', and 'have done with it'; further, it is used as an expletive, as 'thus it happened'. The word *śaśvut* has the sense of uncertainty in classical Sanskrit: (in the sentence) 'was it ever so?' it (is used) in an interrogation; (in the sentence) 'was it ever so pray?' in an interrogation but not to oneself. The word *nūnam* has the sense of uncertainty in the classical language, both, i.e. the sense of uncertainty and that of an expletive, in Vedic Sanskrit.<sup>2</sup>

Agastya, having assigned an oblation to Indra, desired to offer it to the Maruts. Indra, having presented himself, lamented (as follows).<sup>3</sup>

(Here ends the fifth section.)

There, it seems, it does not exist; there is no to-morrow; who knows that which is not past? The mind of another is apt to waver; lo! the expected is lost.<sup>4</sup>

There, it seems, it does not exist, i.e. there is no to-day nor<sup>5</sup> indeed to-morrow. To-day, on this day. *Dyuh* is a synonym of day (so called) because it is bright (*√dyut*). To-morrow, the time that is still expected. Yesterday, the time that has expired. 'Who knows that which is not past?' i.e. who knows that which is yet to come (i.e. the future)? This

<sup>1</sup> TS. i. 7. 7. 2.

<sup>2</sup> Cf. Muir's translation of the sentence, *Sanskrit Texts*, vol. ii, p. 151: 'The particle "nūnam" is used in the *bhāṣā* to signify uncertainty; in the Veda, too, it has that signification, and is also a mere expletive.'

<sup>3</sup> Cf. the story related in Bṛh. D. iv. 46-51; Professor Macdonell's ed., vol. ii, pp. 188-9;

see also the different versions of the story, Sieg, *Sagenstoffe des Rgveda*, pp. 108-20.

<sup>4</sup> i. 70. 1.

<sup>5</sup> Durga paraphrases *na* by *asmad-artham*. He is wrong, for *na* is accented and could not therefore mean 'for us', i.e. it is not = *nas*, but a compound of the negative particle *na* + *u*. Cf. N. 1. 7.

other word *adbhutam* ('wonderful') = *abhūtam*, i. e. something which, as it were, is unprecedented. 'The mind of another is apt to waver', i. e. fickle. Another,<sup>1</sup> a person not to be introduced (to good people). *Cittam* (mind) is derived from (the root) *cit* (to know), 'Lo! the expected is lost', [even the assigned thing is lost],<sup>2</sup> assigned, i. e. a thing intended (for offering).

Moreover, it (*nūnam*) is used as an expletive.

(Here ends the sixth section.)

May that rich reward of thine, O Indra! milk every boon for the singer. Be helpful to the worshippers, do not put us aside, let good fortune (come) to us; may we speak loudly in the assembly with heroes.<sup>3</sup>

May that (reward) of thine milk every boon for the singer. Boon, what is to be chosen. Singer, praiser. Rich reward, i. e. abounding in wealth. The word *magham* is a synonym of wealth, it is derived from (the root) *manh*, meaning to give.<sup>4</sup> *Dakṣinā* (reward) is derived from (the root) *dukṣ*, meaning to cause to accomplish: it causes the imperfect to be accomplished. Or else, it may be (so called) from circumambulating. With reference to the quarter, (it means) the quarter natural to the hand, i. e. the right hand.<sup>5</sup> *Dakṣinaḥ* (right) is derived from (the root) *dukṣ*, meaning to work strenuously, or from *dās*, meaning to give. *Hastah* (hand) is derived from (the root) *han* (to strike): it is quick to strike. Fulfil the desires of the worshippers. Do not pass us over, do not give, leaving us aside. Let good fortune be for us. May we speak loudly in our own assembly. *Bhaya* (good fortune) is derived from (the root) *bhaj* (to distribute).<sup>6</sup> The word *bṛhat* is a synonym of 'great': it is grown all round. Having heroes, or having blessed heroes. A hero, he disperses (*vi-irayati*) the enemies, or it (*vi-ra*) may be derived from (the root) *vi*, meaning to go, or from *vir* (to be powerful).<sup>7</sup>

<sup>1</sup> Explained by Durga as an offspring of a low-class man who lives in various ways, or who is not to be brought to the assembly of the good.

<sup>2</sup> The passage within square brackets is omitted by the MSS. of the shorter recension and Durga.

<sup>3</sup> ii. 11. 21.

<sup>4</sup> Cf. Patañjali, *op. cit.* vi. 1. 1, vol. iii, p. 16.

<sup>5</sup> This is tantamount to the statement that the word *dakṣinā* also means 'the southern quarter'. Durga remarks: *prāṇmukhasya prajāpater yato dakṣiṇo hasta baddhāra sāt dakṣiṇā dig abhavat*, i. e. the quarter to the right hand of *Prajāpati*, while he stood facing the east,

became the southern quarter. The expression, 'natural to the hand', is to be understood as being pointed out by the right hand while one faces the eastern direction.

<sup>6</sup> The sentence is omitted by Durga.

<sup>7</sup> Durga paraphrases *Virayati* by *nānā-prakāram mārayati*, i. e. 'he kills in various ways'. He seems to take *vir* as a non-compound root, and is supported in this interpretation by *Dhātupāṭha*, xxv. 49, where *vir* is enumerated as a verb of the tenth class. But Yāska appears to take it as a compound of *vi* + *ir* (to disperse), for he distinguishes it from the denominative verb, cf. his third derivation.

The word *śim* has the sense of totality, or is (used) as an expletive :<sup>1</sup>

Āditya sent them forth.<sup>2</sup>

Sent them forth, i. e. sent them forth on all sides. And also :

From all sides the wise one has manifested bright rays.<sup>3</sup>

i. e. The sun has uncovered (them) on all sides. *Su-rucaḥ* means the rays of the sun, (so called) on account of their brilliant light (*su-rocana*). Or else the word *śima* takes the ablative suffix (-*tas*) without any meaning, i. e. *śimnaḥ* = *śimataḥ* = *śimā-taḥ*, (which means) 'from the boundary'. *Śimā* means boundary: it forms the seam between two countries. The word *tva*, being a pronoun with the sense of 'opposition', is unaccented. Some hold it to be a synonym of 'half'.

(Here ends the seventh section.)

One sits increasing the store of stanzas; a second chants the *gāyatra* hymn in *śakvarī* measures. One, i. e. Brahmā, expounds the science of being; whilst another metes the measure of the sacrifice.<sup>4</sup>

With these words, (the stanza) declares the application of the duties of the priests. One sits increasing the store of stanzas, i. e. the invoker. A stanza (*ṛc*) is a means of worshipping (*arcana*). A second chants the *gāyatra* hymn in *śakvarī* measures, i. e. the chanter. *Gāyatram* is derived from (the root) *gai*, meaning to praise. *Śakvaryaḥ* are stanzas; it is derived from (the root) *śak* (to be able). It is known: because with these he was able to slay *Vṛtra*, that is the characteristic of the *śakvarī* stanzas.<sup>5</sup> One, i. e. the Brahmā, expounds the science of every being. Brahmā is omniscient: he knows everything; Brahmā is supereminent from knowledge, Brahmā is supereminent all around. One metes the measure of the sacrifice, i. e. the (performing) priest. *Adhvar-yuḥ* (priest) = *adhvara-yuḥ*, i. e. he directs the sacrifice, he is the leader of the sacrifice, or else, he loves the sacrifice. Or (the word is formed) by the addition of (the suffix) *yuḥ* (to *√adhi*) in the sense of studying. *A-dhvara* is a synonym of 'sacrifice': the verb *dhvṛ* means to kill, (*a-dhvara* denotes) the negation of it (killing). According to some, the word (*tva*) is a particle, then how could it be a noun of unaccented character? It is clearly inflected. 'Lo! they call thee,

<sup>1</sup> Cf. Professor Macdonell, *A Vedic Grammar for Students*, p. 249.

<sup>2</sup> ii. 28. 4.

<sup>3</sup> AV. 4. 1. 1; 5. 6. 1; SV. 1. 321; VS. 13. 3.

<sup>4</sup> x. 72. 11.

<sup>5</sup> Cf. KB. xiii. 2: 'Because with these, he was able to slay *Vṛtra*, hence they (are called) *śakvaryaḥ*.' See Gune, *Bhandarkar Comm. Vol.*, p. 44.

steadfast in friendship',<sup>1</sup> (here it is) in the accusative; 'for one she yielded her body',<sup>2</sup> in the dative. Further, it is (inflected) in the nominative plural.

(Here ends the eighth section.)

Friends, having (similar) eyes and ears, were unequal in the speed of their minds. Some are like tanks, which reach up to the mouth, and are suitable for a bath; others indeed are like those which reach up to the breast, and (are meant) to be seen only.<sup>3</sup>

[Friends], having (similar) eyes and ears. *Akṣiḥ* (eye) is derived from (the root) *cakṣ* (to see); 'it is from *añj* (to be beautiful),' says Āgrāyana. It is well known: Therefore, they are, as it were, more beautiful.<sup>4</sup> *Karṇaḥ* (ear) is derived from (the root) *kṛt* (to cut): it has its entrance torn asunder; 'it is from *ṛ* (to go),' says Āgrāyana. It is well known: Going upwards, as it were, they have protruded in space.<sup>4</sup> They were unequal in the speed of their minds. Some reach up to the mouth, others up to the breast.<sup>5</sup> *Āśyam*<sup>6</sup> (mouth) is derived from (the root) *as* (to throw), or else (from *ā-syand*, 'to flow'): food flows towards it. *Daghnām* is derived from (the root) *dagh*, meaning to flow, or from *das* (to be wasted) it is very much wasted. Some are like tanks, suitable for bathing. Suitable for bathing, i.e. fit for bathing; (others are) to be seen only.<sup>7</sup> *Hradaḥ* (tank) is derived from (the root) *hrād*, meaning to make a sound, or from *hlād*, meaning to make cool. Further, it (*tvu*) is used in the sense of 'aggregation', as 'recurrences and possession of *Aśvins*';<sup>8</sup> i.e. possession of *Aśvins*, and recurrences.

Now the words which are used—the sense being complete—to fill up a sentence in prose, and a verse in poetic compositions, are expletives such as *ham*, *im*, *id*, and *u*.<sup>9</sup>

(Here ends the ninth section.)

Men without garments, and having many children, being afraid of a wolf, as it were, longed for the dewy season<sup>10</sup> to live.<sup>11</sup>

<sup>1</sup> x. 71. 5; cf. N. 1. 20.

<sup>2</sup> x. 71. 4; cf. N. 1. 19.

<sup>3</sup> x. 71. 7.

<sup>4</sup> The quotation is untraced.

<sup>5</sup> 'Some reach up to the mouth' is explained by Durga as 'unfathomable', i.e. minds whose depths cannot be reached; 'up to the breast' as shallow, whose bottom is within sight.

<sup>6</sup> Durga derives *āśyam* in two ways: (1) from *√as* (to throw), i.e. food is thrown in

the mouth; (2) from *√ā-syand* (to stream), i.e. the mouth begins to water when food is thrown into it, however dry it might have been before.

<sup>7</sup> The sentence is omitted by Durga.

<sup>8</sup> KB. xvii. 4.

<sup>9</sup> Cf. RP. xii. 8. 707; xii. 9. 708; Bṛh. D. ii. 90-1, Professor Macdonell's ed., vol. i, p. 19.

<sup>10</sup> It comprises the period from the middle of January to the middle of March.

<sup>11</sup> The quotation is untraced.

Dewy season to live. *śiśīram* is derived from (the root) *śr* (to crush), or *śam* (to put an end to).

He emitted it for pressing; <sup>1</sup> i. e. he created it for pressing (the soma-juice).

May our hymns make him grow.<sup>2</sup> May our hymns, i. e. songs of praise, make him grow. *Giras* (songs) is derived from (the root) *gr* (to speak).

This person, whom thou approachest, is for thee.<sup>3</sup> Thine is this man whom thou approachest. *Iva* is also used (as an expletive), as 'they all knew it well', and 'they both knew it well'. Moreover the word *na* is combined with *id*, in (the sense of) 'apprehension'.

(Here ends the tenth section.)

With oblations some seek heaven from this world; others press soma-juices in sacrifices. The pure rejoice indeed with their rewards; pursuing crooked ways, lest we should fall into hell.<sup>4</sup>

Hell is going downwards, i. e. falling lower and lower; or it does not contain even slight room for happiness. Moreover the words *na ca* are joined with the word *id*, in interrogation, as 'do they not drink wine?' *Surā* (wine) is derived from (the root) *su* (to press). Thus they are used in various meanings, to which attention should be paid.<sup>5</sup>

(Here ends the eleventh section.)

With these words, the four word-classes, i. e. the noun and the verb, prepositions and particles, are explained in their (respective) order. With reference to this, Śākaṭāyana holds that nouns are derived from verbs. This, too, is the doctrine of the etymologists.<sup>6</sup> 'Not all,' say Gargya and

<sup>1</sup> i. 9. 2; AV. 20. 71. 8.

<sup>2</sup> viii. 13. 18.

<sup>3</sup> i. 30. 4; AV. 20. 45. 1; SV. 1. 183; 2. 949.

<sup>4</sup> RV. Khila x. 106. 1.

<sup>5</sup> Pāṇini uses the term *nīpāta* to denote not only particles, but also prepositions, see *Aṣṭādhyāyī*, i. 4. 56. The technical word employed by him for particles alone is *avyaya* (op. cit. i. 1. 87). Particles are enumerated in the *gaṇa* called *cādayaṣ* (op. cit. i. 4. 57). The total number of particles collected in the list is 195. This, however, does not include *cid* and *ai* mentioned by Yaska. Of the 195 particles, 22 only are explained in the *Nirukta*: (1) comparatives, *iva*, *na*, *cid*, and *nu*; (2) conjunctives, *ca*, *at*,

*et*, *aha*, *ha*, *kila*, &c.; (3) expletives, *kam*, *im*, *id*, *u*, &c. Cf. Patañjali, op. cit. i. 1. 6; i. 4. 4, vol. I, pp. 94, 340-1; Professor Macdonell, *Vedic Grammar*, p. 429.

<sup>6</sup> Cf. Patañjali, op. cit. iii. 8. 1, vol. II, p. 183: 'And the noun is derived from the verb' says the author in the *Nirukta*. 'The noun indeed is derived from the verb', so say the etymologists, and the son of Śākaṭa in grammar. Among the grammarians, Śākaṭāyana says, 'The noun is derived from the verb'; cf. also Breal, *Semantics*, p. 107: 'It comes from the fact that the verb is the essential and the capital part of our languages, which serves to form substantives and adjectives'; see Moncalm, *The Origin of Thought and Speech*, p. 74:

some of the grammarians, 'but only those, the accent and grammatical form of which are regular and which are accompanied by an explanatory radical modification. Those (nouns), such as cow, horse, man, elephant, &c., are conventional<sup>1</sup> (terms, and hence are underivable).'

Now, if all nouns are derived from verbs, every person who performs a particular action should be called by the same name, i.e. whosoever runs on the road should be called 'runner' (*aśva*, 'horse'); whatever pricks (like needle, &c.), 'pricker' (*tṛṇam*, 'grass'). Further, if all nouns are derived from verbs, a substantive should obtain as many names as the actions with which it is connected; thus a column should also be called 'beam-supporter', and 'that which rests in a hole'.

(Here ends the twelfth section.)

Moreover, substantives should be named according to the regular and correct grammatical form of a verb, so that their meanings may be indubitable, e.g. *puruṣa* (man) should take the form of *puri-śaya* (city-dweller); *aśva* (horse), of *aśtā* (runner); *tṛṇam* (grass), of *tardanam* (pricker). Further, people indulge in sophistry with regard to current expressions, e.g. they declare that earth (*pṛthivī*) is (so called) on account of being spread ( $\sqrt{\text{prath}}$ ); but who spread it, and what was the base? Again, Śākatāyana derived parts of one word from different verbs, in spite of the meaning being irrelevant, and of the explanatory radical modification being non-existent, e.g. (explaining *sat-ya*) he derived the later syllable *ya* from the causal form of (the root) *i* (to go), and the former syllable *sat* from the regular form of (the root) *as* (to be). Further, it is said that a *becoming* is preceded by a *being*, (hence) the designation of a prior (*being*) from a posterior (*becoming*) is not tenable; consequently this (theory of the derivation of nouns from verbs) is not tenable.

(Here ends the thirteenth section.)

'... there remain in the end certain simple elements of human speech—the primordial roots—which have sufficed to provide the innumerable multitude of words used by the human race'; Max Müller, *Lectures on the science of language*, 6th ed., vol. ii, pp. 70, 80, 86; cf. also A.A. ii. 1. 8; ii. 1. 6.

<sup>1</sup> Plato introduces, in the *Cratylus*, a character in the person of Hermogenes who maintains that names are conventional, that they are given arbitrarily and can be altered at will.

The diametrically opposite view, that names are natural, is put in the mouth of Cratylus, while Socrates takes an intermediate position, admitting that names are natural, while at the same time they have an element of convention also. Some passages of the dialogue relevant to the controversy are given in the additional notes; see Jowett, *Dialogues of Plato*, 3rd ed., vol. i, pp. 324, 327-8, 358, 366, 378.

As to (the statement) that all those (nouns), the accent and grammatical form of which are regular, and which are accompanied by an explanatory radical modification, are derived, (we reply that) in that case it is quite evident. As to (the point) that every person whoever performs a particular action should be called by the same name, we see that in some cases the performers of the action do obtain a common name, while in others they do not, e. g. a carpenter or ascetic, enlivener, earth-born, &c.<sup>1</sup> With this, the following objection is answered as well. As to (the point) that substantives should be named in such a way that their meanings may be indubitable, (we reply that) there are words (of that character), words of rare occurrence, i. e. single words formed by primary suffixes, as creeper, guest, one having matted locks, a wanderer, wakeful, one who sacrifices with a ladle, &c. As to (the objection) that people indulge in sophistry with regard to current expressions, (we reply that) it is with regard to current expressions alone that (etymological) examination is most desirable. With regard to 'they declare that earth (*pṛthivī*) is (so called) on account of being spread (*√prath*); but who spread it, and what was the base?' (we reply that) it is indeed broad to look at, even if it is not spread by others. Moreover, in this way all known words, without any exception, can be found fault with. As to (the point) that a certain individual derived parts of one word from different verbs, (we reply that) the person who made such a derivation in spite of the meaning being irrelevant should be blamed; it is the fault of an individual, not of the science (of etymology).

As to (the argument) that the designation of a prior (*being*) from a posterior *becoming* is not tenable, we see that in some cases prior *beings* do obtain their names from posterior *becomings*, but not in others, as 'a woodpecker', 'one having long locks', &c. *Bilva* is (so called) from being supported or from sprouting.

(Here ends the fourteenth section.)<sup>2</sup>

Moreover, without it (etymology) the precise meaning of Vedic stanzas cannot be understood. For one who does not understand the meaning, a thorough investigation of accent and grammatical form is not possible,

<sup>1</sup> The former two, i. e. a carpenter and an ascetic, are examples of cases where people who perform the same action get a common name; the latter two are examples of cases where they do not get a common name, as enlivener means the juice of sugar-cane, and earth-born means the planet Mars.

<sup>2</sup> Cf. Patañjali, *op. cit.* i. 1. 9, vol. i, pp. 175-6. See Introduction, Yāska's contributions to Etymology, Philology, and Semantics; sects. 12-14 are translated rather freely by Max Müller, *History of Ancient Sanskrit Literature*, 2nd ed., pp. 164-8.

hence this science (etymology) is the complement of grammar and a means of accomplishing one's own object.

'If (the object of the science) is to ascertain the meaning of Vedic stanzas, it is useless,' says Kautsa, 'for the Vedic stanzas have no meaning';<sup>1</sup> this is to be established by the following arguments: propositions have their words fixed, their order, too, is immutably fixed.<sup>2</sup> Further, the accomplishment of the ritual form is enjoined by the Brāhmaṇa,<sup>3</sup> as 'Spread it wide',<sup>4</sup> and so he spreads; 'Let me pour out',<sup>5</sup> and so he pours out. Further, their meaning is impossible,<sup>6</sup> as 'Save him, O plant!'<sup>7</sup> and while striking, one declares, 'Do not injure him, O Axe!'<sup>8</sup> Moreover, their meaning is contradictory,<sup>9</sup> as 'There was but one Rudra and no second',<sup>10</sup> and 'Rudras, who on earth are thousands without number';<sup>11</sup> 'O Indra! thou art born without a foe',<sup>12</sup> and 'Indra vanquished hundred armies together'.<sup>13</sup> Further, one enjoins a person who is already acquainted, as 'Address the hymn to Agni which is being kindled'.<sup>14</sup> Besides, it is said, 'Aditi is everything'. 'Aditi is heaven, Aditi is atmosphere,<sup>15</sup> &c.' will be explained later on.<sup>16</sup> Further, their meaning is obscure,<sup>17</sup> as *amyak*,<sup>18</sup> *yādṛṣmān*,<sup>19</sup> *jārayāyī*,<sup>20</sup> *kāṇukā*,<sup>21</sup> &c.

(Here ends the fifteenth section.)

Vedic stanzas are significant, because (their) words are identical (with those of the spoken language). There is the Brāhmaṇa passage: This indeed is the perfection of the sacrifice, that the prescription of the form, that is to say, the action which is to be performed, is declared by a stanza of the R̥g or the Yajurveda.<sup>22</sup> 'Playing with their sons and grandsons,

<sup>1</sup> Cf. PM. i. 2. 1.

<sup>2</sup> *Op. cit.* i. 2. 32.

<sup>3</sup> Cf. PM. i. 2. 88.

<sup>4</sup> TS. i. 1. 8. 1; vi. 2. 7. 3; cf. MS. i. 1. 9; KS. i. 8; xxxi. 7; TB. iii. 2. 8. 4.

<sup>5</sup> Cf. VS. 2. 15.

<sup>6</sup> Cf. PM. i. 2. 34-5.

<sup>7</sup> TS. i. 2. 1. 1.

<sup>8</sup> VS. 4. 1; 5. 42; 6. 15.

<sup>9</sup> Cf. PM. i. 2. 36.

<sup>10</sup> Cf. TS. i. 8. 6. 1.

<sup>11</sup> VS. 16. 54.

<sup>12</sup> x. 133. 2; AV. 20. 95. 3; SV. 2. 1152.

<sup>13</sup> x. 103. 1; AV. 19. 13. 2; SV. 2. 1199; VS. 17. 33.

<sup>14</sup> TS. vi. 3. 7. 1; MS. i. 4. 11; TB. iii. 3. 7. 1; ŚB. i. 3. 5. 2, 3. See Gune, *Bhandarkar Comm. Vol.*, loc. cit.

<sup>15</sup> i. 89. 10.

<sup>16</sup> See N. 4. 23.

<sup>17</sup> Cf. Patanjali, *op. cit.* ii. 1. 1, vol. i, p. 363; PM. i. 2. 88.

<sup>18</sup> The word occurs once only in RV. i. 169. 8.

<sup>19</sup> The word occurs once only in RV. v. 44. 8.

<sup>20</sup> The word occurs once only in RV. vi. 12. 2.

<sup>21</sup> The word occurs once only in RV. viii. 77. 4.

<sup>22</sup> GB. ii. 2. 6; ii. 4. 2; the passage without the words 'or the Yajurveda' is found in AB. i. 4, 18, 15, 17, &c. Cf. Haug's translation: 'What is appropriate in its form, is successful in the sacrifice; that is to say, when the verse (ṛc or yajus) which is recited refers to the ceremony which is being performed.'

&c.<sup>1</sup> As to (the objection) that propositions have their words fixed, their order too is immutably fixed, (we reply) that it is the same with regard to the everyday speech of the world, as 'Indra and Agni', 'father and son'.<sup>2</sup> As to (the objection) that the accomplishment of the ritual form is enjoined by the Brāhmaṇa, (we reply) that this is a mere reiteration of what has been said already. As to (the objection) that their meaning is impossible, (we reply) that no injury is to be inflicted, so it must be understood by the authority of the Vedic passage. As to (the objection) that their meaning is contradictory, (we reply) that the same (objection) is applicable to the everyday speech of the world, as 'this Brāhmaṇa has no rival', 'this king has no enemies', &c. As to (the objection) that one enjoins a person who is already acquainted, (we reply) that in salutation a person announces his name to one who is already acquainted with it; the mixture of honey and milk is declared (to the guest) who is already acquainted with it. As to (the objection) that Aditi is everything, (we reply) that it is the same in the everyday speech of the world, as 'all fluids reside in water'.<sup>3</sup> As to (the objection) that their meaning is obscure, (we reply) that it is not the fault of the poet if the blind man does not see it; it is the fault of the man himself. Just as among the country-folk a man becomes distinguished with (a little) knowledge, so among the scholars of the traditional Vedic lore a man of profound knowledge alone is worthy of praise.<sup>4</sup>

(Here ends the sixteenth section.)

Moreover, without this (etymology) the word-division is not possible.

Be merciful, O Rudra, to the footed wanderer.<sup>5</sup>

The footed wanderer, i. e. cows, provision for the journey: (*avasāya*) is derived from (the root) *av*, meaning to go, with the suffix *asa*; it is therefore not analysed (in the *Padapāṭha*).

Having released the horses.<sup>6</sup>

Here (*ava-sāya* is derived from the root) *so* preceded by the preposition (*ava*); in the sense of releasing it is therefore analysed.

<sup>1</sup> x. 85. 42; AV. 14. 1. 22; this is an example of the identity of words of Vedic stanzas with those of classical Sanskrit.

<sup>2</sup> i. e. The order of words in these idiomatic phrases cannot be reversed, e. g. it will be wrong to say, 'Agni and Indra'; 'son and father'.

<sup>3</sup> Durga's explanation of the example is

that water is the source of all fluids, hence all fluids are contained within water.

<sup>4</sup> See Introduction, Early anti-Vedic Scepticism; a summary of the controversy is given by Muir, *op. cit.* vol. ii, pp. 169-72.

<sup>5</sup> x. 169. 1.

<sup>6</sup> i. 104. 1.

Here has come this messenger of death.<sup>1</sup>

(*Nirṛtyā*) is either in the ablative or in the genitive case, (so it is written in the *Padapāṭha*) as ending in the visarjaniya (= *nirṛtyāḥ*).

Far, far away call for death.<sup>2</sup>

Here (*nirṛtyā*) is in the dative case, (so it is written in the *Padapāṭha*) as ending in *ai* (= *nirṛtyai*).

*Samhitā* is the closest conjunction by means of euphonic combination.<sup>3</sup> *Samhitā* is based on the original form of words.<sup>4</sup> The phonetic treatises of all schools are based on the original form of words.

Moreover, in the sacrificial act, there are many injunctions with regard to the characteristics of deities. This is to be established by the following. Should some people say, 'We here know the characteristic marks' (of deities, we need not therefore study etymology,' set before them the following stanza).

Like Indra, like Vāyu, the gods fill thee with strength.<sup>5</sup>

Here is the characteristic mark of Indra and Vāyu in a stanza addressed to Agni.

Shining like Agni, O Manyu! be strong.<sup>7</sup>

Similarly (the characteristic mark of) Agni (is found) in a stanza addressed to Manyu.<sup>8</sup> *Tviṣitaḥ* means shining. Of this word (the part) *tviṣiḥ* is a synonym of light.

Moreover, there is praise of knowledge and censure of ignorance.

(*Here ends the seventeenth section.*)

He is the bearer of a burden only,—the blockhead who, having studied, does not understand the meaning of the Veda. But he who knows the meaning obtains all good fortune and, with his sins purged off by knowledge, attains heaven.<sup>9</sup>

Whatever is learnt without its being understood is called mere cramming; like dry logs of wood on an extinguished fire, it can never illuminate.<sup>10</sup>

<sup>1</sup> x. 165. 1; AV. 6. 27. 1.

<sup>2</sup> x. 164. 1; AV. 20. 96. 28.

<sup>3</sup> Quoted by Pāṇini, *op. cit.* i. 4. 109; cf. Patañjali, *op. cit.* i. 4. 4, vol. I, p. 854.

<sup>4</sup> Identical with RP. ii. 1. 105, except that the order of words is reversed.

<sup>5</sup> The sentence is incomplete, abrupt, and obscure, very unlike the style of Yāska. The meaning has to be completed by an additional clause put within brackets.

<sup>6</sup> vi. 4. 7; VS. 83. 18.

<sup>7</sup> x. 84. 2; AV. 4. 31. 2.

<sup>8</sup> The meaning is that etymology helps to discover the principal deity to whom a stanza is addressed. This cannot be found out by the knowledge of the characteristic mark only as in the cases adduced by Yāska.

<sup>9</sup> *Samhitopaniṣad* B. 3.

<sup>10</sup> *Loc. cit.* quoted with the variant addition by Patañjali, *op. cit.* i. 1. 1, vol. I, p. 2.

*Shānuḥ* (post) is derived from (the root) *sthā* (to stand). *Artha* (meaning) is derived from (the root) *ar* (to go), or it is (so called because) it stops from going.<sup>1</sup>

*(Here ends the eighteenth section.)*

Seeing one does not see speech, hearing one does not hear it. And to another she yielded her body like a well-dressed and loving wife to her husband.<sup>2</sup>

Even seeing, one does not see speech; even hearing, one does not hear it. With these words, the hemistich describes the ignorant man. 'And to another she yielded her body', she reveals herself, i.e. knowledge; the manifestation of meaning (is described) by this speech, i.e. the third verse. Like a well-dressed and loving wife to her husband [well dressed at proper seasons, dressed in an auspicious manner, and loving],<sup>3</sup> i.e. just as he (the husband) sees her and hears her at proper seasons: this is the praise of one who understands the meaning.<sup>4</sup> The stanza following this explains it still more (explicitly).

*(Here ends the nineteenth section.)*

They certainly declare one to be steadfast in friendship, him no one can overpower in conflicts (of debates). But that man wanders with a barren delusion; he listened to speech that is without fruit or flower.<sup>5</sup>

Indeed, they declare one to be steadfast in friendship with speech, i.e. taking delight in it, and having thoroughly understood the meaning, or in friendship with gods in a delightful place; they do not overpower him, who knows the meaning well, even in powerful debates. But that man wanders with a barren delusion, i.e. with a symbol of speech. To him (speech) does not grant desires, which are to be granted by speech. Who heard speech without fruit or flower in the abodes of gods and men, for that man speech has no fruit nor flower, or has very little fruit or flower. The meaning of speech is called its fruit and flower. Or the sacrificial stanzas, and stanzas addressed to deities, or the deity and the soul are its fruit and flower.<sup>6</sup>

<sup>1</sup> Durga takes *artha* in the sense of wealth, and explains the two derivations as (1) wealth is approached by greedy people, (2) wealth stops from going with the deceased person to the next world. Durga's explanation of *artha* does not suit the context, which here denotes 'meaning' or 'knowledge'. By *sthānuḥ* Durga understands an *asmā*. A person who commits Vedic texts to memory without understanding is compared to an *asmā*

bearing a load of sandal-wood, who perceives its weight but not its fragrance.

<sup>2</sup> x. 71. 4; cf. N. 1. 8.

<sup>3</sup> The passage within square brackets is omitted by MSS. of the shorter recension and Durga.

<sup>4</sup> The whole section is quoted by Patañjali, *op. cit.* i. 1. 1, vol. i, p. 4.

<sup>5</sup> x. 71. 5; cf. N. 1. 8.

<sup>6</sup> Cf. Muir, *op. cit.* vol. i, p. 255.

Seers had direct intuitive insight into duty. They by oral instruction handed down the hymns to later generations who were destitute of the direct intuitive insight. The later generations, declining in (power of) oral communication, compiled this work, the Veda, and the auxiliary Vedic treatises, in order to comprehend their meaning. *Bilma* = *bhilma* (division) or illustration.<sup>1</sup>

So many roots have the same meaning. *Dhātuh* (root) is derived from (the root) *dhā* (to put). So many are the synonyms of this substantive. This is the homonym of so many meanings. This name of a deity is incidental, the other is primary. With reference to this, the (name) which occurs in a stanza addressed to another deity is called incidental.<sup>2</sup>

(We adore) thee like a horse with long hair.<sup>3</sup>

(We adore) thee like a horse that has long hair. Long hair is for warding off the gad-flies. *Daṃśa* (gad-fly) is derived from (the root) *daṃś* (to bite).

Like a fierce animal, roaming everywhere, haunting the mountains.<sup>4</sup>

As a fierce animal roaming everywhere, haunting the mountains. *Mṛgaḥ* (animal) is derived from (the root) *mṛj*, meaning to go. Fierce, of whom all are afraid. 'Dreadful' is derived from the same root also. *Ku-caraḥ* means 'one who moves in a crooked manner'. If it be an epithet of a deity (it means) 'where does he not go?' Haunting the mountains, living in mountains. *Giriḥ* means a mountain: it is raised up. *Parvata* (mountain) is (so called) because it has joints (*parva*). But *parva* is derived from (the root) *pr* (to fill), or from *pri* (to propitiate). Here, during a period of a fortnight, they propitiate the gods. It (mountain) is (so called) on account of the similarity of the joints of the nature of the other (period).<sup>5</sup> Seated on a cloud. A cloud is called mountain from the same reason (i.e. from its being raised). The section which deals with the appellations of deities to whom panegyrics are primarily addressed is called the *daiṇata*; this we shall explain later on, but the synonyms and homonyms now.

(Here ends the twentieth section.)

<sup>1</sup> Cf. Muir, *op. cit.* vol. ii, p. 165; vol. iii, p. 118.

<sup>2</sup> Cf. Bṛh. D. i, 18.

<sup>3</sup> i. 27. 1; SV. 1. 17; 2. 984.

<sup>4</sup> i. 154. 2; x. 182. 2.

<sup>5</sup> According to Durga, a mountain has joints in the form of stone slabs, and a period has joints in the form of time with its various divisions. Cf. Muir, *op. cit.* vol. iv, p. 69.

## CHAPTER II

Now (we shall deal with) etymology. With reference to this, the words, the accent and the grammatical form of which are regular and are accompanied by an explanatory radical modification, should be derived in the ordinary manner. But the meaning being irrelevant, and the explanatory radical modification being non-existent, one should always examine them with regard to their meaning, by the analogy of some (common) course of action. If there be no (such) analogy, one should explain them even by the community of a (single) syllable or letter;<sup>1</sup> but one should never (give up the attempt at) derivation. One should not attach (too much) importance to the grammatical form, for these complex formations (*vr̥ttayah*) are (often) subject to exceptions. One should interpret inflected cases according to the meaning. In *prattam* (= *pra-dattam*, 'given away') and *avattam* (= *avu-dattam* from *ava* √*do*, 'divided') only the initial parts of the root survive. Further, there is aphaeresis of the initial part of the verb *as* (to be) in weak forms, as *staḥ* ('they two are'), *santi* ('they all are'), &c. Further, there is elision of the final part, as in *gatvā* (from √*gam*, 'having gone'), *gatam* (√*gam*, 'gone'), &c. Further, there is elision of the penultimate, as in *jagmatuḥ* (red. form of *gam*, 'they two went'), and *jagmuḥ* (red. form of *gam*, 'they all went').<sup>2</sup> Moreover, there is the modification of the penultimate, as in *rājā* (*rājan*, 'king'), *daṇḍi* (*daṇḍin*, a 'staff-bearer'), &c. Further, there is elision of a letter, as in *tatvā yāmi* (= *tatvā yācāmi*), &c.

Moreover, there is elision of two letters, as in *tṛca* (= *tri* + *ṛca*, 'three stanzas'). Further, there is alteration in the initial part (of the root), as in *jyotiḥ* (√*dyut*, 'light'), *ghanaḥ* (√*han*, 'killer'), *binduḥ* (√*bhid*, 'a drop'), *bāṭyaḥ* (√*bhaṭ*, 'to be hired or nourished'), &c. Further, there is metathesis, as in *stokāḥ* (from √*ścut*, 'a drop'), *rajjuh*<sup>3</sup> ('rope'), *sikatāḥ*<sup>4</sup>

<sup>1</sup> Cf. Jowett, *Dialogues of Plato* (3rd ed.), vol. i, p. 385; the *Cratylus*, 398: 'And whether the syllables of the name are the same or not the same makes no difference provided the meaning is retained; nor does the addition or subtraction of a letter make any difference so long as the essence of the thing remains in possession of the name and appears in it.' Also p. 341, Soc. 'Now attend . . . and just remember that we often put in and pull out letters in words and give names as we please and change the accents.' And p. 358, Soc. . . 'but then you know that the original

names have been long ago buried and disguised by people sticking on and stripping off letters for the sake of euphony, and twisting and bedizening them in all sorts of ways . . . ' Durga paraphrases *akṣara* (syllable) by *swara* (accent).

<sup>2</sup> Cf. Patañjali, *op. cit.* vi. 1. 1, vol. iii, p. 17.

<sup>3</sup> Durga derives *rajjuh* from √*raj*, but it is more likely to be derived from √*raji*.

<sup>4</sup> Durga derives *sikatāḥ* from √*kas*, 'to shine', but it is more probably derived from √*sik* or √*sic*; cf. Patañjali, *op. cit.* i. 1. 2, vol. i, p. 31.

('sand'), *tarku* (√*kṛt*, 'a knife'). Further, there is change in the final part (of the root).<sup>1</sup>

(Here ends the first section.)

*Oghaḥ* (√*vah*, 'flood'), *meghaḥ* (√*mih*, 'cloud'), *nādhah*<sup>2</sup> ('refuge'), *gādhah* (√*gāh*, 'fordable'), *Vudhūḥ* (√*vah*, 'bride'), *madhu* (√*mad*, 'mead'). Further, there is anaptyxis, as in *āsthat* (√*as*, 'to throw'), *dvārah* (√*mr*, 'door'), *bharūjā* (√*bhraj*, 'ripe'. D.), &c. With reference to this, it is pointed out that when a root contains a semi-vowel contiguous to a vowel it becomes the origin of two primary bases. There, if an accomplished form is not derivable from one base, one should try to derive it from the other. Even there, some are of rare occurrence, as *ūtih* (√*av*, 'protection'), *mṛduḥ* (√*mrad*, 'soft'), *prthuḥ* (√*prath*, 'broad'), *prṣataḥ* (√*pruṣ*, 'a drop'), *kuṇārūm* (√*kvaṇ*, 'sounding'). Further, Vedic primary nouns are derived from roots of classical Sanskrit, as *damūnāḥ* (devoted to the house), *kṣetrasādhāḥ* (one who divides the fields), &c.; and also nouns of classical Sanskrit from Vedic roots, as *uṣṇam* (warm), *ghṛtam* (clarified butter).<sup>3</sup> Further, primary forms alone are employed (in speech) among some people; secondary forms among others. The verb *śavati*, meaning to go, is used by the Kambojas only. Kambojas (are so called because) they enjoy blankets (*kambala*), or beautiful things.<sup>4</sup> A blanket (*kambala*) is a desirable object (*kamanīya*). Its modified form *śava* is used by the Aryans: *dāti*, in the sense to cut, is employed by the people of the east, while the people of the north use *dātra* (sickle).<sup>5</sup> In this manner, one should explain single words.

Now with regard to derivatives and compounds, whether of one or more than one member, one should explain their component parts in their respective order, having first divided (the words) into them.<sup>6</sup> Punishable, i. e. a person [a person of punishment] deserving punishment, or something to be accomplished by punishment. *Danḍa* (punishment) is derived from

<sup>1</sup> For the detailed examination of this section, see Introduction, Yāska's Contributions, &c.

<sup>2</sup> Durga derives *nādhah* from √*nah* (to bind), but it is probably from √*nādh*; cf. *nādhāmādh*.

<sup>3</sup> Cf. Muir, *Sanskrit Texts*, vol. ii, p. 152.

<sup>4</sup> The sentence is omitted by Muir in his translation as if it did not exist. As it is given by MSS. of both recensions and explained by Durga, it cannot be regarded as an interpolation, hence its omission by Muir

is unjustified; see *Sanskrit Texts*, vol. ii, p. 356.

<sup>5</sup> Roth denies the correctness of Yāska's statement that the Aryans use *śava* (see *Erläuterungen*, p. 17). His denial is, however, groundless, because Yāska is corroborated by a grammarian of such eminence as Patañjali (see the *Mahābhāṣya*, i. 1. 1, vol. i, p. 9). The passage in the MB. is almost identical with the *Nirukta*.

<sup>6</sup> Cf. Jowett, *Dialogues of Plato* (3rd ed.), vol. i, pp. 368, 370, Soc. 'But the secondary,

(the root) *dad*, meaning to hold. People say, 'Akrūra holds the jewel'.<sup>1</sup> 'The word (*daṇḍa*) is derived from (the root) *dam*,' says Aupamanyava. 'Inflict punishment on him' is (used) in censure. *Kakṣyā* means girth of a horse: it is carried round the region of girth. *Kakṣaḥ* (armpit) is derived from (the root) *gāh* (to plunge into) with the suffix *kṣa*, or from *khyā* (to make known) with redundant reduplication: what is there worth seeing? Or it (may be derived) from *kaṣ*<sup>2</sup> (to rub against). On account of this<sup>3</sup> analogy (i. e. of being rubbed) it means 'human armpit', and on account of the analogy of the arms and their root, the word (signifies armpit) of a horse.

(Here ends the second section.)

Royal servant, a servant of the king. *Rājā* (king) is derived from (the root) *rāj* (to shine). *Puruṣaḥ* (person) = *puri-śadaḥ* (one who sits in a city), or = *puri-śayaḥ* (one who sleeps in a city), or is derived from (the root) *pr* (to fill), i. e. he fills the interior, with reference to the inner soul.

This entire (universe) is filled by that inner soul, to whom there is nothing anterior, nothing subsequent, than whom there is nothing more minute, nor more great, and immovable like a tree, who alone lives in heaven.<sup>4</sup>

This, too, is a quotation. *Viścakadrākṛṣa*, 'one who drags about like a despicable dog'. The words *vi* and *cakudra* are used (to denote) 'gait of a dog'; *drāti* means a despicable gait; *kadrāti* means a despicable *drāti*; *cakadrāti* is the same as *kadrāti* with redundant reduplication: he who possesses that (*kadrāti*) is called *viścakadrāḥ*. A beauty of auspicious colours, i. e. one whose beauty is like that of auspicious colours. Auspicious, it is desirable. *Varṇaḥ* (colour) is derived from (the root) *vṛ* (to cover). *Rūpum* (beauty) is derived from (the root) *ruc* (to shine). In this manner one should explain derivatives and compounds. One should not explain

as I conceive, derive their significance from the primary.'

Soc. . . 'Ought we not, therefore, first to separate the letters, just as those who are beginning rhythm first distinguish the powers of elementary, and then of compound sounds?'

Soc. . . 'Must we not begin in the same way with letters, first separating the vowels, and then the consonants and mutes into classes, according to the received distinctions of the learned?' Cf. Bṛh. D. ii. 106.

<sup>1</sup> The story of Akrūra, a king, and a jewel called *śyamanika* is related in the *Mahābhārata*, the *Bhāgavata* and the *Brāhma Purāṇas*, and

*Hemacandra*; see the *Nirukta* in Bib. Ind. ed., vol. ii, p. 164, foot-note.

<sup>2</sup> Durga remarks that an armpit always itches, because it is full of perspiration, hence it is constantly rubbed and may be appropriately derived from the root *kaṣ* 'to rub'.

<sup>3</sup> By *ta* Durga understands the armpit of a woman. His explanation that from the analogy of the armpit of a woman the word *kaṣa* means the armpit of a man is arbitrary.

<sup>4</sup> TA. 10. 10. 8; Mahān. U. 10. 4; Śvetā U. iii. 9; cf. Muir, op. cit. vol. v, p. 374.

isolated syllables, either to a non-grammarian, or to a non-residential pupil, or to one who is (incapable of) understanding it.<sup>1</sup> Eternal indeed is the scorn of the ignorant for knowledge. But one should explain to a residential pupil, or one who is capable of knowing them, the intelligent and the diligent.

(Here ends the third section.)

Verily knowledge approached Brāhmaṇa, 'Protect me, I am thy treasure. Do not expound me to the scornful, nor to the unstraightforward, nor to one who has no self-control; thus shall I grow powerful.'<sup>2</sup>

One should honour him as a father and mother, and should never bear enmity towards him who pierces ears with truth, without causing pain, and bestowing ambrosia.<sup>3</sup>

Just as religious students, who, having received instruction, do not honour their teachers with word, thought, and deed, are not to be fed by the teacher, similarly that knowledge does not feed them.

In order to protect thy treasure, O Brahman! expound me to him alone whom thou knowest to be pure, diligent, intelligent, observing the rules of a celibate life, and who never bears enmity towards thee.<sup>4</sup>

*Śevadhi* means treasure.

(Here ends the fourth section.)<sup>5</sup>

Now, therefore, we shall proceed in order. The word *gauḥ* is a synonym of 'earth', (so called) because it goes very far, or because people go over it ( $\sqrt{\text{gam}}$ ). Or it may be derived from (the root) *gā* with the suffix *au* ( $gā + au = gau$ ). Moreover, it is a synonym of 'an animal', from the same root also. Further, in the latter meaning, there are Vedic passages where primary forms (of *gauḥ*) are used in a derivative sense: 'Mix soma with milk',<sup>6</sup> i. e. (*gauḥ* is used in the sense) of milk. *Matsaraḥ* means soma; it is derived from (the root) *mand* meaning to satisfy. *Matsaraḥ* is a synonym of greed also: it makes man mad after wealth. *Payas* (milk) is derived from (the root) *pā* (to drink), or from *pyāy* (to swell). *Kṣātram* (milk) is derived from (the root) *kṣar* (to flow), or it is derived from *ghas* (to consume) with the suffix *īra*, like *uśīra* (root of

<sup>1</sup> Cf. A.A. iii. 2. 6.

<sup>2</sup> Cf. Manu, ii. 114; Vasiṣṭha, ii. 8; Viṣṇu, xxix. 9.

<sup>3</sup> Cf. Manu, ii. 144; Vasiṣṭha, ii. 10; Viṣṇu, xxx. 47; Āpastamba, i. 1. 14.

<sup>4</sup> Cf. Manu, ii. 115; Vasiṣṭha, ii. 9; Viṣṇu, xxix. 10; all the four stanzas are quoted

from *Saṃhitopaniṣad* B. 3, Burnell's ed., pp. 29-32.

<sup>5</sup> According to Roth, the section *in toto* is an interpolation. The evidence of the MSS. and of Durga goes against him, but from the nature of its contents the section seems to be of a spurious character. <sup>6</sup> ix. 46. 4.

a plant). 'Milking soma, they sit on a cow-skin,'<sup>1</sup> i.e. (*gauḥ* is used in the sense) of cow-skin used for sitting on. *Aṇśuh* (soma is so called because) no sooner than it goes in, it is agreeable, or it is agreeable for life. *Carma* (skin) is derived from (the root) *car* (to move) or (it is so called because) it is cut off (from the body). Moreover (*gauḥ*) means skin and phlegm: 'Thou art girded round with skin and phlegm, be strong';<sup>2</sup> this (is said) in praise of a chariot. Moreover, it means tendon and phlegm: 'Girt with tendon and phlegm, it flies when discharged';<sup>3</sup> this is in praise of an arrow. Bow-string is called *gauḥ* also: if it be *gavyā*, it is the derivative form; if not (it is causal), i.e. it sets arrows in motion.

(Here ends the fifth section.)

On every strip of wood twanged the well-strung string: thence the men-eating birds flew.<sup>4</sup>

On every strip of wood, i.e. on every bone. *Vṛkṣa* (tree) is (so called) from being cut down (*√vraśc*). [Or it stands having covered (*√vr*) the earth *kṣā* (earth); *kṣā* is derived from (the root) *kṣi* meaning to dwell].<sup>5</sup> Twanged the well-strung string, i.e. it makes a sharp ringing sound. The (verb) *mīm* means 'to make a low sound'. From thence birds fly in order to eat men. The word *viḥ* is a synonym of bird, and is derived from (the root) *vī*, meaning to go. Moreover, it is a synonym of arrow also from the same root. The sun is called *gauḥ* also. 'Lo that (charioteer) in the sun who has joints.'<sup>6</sup>

'Having joints means having brilliance,' says Aupamanyava.<sup>7</sup> Moreover, a ray of the sun illuminates the moon.<sup>8</sup> That the illumination of the moon is caused by the sun is to be established by the following: *Suṣumṇa* is the ray of the sun, the moon is the holder.<sup>9</sup> This, too, is a Vedic passage. That (ray) is called *gauḥ* also. Here indeed they thought of the ray:<sup>10</sup> this we shall explain later on. All the rays are called *gāvaḥ* also.

(Here ends the sixth section.)

<sup>1</sup> x. 94. 9.

<sup>2</sup> vi. 47. 26; AV. 6. 125. 1; cf. N. 9. 12.

<sup>3</sup> vi. 75. 11; VS. 29. 48; cf. N. 9. 12.

<sup>4</sup> x. 27. 22.

<sup>5</sup> The passage within square brackets is omitted by the MSS. of the shorter recension and Durga.

<sup>6</sup> vi. 56. 3.

<sup>7</sup> According to Durga, days and nights are joints, hence the sun is called one who has joints.

<sup>8</sup> This shows that Yaska was acquainted with the non-self-luminous character of the moon.

<sup>9</sup> VS. 18. 40; ŚB. ix. 4. 1. 9. Durga explains *suṣumṇa* as 'one who gladdens all beings'.

<sup>10</sup> i. 84. 15; AV. 20. 41. 8; SV. 1. 147; 2. 265; cf. N. 4. 25.

We desire to go to those regions of you two, where are nimble and many-horned rays. There, indeed, shines forth brightly that highest step of the wide-striding Viṣṇu.<sup>1</sup>

We long to go to those regions of you two, where are rays [many-horned], having a large number of horns.<sup>2</sup> The word *bhūri* is a synonym of 'many'; (so called) because it produces much. *Śṛiṅa* (horn) is derived from (the root) *śri* (to rest on), or from *śr* (to slay), or from *śam* (to destroy); or (it is so called because) it grows up to protect, or it comes out of the head. *Ayāsaḥ* means nimble. There shines forth brightly the highest step, i.e. the loftiest step, of the wide-striding, i.e. of the great-paced, Viṣṇu. *Pādaḥ* (foot) is derived from (the root) *pad* (to go); when it is placed down, (the same word in the neuter gender) means a footstep. The word (also signifies) a quarter of division from the analogy of a quadruped; and other quarters from the analogy of the *pāda* of division.

In like manner, doubts are entertained with regard to other nouns as well; (the rule is that) they should be explained according to their meaning: if their meanings are uniform, their etymologies are uniform; if their meanings are multiform, their etymologies are multiform.<sup>3</sup> With these words, the twenty-one synonyms of earth are dealt with. With reference to them, *nirṛtiḥ* (earth) is (so called) from giving enjoyment; the other word (*nirṛtiḥ*), which signifies calamity, is derived from (the root) *ṛ* (to befall); the latter is confused with the former; their difference (should be noted). The following stanza is addressed to her.

(Here ends the seventh section.)

He, who made it, did not know of it; it was hidden from him who saw it. Encompassed within the womb of the mother, and multiplying greatly, he entered the earth.<sup>4</sup>

'People having many children fall into calamity,' say the ascetics. 'It refers to the phenomenon of rain,' say the etymologists. 'He who made it'; the verbs 'to make' and 'to scatter' are used in connexion with the phenomenon of rain. He did not know of it, i.e. the middle one.<sup>5</sup> He, the middle one, who saw it concealed by the sun, alone knew of it.<sup>6</sup> In the womb of the mother: mother (*mātā*) means atmosphere; in it, the beings are measured out (*nir* √ *mā*). Womb means atmosphere: this is a vast

<sup>1</sup> i. 154. 6; cf. Professor Macdonell, *Vedic Reader*, p. 35.

<sup>2</sup> Cf. Muir, *op. cit.*, vol. iv, pp. 73, 74.

<sup>3</sup> In criticism of this rule, it may be remarked that words of different origin often come to acquire the same meaning, and

words of the same origin different meanings; see Introduction, Yāska's Contributions, &c.

<sup>4</sup> i. 164. 32; AV. 9. 10. 10.

<sup>5</sup> According to Durga, it refers to cloud.

<sup>6</sup> i.e. Indra alone knew of it. Durga.

region encompassed by air. This other (meaning, i. e.) a woman's womb, is derived from the same root also: it is surrounded.<sup>1</sup> Multiplying greatly, he reaches earth through the phenomenon of rain.<sup>2</sup>

Śākapūṇi<sup>3</sup> made the determination that he would know all the deities. A deity having the two characteristics<sup>4</sup> appeared before him. He did not know her; he said to her, 'I would like to know thee'. She referred him to the following stanza, with the words that it was addressed to her.

(Here ends the eighth section.)

Here he snorts, covered by whom the speech, resting on a spluttering (cloud), utters a lowing sound. She indeed frightened the mortal with her (thundering) actions; becoming lightning, she concealed her form.<sup>5</sup>

Here he thunders, surrounded by whom the speech utters a lowing sound, i. e. makes a noise, or (utters a lowing sound) like *māyu*, i. e. the sun.<sup>6</sup> This is the atmospheric speech. Resting on a spluttering<sup>7</sup> cloud, she frightens the mortal with her (thundering) actions,<sup>8</sup> deeds, and, becoming lightning, conceals her form.<sup>9</sup> The word *vavriḥ* is a synonym of form: because it covers ( $\sqrt{v}$ ; to cover). Having overspread the earth with rain, it draws it back again.

(Here ends the ninth section.)

The following fifteen (words) are synonyms of gold.<sup>10</sup> From what (root) is *hiranyam* derived? It is circulated (*hriyate*) in a stretched form,<sup>11</sup> or it

<sup>1</sup> According to Durga it is surrounded by sinews and flesh.

<sup>2</sup> Two different interpretations of the word *nirytiḥ*, (1) as signifying calamity, according to the ascetics; (2) as meaning earth, according to the etymologists, are here presented. Durga remarks that similar differences of interpretation exist with regard to other Vedic passages as well. He cites *dadhi-kṛṣṇo akāṣam* as to be recited at the time of eating curds according to AP. vi. 13; the same is also chanted by women, in a horse-sacrifice, in the vicinity of the horse, when the queen has risen. He thinks this difference of application of the same stanza is to be based on different interpretations of the stanza, and points out the importance of etymology for the correct understanding of the Vedic texts and hence for their correct application at sacrifices.

<sup>3</sup> *Śaka-pūṇi* is explained by Durga as a gatherer of herbs.

<sup>4</sup> i. e. Male and female, or the atmospheric or the celestial characteristics. Durga.

<sup>5</sup> i. 164, 29; AV. 9, 10, 7.

<sup>6</sup> The sun is called *māyu*, because he is the measurer of all beings ( $\sqrt{mā}$ ). Durga thinks that the first hemistich describes the internal thunder of a cloud which is yet unmanifested.

<sup>7</sup> Cloud is called spluttering, because it splutters water. *Dhvaṃsani* is translated as 'Wuch!' by Roth.

<sup>8</sup> Durga thinks this refers to the manifested thunder, which produces a most dreadful sound; everybody is frightened and seeks shelter. Roth translates *cittibhiḥ* by 'mit Zischen'.

<sup>9</sup> According to Durga, having manifested herself as lightning and producing rain, she disappears.

<sup>10</sup> According to Durga, synonyms of gold follow those of the earth, because gold, being found in earth, is intimately associated with it.

<sup>11</sup> i. e. In the form of ornaments, being extended in the form of beautiful bracelets, necklaces, &c. Durga.

is circulated from man to man,<sup>1</sup> or it is useful and delightful,<sup>2</sup> [or it is the delight of the heart], or it may be derived from (the root) *hary*, meaning to yearn after.

The following sixteen (words) are synonyms of atmosphere. From what (root) is *antarikṣam* derived? It is intermediate (*antarā*, i.e. between heaven and earth); it is the end of the earth; or it lies between these two (i.e. heaven and earth), or it is imperishable in the bodies. With reference to this, the word *śamudra* (atmosphere) is confused with *śamudra* (which means terrestrial ocean). From what (root) is *śamudra* derived? From it waters flow up (*śam + ud + √dru*), or waters flow towards it (*śam + abhi + √dru*), beings take delight in it, or it is a great reservoir of water, or it moistens thoroughly (*śam + √ud*). Their difference (should be noted). With reference to this, they relate (the following) legend:<sup>3</sup> Devāpi and Śāntanu, sons of R̥ṣiṣeṇa, were two brothers, who belonged to the clan of the Kurus. Śāntanu, the younger brother, caused himself to be installed as king. Devāpi retired to practise austerities. From that time the god did not rain for twelve years in the kingdom of Śāntanu. The Brāhmaṇas said to him, 'Thou hast committed (an act of) unrighteousness. Because thou hast caused thyself to be installed as king, having put thy elder brother aside, therefore the god does not rain in thy kingdom.' Then he, i.e. Śāntanu, sought to invest Devāpi with sovereignty. To him said Devāpi, 'Let me be thy priest and sacrifice for thee'.<sup>4</sup> Here is his hymn expressing a desire for rain.<sup>5</sup> The following is a stanza of this hymn.

(Here ends the tenth section.)

The seer Devāpi, son of R̥ṣiṣeṇa, acting as the performing priest, knew (how to obtain) the goodwill of the gods. He caused the divine waters to flow from the upper to the lower ocean by means of rain.<sup>6</sup>

Ārṣiṣeṇaḥ means the son of R̥ṣiṣeṇa (i.e. one whose army is well supplied with spears), or of Iṣita-sena (i.e. one whose army is mobilized). Army is (so called because) it has a commander, or a uniform mode of marching.

<sup>1</sup> i. e. In the form of coins. Durga remarks: *tēna hi vyavahāraḥ kṛiyate*; this shows that there was gold currency in Yāska's time.

<sup>2</sup> 'Even a mouse', says Durga, 'enjoys itself, if it possesses gold, how much more a human being!'

<sup>3</sup> The story is also related in Bṛh. D. vii. 155-7; viii. 1-7; see Professor Macdonell's note in his edition, vol. ii, p. 292; cf. Sieg, *Sagenstoffe des R̥gveda*, pp. 129-142. The story is also found in different versions in the *Mahā-*

*bhārata* and many Purāṇas; see Muir, *op. cit.* vol. i, pp. 271-8.

<sup>4</sup> This shows that the different castes were not divided into water-tight compartments by a rigid barrier of mutual exclusiveness. Here we find a *Kṣatriya* acting as a priest, so the promotion from one to the other was not infrequent.

<sup>5</sup> Cf. Muir, *op. cit.* vol. i, pp. 269, 270.

<sup>6</sup> x. 98. 5.

*Putra* (son): either he very much protects by offering (sacrificial cakes, &c.); or *put* being (the name of) a hell, he (the son) saves one from that.<sup>1</sup> The seer,<sup>2</sup> acting as the performing priest. A seer is (so called) from his having vision. 'He saw the hymns,' says Aupamanyava. It is known: because the self-born Brahma manifested himself to them while practising austerities, they became seers; that is the characteristic of the seers.<sup>3</sup> Devāpi, one who knew, i.e. was aware of (how to obtain) the goodwill of the gods, i.e. the blessed will of the gods, by songs, praise, and gifts to the gods. From the upper to the lower ocean: upper, raised much higher; lower, moving below (the ground). *Adhaḥ* (below), i.e. it does not run; with this word its upward motion is denied. The stanza following this explains this much more.

(Here ends the eleventh section.)

When Devāpi, domestic chaplain to Śantanu, and selected to be the performing priest, imploring kindled fire, the generous Bṛhaspati granted him speech, which was heard by the gods, and which was the winner of rain.<sup>4</sup>

*Śan-tanu* means, peace to thee, O body, or peace to him in his body. Domestic chaplain is (so called because) they place him in front.<sup>5</sup> Selected to be the performing priest, (he) imploring kindled fire. Which was heard by the gods, i.e. which the gods hear. [Which was the winner of rain], i.e. requesting rain. *Rarāṇa* (generous) is a reduplicated form of *rā* (to give). Bṛhaspati was Brahmā; he granted him speech. *Bṛhat* has been fully explained (i. 7; cp. x. 11).

(Here ends the twelfth section.)

The following six (words) are common (synonyms) of sky and sun. Those which primarily belong to the sun will be explained by us later on.<sup>6</sup> From what (root) is *āditya* derived? He takes the fluids, he takes (i.e. eclipses) the light of the luminaries,<sup>7</sup> or he blazes with lustre, or he is the son of Aditi; this last (epithet) however is rarely applied to him in the text of the R̥gveda, and he has only one hymn addressed<sup>8</sup> (under this epithet).

The sun, son of Aditi,<sup>9</sup> [i.e. the son of Aditi]. In like manner, there

<sup>1</sup> Cf. Manu, ix. 188; Viṣṇu, xv. 44.

<sup>2</sup> Cf. the Rāmāyaṇa, i. 8. 3-7, quoted by Muir, *op. cit.* vol. iv, p. 441.

<sup>3</sup> TA. ii. 9; see Gune, *Bhandarkar Comm.* Vol.

<sup>4</sup> x. 98. 7.

<sup>5</sup> Cf. Bṛh. D. viii. 6.

<sup>6</sup> See N. 12. 8-22.

<sup>7</sup> The word *āditya* is derived from the same root *ā-√dā*, in SB. xi. 6. 3. 8; TB. iii. 9. 21. 1;

TA. i. 14. 1; Bṛh. U. iii. 9. 5; all the passages bearing on the etymology are cited by Muir, *op. cit.* vol. iv, p. 117.

<sup>8</sup> Aufrecht proposes the variant *a-sūktā-bhāt*, as it has no hymn addressed to it, but one stanza only. See Muir, *loc. cit.* The author, however, means to say that although hymns are addressed, oblations are not offered under this epithet; cf. Durga's remarks.

<sup>9</sup> x. 88. 11; cf. N. 7. 29.

are panegyrics of other deities addressed to them as Ādityas, as in the case of Mitra, Varuṇa, Aryaman, Dakṣa, Bhaga, Aṃśa. Also of Mitra and Varuṇa:

Ādityas, lords of the act of bestowing.<sup>1</sup> Lords of gift. Also of Mitra alone:

May that mortal, O Mitra, be rich in food, who, O Āditya, abides by thy ordinance.<sup>2</sup>

This too is a Vedic quotation. Also of Varuṇa alone:

Now let us be in thy ordinance, O Āditya!<sup>3</sup>

The word *vrata*<sup>4</sup> is a synonym of action, having the sense of abstaining: because it enjoins. This other meaning of *vrata* (i.e. a vow) is derived from the same root also: because it chooses. Food is called *vrata* also, because it covers the body.

(Here ends the thirteenth section.)

*Svar* means the sun; it is very distant, it has well dispersed (the darkness), it has well penetrated the fluids, it has well penetrated the light of the luminaries, or it is pierced through with light. *Dyauh* (sky) is explained by the same. *Prśni* means the sun. 'It is thoroughly pervaded by the bright colour,' say the etymologists. It closely unites the fluids, it closely unites the light of the luminaries, or it is closely united with light. Now sky is (so called because) it is closely united with luminaries and the virtuous. *Nāka* means the sun, [the bearer of fluids], bearer of lights, leader of luminaries. Now the sky: the word *kam* is a synonym of happiness, the opposite of its negative form (i.e. *nākam*).

There is no misery for the man who has departed to the other world.<sup>5</sup>

There is no wretchedness for the man who has departed to the other world; it is the virtuous only who go there. *Gauh* means the sun: it causes the fluids to move, it moves in the sky (*√gam*). Now the sky is (called *gauh*) because it is gone very far from the earth, or because the luminaries move in it. *Viṣṭap* means the sun: it has pervaded the fluids, it has pervaded the light of the luminaries, or it is pervaded with light. Now the sky is (called *viṣṭap*) because it is pervaded by the luminaries and the virtuous. *Nabhas* means the sun: [bearer of fluids], bearer of lights, leader of luminaries. Or else it may be the word *bhanas* itself, in reversed order: it is not that it does not shine. The sky is explained by the same.

(Here ends the fourteenth section.)

The following fifteen (words) are synonyms of ray. Ray is (so called)

<sup>1</sup> i. 186. 8; ii. 41. 6; SV. 2. 262.

<sup>2</sup> iii. 59. 2.

<sup>3</sup> i. 24. 15; VS. 12. 12.

<sup>4</sup> Cf. Roth, *Erläuterungen*, p. 21.

<sup>5</sup> See Roth, *op. cit.* p. 21; the quotation is untraced.

on account of restraining. Of these the first five are common (synonyms) of horse and rays.

The following eight (words) are synonyms of quarter. From what (root) is *disah* derived? <sup>1</sup> It is derived from (the root) *dis* (to point out), or they are (so called) from being within easy reach, or from pervading. With reference to these, the word *kāṣṭhā* is a synonym of many objects. *Kāṣṭhā* means quarters: they are situated having gone across. *Kāṣṭhā* means intermediate quarters: they are situated having crossed each other. The sun is called *kāṣṭhā* also: it is situated having gone across. Destination is called *kāṣṭhā* also: it is situated having gone across. Waters are called *kāṣṭhā* also: they are situated having gone across, i.e. stationary waters.

(Here ends the fifteenth section.)

The deposited body was in the midst of waters which neither stay nor rest. Waters march against the secret (outlet) of *Vṛtra*; in deep darkness lay he whose enemy is Indra.<sup>2</sup>

The deposited body, i.e. the cloud, was in the midst of waters which neither stay nor rest, i.e. waters which are non-stationary.<sup>3</sup> *Śarīra* (body) is derived from (the root) *śr* (to kill), or from *śam* (to destroy). Waters march against, i.e. know, [the secret] outlet<sup>4</sup> of *Vṛtra*. *Dīrgha* (long) is derived from *drāgh* (to lengthen). *Tamas* (darkness) is derived from *tan* (to spread). *Ā-bayad* is formed from (the root) *ā-śi* (to lie). Whose enemy is Indra, i.e. Indra is his slayer, or destroyer, therefore he (is called) having Indra as his enemy. But who is *Vṛtra*? 'It is a cloud,' say the etymologists. ['It is a demon, son of *Tvaṣṭā*,' say the legendarians.] The phenomenon of rain is produced by the commingling of water (vapours) and lightning (*jyotiṣ*). With reference to this, there are figurative descriptions of battle. Indeed, the descriptions of Vedic stanzas and the narratives of the *Brāhmaṇas* (depict him), no doubt, as a serpent. By expanding his body, he blocked the channels (of the rivers).<sup>5</sup> When he was killed, waters flowed forth. The following is the stanza which explains this.

(Here ends the sixteenth section.)

Having the demon as their master, and the cloud as their guardian, the obstructed waters stood (behind) as kine (held back) by a merchant.

<sup>1</sup> Cf. Roth, loc. cit.

<sup>2</sup> I. 82. 10.

<sup>3</sup> According to Durga, these waters are in the interior of the cloud, so as long as the cloud does not rain they move with the moving cloud, and finally rest in the ocean.

<sup>4</sup> Durga explains *nīnyam* as the outlet in the cloud through which the waters flow down. Roth translates *Vṛtrasya nīnyam* as 'von *Vṛtra* unbenutzt', i.e. without being noticed by *Vṛtra*; see op. cit. p. 21.

<sup>5</sup> Cf. Muir, op. cit. vol. II, pp. 174-5.

He slew Vṛtra, and reopened that outlet of water which had been closed.<sup>1</sup>

Having the demon as their master,<sup>2</sup> as their overlord. *Dāsa* (slave) is derived from (the root) *das* (to exhaust): he causes the works to be exhausted. Having the cloud as their guardian, i.e. guarded by the cloud, they stood (behind). The cloud (*ahi*) is (so called) on account of its motion:<sup>3</sup> it moves in the atmosphere. This other (meaning of) *ahi*, i.e. a serpent, is derived from the same root also, or from *ā√han* (to attack) with its preposition shortened: it attacks. The waters held back as cows by a merchant. *Paṇi* means a merchant; a merchant is (so called) from trading (*√paṇ*). A trader is (so called because) he cleanses his articles of trade. The outlet of waters which had been closed. *Bilam*,<sup>4</sup> the opening through which anything is conveyed, is derived from (the root) *bhṛ* (to convey). He slew Vṛtra and reopened that outlet. Vṛtra is derived from (the root) *vṛ* (to cover), or from *vṛt* (to roll) or from *vṛdh* (to grow). It is known: because he covered, that is the characteristic of Vṛtra.<sup>5</sup> It is known: because he rolled,<sup>6</sup> that is the characteristic of Vṛtra. It is known: because he grew, that is the characteristic of Vṛtra.

(Here ends the seventeenth section.)

The following twenty-three (words) are synonyms of night. From what (root) is *rātriḥ* (night) derived? It exhilarates the nocturnal creatures and causes the others to cease work, and makes them strong, or it may be derived from (the root) *rā* meaning to give: the dew is given away during this (period).

The following sixteen (words) are synonyms of dawn. From what (root) is *uṣāḥ* (dawn) derived? (It is so called) because it shines (*√vas*).<sup>7</sup> It is the time subsequent to night. The following stanza is addressed to her.

(Here ends the eighteenth section.)

This light, the best of all lights, has come, and has generated a variegated and extensive illumination. Just as being born it gives birth to the sun, so the night has left its seat for the dawn.<sup>8</sup>

<sup>1</sup> i. 32. 11.

<sup>2</sup> Durga explains the compound as a *tat-puruṣa*, but the accent shows that it is a possessive compound. His explanation is: Lords of servants, i.e. a servant, exhausted by the performance of various works entrusted to him, drinks water, and becomes fresh again.

<sup>3</sup> Cf. Bṛh. D. v. 166.

<sup>4</sup> Durga paraphrases *bilam* by *niryamadvīram*, i.e. an outlet.

<sup>5</sup> TS. ii. 4. 12. 2; i.e. he covered the waters of the atmosphere. Durga.

<sup>6</sup> According to Durga, he was instrumental in setting the waters in motion.

<sup>7</sup> Durga derives *uṣāḥ* from *uṣ*, 'to disperse': it disperses darkness. Cf. Bṛh. D. iii. 9.

<sup>8</sup> i. 118. 1; SV. 2. 1099.

This light, the best<sup>1</sup> of all lights, has approached. It has generated a variegated, well-known, and very extensive illumination. Just as being born it gives birth to the sun, i.e. the night<sup>2</sup> to the sun, so the light has left its seat, i.e. place for the dawn. A woman's womb is (so called because) the foetus is joined with it.<sup>3</sup> The following, another stanza, is addressed to her.

*(Here ends the nineteenth section.)*

Resplendent, having a resplendent calf, the white one has come; the black one has left places for her. Having a common relation, immortal, succeeding each other, the two bright ones wander about fashioning the colour.<sup>4</sup>

Having a resplendent calf, i.e. the sun. The word *ruśat* is a synonym of colour; it is derived from (the root) *ruc*, meaning to shine. The sun is called her calf on account of companionship, or of drawing up the juices.<sup>5</sup> Resplendent, the white one has come. *Śvetyā* (the white one) is derived from (the root) *śvit* (to be bright). The black one has left places for her: the one of black colour, i.e. the night. *Kṛṣṇam* (black) is derived from (the root) *kṛṣ* (to drag away): it is the despised colour. Now (the seer) praises them together:<sup>6</sup> having a common relation, having a common tie;<sup>7</sup> immortal, having the characteristic of immortality; succeeding each other [coming after one another], i.e. with reference to each other; the two bright<sup>8</sup> ones wander about, they themselves are bright, (so called) on account of shining. Or else they wander about with heaven, i.e. they wander about along heaven. Fashioning [creating], making each other's inner self.

The following twelve (words) are synonyms of day. From what (root) is *ahah* (day) derived? (It is so called because) people accomplish works during (this period). The following is its incidental occurrence in a stanza addressed to Vaiśvānara.

*(Here ends the twentieth section.)*

<sup>1</sup> Durga remarks that the sun is too hot, the moon is too cool, but the dawn is neither cold nor hot, hence it is the best of all other lights.

<sup>2</sup> The text seems to be corrupt: it should read 'dawn' instead of 'night'; the present reading makes the sentence meaningless. There is a confusion in the sequence of birth.

<sup>3</sup> Cf. 2. 8.

<sup>4</sup> i. 112. 2; SV. 2. 1100.

<sup>5</sup> The dawn is represented as being followed by the sun. She is compared to a cow followed

by her calf: this is companionship. As the calf drinks milk from the udder of the cow, so the sun draws up the dew, which is particularly associated with dawn, hence the sun is called her calf. Durga.

<sup>6</sup> The first hemistich describes the points of contrast, i.e. the one is white, the other black, one comes, the other leaves; the second hemistich, the points of resemblance.

<sup>7</sup> The sun is the common tie. Durga.

<sup>8</sup> The night is called bright also, on account of the multitude of shining stars.

The black day and the white day, the two regions roll on with (activities) worthy of knowledge. As soon as born, Vaiśvānara Agni, like a king, has overcome darkness with his light.<sup>1</sup>

The black day, i.e. night. The white day, i.e. bright day. The two regions<sup>2</sup> roll on with activities worthy of knowledge, i.e. which should be known. As soon as born, Vaiśvānara Agni has dispelled darkness with his light like the rising sun, who is the king of all luminaries.

The following thirty (words) are synonyms of cloud. From what (root) is *megha* (cloud) derived? (It is so called) because it sheds water (✓*mih*). They are common with the synonyms of mountain up to the two words *upara* and *upala*, which mean cloud: clouds cease to move in it, or the waters are made inactive.<sup>3</sup> The following stanza is addressed to them.

(Here ends the twenty-first section.)

In the measurement of gods they stood first; from their division, waters flowed down. The three working in succession warm the earth; the two carry the fertilizing moisture.<sup>4</sup>

In the creation of gods they, i.e. groups of atmospheric gods, stood first.<sup>5</sup> First is a synonym of 'chief': it is foremost. [*Kṛntutram*<sup>6</sup> means atmosphere, i.e. where the clouds are cut into pieces.] By cutting clouds into pieces water<sup>7</sup> is produced. The three working in succession warm the earth, i.e. cloud, wind, and sun cause the herbs to become ripe with heat, cold, and rain. Working in succession, i.e. with their respective functions, they sow the worlds one after another. This other (meaning of) *anūpa*, i.e. a bank of a river, is derived from the same (root) also: it is sown with water. Or else it may (really) be *anvāp*, just like *prāc*; from that form (*anvāp*) *anūpa* may be derived as *prācīna* (from *prāc*). The two carry the fertilizing moisture, i.e. wind and sun (carry) the water (vapours). *Brūkam* (moisture) is a synonym of water; it is derived

<sup>1</sup> vi. 9. 1; AB. v. 15. 5.

<sup>2</sup> Durga paraphrases *rajasi* by *rañjake*, i.e. dyes; and remarks that the day colours the world with light, night with darkness.

<sup>3</sup> The word *upara* (cloud) is derived from *upa* ✓*ram* (to cease to move). Yaska's explanation, 'the clouds cease to move', is obscure, and is passed over by Durga.

<sup>4</sup> x. 27. 28.

<sup>5</sup> According to Durga, this refers to the creation of clouds, i.e. Prajapati, while creating gods, created clouds first on account

of their importance; for had there been no clouds, the entire universe would have perished for want of rain.

<sup>6</sup> Roth translates *kṛntutram* as 'seed' or 'seedland'; see *op. cit.*, p. 22.

<sup>7</sup> According to Durga, the word *upara* here denotes water. Originally it means 'cloud', then 'the water of the cloud', and lastly 'water in general'. He cites an analogous case of the extension of meaning: 'crying mounds of earth', i.e. mounds of earth here signify people seated on them.

from (the root) *brā*, meaning to make a sound, or from *bhramś* (to fall down). *Purīṣam* (fertilizing) is derived from (the root) *pṛ* (to fill), or from the causal of *pṛ*.

(Here ends the twenty-second section.)

The following fifty-seven (words) are synonyms of speech. From what (root) is *vāc* (speech) derived? It is derived from (the root) *vac* (to speak). With reference to these, the word *Sarasvatī* is used both in the sense of 'a river' and of 'a deity' in Vedic passages;<sup>1</sup> we shall explain the (Vedic passages) where it is used in the sense of a deity later, and just now those where it is used in the sense of a river.

(Here ends the twenty-third section.)

Like one who digs the lotus-stem, she has shattered the peaks of mountains with her might and strong waves. Let us worship Sarasvatī, who sweeps what is far and what is near alike, with well-composed hymns, for our protection.<sup>2</sup>

She (has shattered) with her might, i.e. with crushing powers. The word *śusma* is a synonym of strength, (so called) because it crushes (everything). *Bisam* (lotus-stem) is derived from (the root) *bis*, meaning to split, or grow. Peak is (so called because) it is very much raised up, or it is very lofty. With mighty waves. Who sweeps what is far and what is near alike, i.e. who destroys what is on the other, as well as what is on this, bank. *Pāram* means something afar; *avāram*, something near at hand. Let us attend upon the river Sarasvatī with well-composed sublime songs of praise, and acts (of worship), for our protection.<sup>3</sup>

The following hundred and one (words) are synonyms of water. From what (root) is *udukam* (water) derived? (It is so called) because it moistens ( $\sqrt{ud}$ ).

The following thirty-seven (words) are synonyms of river. From what (root) is *nadyah* (rivers) derived? (They are so called because) they produce a sound ( $\sqrt{nad}$ ), i.e. they are roaring. Their character is mostly secondary, and very rarely primary. With reference to this, they relate (the following) legend.<sup>4</sup> The seer Viśvāmitra was the domestic priest of Sudās, the son of Pijavana. *Viśvā-mitra*, friend of all. All, moving

<sup>1</sup> Cf. Bṛh.D. ii. 135.

<sup>2</sup> vi. 61. 2; TB. ii. 8. 2. 8.

<sup>3</sup> Durga also interprets the stanza as addressed to Sarasvatī, the deity; Sarasvatī is the atmospheric speech, the peaks of mountains are the tops of clouds shattered by her strong waves, i.e. mighty thunders. She sweeps what is far and near, i.e. heaven and

earth.

<sup>4</sup> The story is found in AB. viii. 18-18, Viṣṇu Purāṇa, &c. See Muir, *op. cit.*, vol. i, pp. 337-64; cf. Bṛh.D. iv. 105-6, see Professor Macdonell's edition, vol. ii, pp. 154-5; Śāyana gives an amplified version in his commentary on iii. 33. 1.

together. *Su-dās*, a bountiful giver. *Paijavana*, son of Pijavana. Again *Pi-javana*, one whose speed is enviable, or whose gait is inimitable.<sup>1</sup> Having gathered his wealth, the priest came to the confluence of the Sutlej and the Bias. Others<sup>2</sup> followed him. He, i. e. Viśvāmitra, implored the rivers to become fordable. (He addressed them) in the dual as well as in the plural number. With reference to this we shall explain (the stanza in which he addresses them) in the dual number later, and just now (the stanza in which he addresses them) in the plural number.

(Here ends the twenty-fourth section.)

Stop your courses for a moment, ye great floods, at my friendly bidding. I, the son of Kuśika, and desirous of protection, invoke the river with a sublime hymn.<sup>3</sup>

Stop from flowing at my friendly bidding, I who prepare soma (for you). Great flood, rich in water. The word *ṛtam* is a synonym of water, (so called because) it pervades everything. For a moment (stop) your courses,<sup>4</sup> your journeys, or your protections. A moment, a recurring (unit of) time. *Ṛtu* is derived from (the root) *r*, meaning to go. *Muhuh* (again) as if the time was indolent (*mūlhaḥ*) as long as a moment. *Abhi-kṣanam* = *abhi-kṣanam* (a moment). *Kṣana* (an instant) is derived from (the root) *kṣan* (to injure): it is the injured time.<sup>5</sup> *Kālāḥ* (time) is derived from (the root) *kal*, meaning to go. I call upon the river with a great, mighty, sublime, profound panegyric, full of wisdom, for protection. Son of Kuśika. Kuśika was (the name of) a king. The word *kuśika*<sup>6</sup> is derived from (the root) *kruś*, meaning to cry, or *kramś*, meaning to cause to shine; or he is a good expounder of meaning. The rivers answered (as follows).

(Here ends the twenty-fifth section.)

Indra, the wielder of the thunderbolt, dug our (channels); he smote down Vṛtra, the enclosure of rivers. Savitr, the god of beautiful hands, led us (hither), at his stimulation we flow expanded.<sup>7</sup>

Indra, the wielder of the thunderbolt, dug our (channels); the verb *raṭ* means to dig. He smote down Vṛtra, the enclosure of rivers, has been explained. Savitr, the god of beautiful hands, i. e. of auspicious hands, led us (hither). *Pāṇiḥ* (hand) is derived from (the root) *paṇ*, meaning to

<sup>1</sup> According to Durga, it means a person who walks so quickly that others cannot keep pace with him.

<sup>2</sup> i. e. Servants or robbers. Durga.

<sup>3</sup> iii. 33. 5.

<sup>4</sup> Durga paraphrases *svaiḥ* by *udakaiḥ*, 'with

waters', and takes *svanaiḥ* to mean 'prayers', i. e. stop (your course) at our prayers.

<sup>5</sup> Durga remarks that an instant is called 'injured time', because it is so short.

<sup>6</sup> Cf. Roth, *op. cit.*, p. 23.

<sup>7</sup> iii. 33. 6.

worship: they worship gods, having folded their hands. At his stimulation, we flow expanded.<sup>1</sup> *Urvyah* (expanded) is derived from (the root) *ūrṇu* (to cover). 'It is derived from (the root *vṛ* (to cover),' says Aurnavābha. Having (thus) answered, the rivers consented in the end.

(Here ends the twenty-sixth section.)

We shall listen to thy words, O bard; thou camest from afar with this chariot. I bend myself down for thee, as a nursing mother (for her son), as a maiden to embrace her lover.<sup>2</sup>

We listen to thy words, O bard! Go<sup>3</sup> afar with this chariot. We bend down for thy sake, as a nursing mother for her son, or as a maiden bends herself to embrace her lover.

The following twenty-six (words) are synonyms of horse. Of these, the last eight are (always used) in the plural number. From what (root) is *aśvaḥ* derived? (It is so called because) it trots on the road, or it eats too much. With reference to these, the word *dadhikrā* (horse) is (so called because) it runs while bearing a rider on its back, or it neighs while bearing a rider on its back, or it looks beautiful while bearing a rider on its back. There are Vedic passages where the word is used (both in the sense of) a horse and of a deity. We shall explain those (passages where the word is used in the sense of) a deity later, and in this place those (where it is used in the sense of) a horse.

(Here ends the twenty-seventh section.)

That courser hastens with speed, although it is bound by neck, flank, and mouth. Putting forth its (best) power, *dadhikrā* sprang along the bends of roads.<sup>4</sup>

That courser, i.e. swift runner,<sup>5</sup> trots on the road with speed, i.e. quickly, although it is bound by the neck. *Grīvā* (neck) is derived from (the root) *gṛ* (to swallow), or from *gṛ* (to call out), or from *grah* (to seize). Bound by flank and mouth has been explained. Putting forth its (best) power, i.e. action or intelligence. *Anusumitūvat* is a word (derived) from the simple original form of (the root) *tan* (to spread). Bends of roads, curves of roads.

<sup>1</sup> i.e. He is our lord; he alone has the right to issue orders to us, and not you. Durga.

<sup>2</sup> iii. 33. 10.

<sup>3</sup> Yāska explains *yayāṭha* (perfect) by *yāhi* (imperative); this gives better sense but cannot be grammatically justified. If it is construed as perfect, the meaning would be equally relevant, i.e. we shall listen to thy words, for thou camest (ā *yayāṭha*), i.e. thou

hast come, from a long distance, and hence deservest some compassion, and so on. Durga follows Yāska; cf. Roth, *op. cit.*, p. 23.

<sup>4</sup> iv. 40. 4; the stanza is translated by Professor Macdonell, *J.R.A.S.*, vol. xxv, p. 439.

<sup>5</sup> Dreadful, i.e. it inspires terror in the heart of those who look at him. Durga.

*Panthāh* (path) is derived from (the root) *pat* (to fall), or from *pad* (to go), or from *panth* (to move). *Anīkah* (curve) is derived from (the root) *āñc* (to bend). *Āpaniphaṇat* is a reduplicated form (intensive) of (the root) *phaṇ* (to bound).

The following ten (words) describe the specified teams of gods for the knowledge of association.

The following eleven verbs mean to shine. That very number of the following (words) is the synonym of flame.

*(Here ends the twenty-eighth section.)*

## CHAPTER III

THE following twenty-six (words) are synonyms of action.<sup>1</sup> From what (root) is *karma* (action) derived? (It is so called) because it is done ( $\sqrt{kr}$ ).

The following fifteen (words) are synonyms of offspring.<sup>2</sup> From what (root) is *apatya* (offspring) derived? (It is so called because) it spreads farther, or with offspring one does not fall<sup>3</sup> (into hell). With reference to this, we shall quote (the following) two stanzas, in order to show that the offspring belongs to the begetter only.<sup>4</sup>

*(Here ends the first section.)*

The treasure of the stranger is indeed to be avoided; may we be masters of eternal wealth. (The child) begotten by another is no son; he is so for the fool (only); O Agni, do not corrupt our paths.<sup>5</sup>

The treasure of the stranger is indeed to be avoided, i.e. it is not to be approached. Stranger, one who is distant. *Rekṇa* is a synonym of wealth: it is left by the deceased ( $\sqrt{ric}$ ). May we be masters of eternal wealth, as of the parental property. (The child) begotten by another is no son. The word *śeṣas* is a synonym of offspring: this is what remains of the

<sup>1</sup> According to Durga, synonyms of action follow those of flame, because it is in the flame of the burning fire that actions like the performance of sacrifice, &c., are accomplished.

<sup>2</sup> Synonyms of offspring follow those of action, because procreation is the most important of all actions. Durga.

<sup>3</sup> Cf. Manu, ix. 138; Viṣṇu, xv. 44.

<sup>4</sup> Cf. Manu, ix. 81-8; the opposite view is expressed in Manu, ix. 43, 49-51.54; Ga. Dh.

xviii. 9-14; Āp. Dh. ii. 18. 6-7; Vasiṣṭha, xvii. 6-9, 68-4.

<sup>5</sup> vii. 4. 7. Durga remarks that the stanza forms a part of a dialogue between Agni and Vasiṣṭha. The latter implored the former to grant him a son, as all his sons had been killed. The former asked him to get a son by adoption or purchase, &c.; whereupon he denounced all but the legitimate son.

deceased. That is a child for the fool, i.e. insane, only. Do not corrupt our paths. The stanza following this explains it much more.

*(Here ends the second section.)*

The stranger, however delightful, should not be adopted, begotten in another's womb; he should not be regarded (as one's own) even in thought. To his own abode he certainly goes back. Let the new (hero), impetuous and irresistible, come to us.<sup>1</sup>

The stranger should never be adopted, although he may be the most delightful man. The child begotten in another's<sup>2</sup> womb should not be regarded as 'this is my son', even in thought. Now he goes back to the same abode from whence he came. *Okuḥ* (abode) is used as a synonym of dwelling-place. Let the newly-born (hero), impetuous, i.e. swift and overpowering his rivals, come to us; he alone is (the real) son.

Now (some lawgivers) cite the following stanza in support of a daughter's right to inheritance,<sup>3</sup> others hold (that it is to be cited) in support of a son's right to inheritance.

*(Here ends the third section.)*

The husband admits that he (the father) shall obtain a grandson from the daughter,<sup>4</sup> the wise man, honouring the process of the sacred rite. When a father arranges a husband for his daughter, he bears himself with a tranquil mind.<sup>5</sup>

The husband admits the daughter's right to be appointed as a son, with regard to (the discharge of) the duties of offspring. A daughter is (so called because) it is difficult (to arrange) for her welfare,<sup>6</sup> or she fares well at a distance; or (the word *duhitā*) is derived from (the root) *duh*<sup>7</sup> (to milk). He has obtained a grandson, i.e. the son of the daughter is the grandson.<sup>8</sup> The wise man, honouring the process of the procreative sacrifice, i.e. (of the diffusion) of the seminal fluid, which is produced from each and every limb, which is engendered from the heart, and which is inserted in the

<sup>1</sup> vii. 4. 8.

<sup>2</sup> Durga offers two interpretations, (1) i.e. a child begotten on one's own wife from the seed of another man; (2) a child begotten on a woman other than one's own wife. An illegitimate son is already denounced in the preceding stanza, quoted in section 2; I think, therefore, that the adopted child is the object of denunciation in this stanza, hence Durga's second interpretation is more appropriate.

<sup>3</sup> Offspring has been explained as that which spreads farther than the progenitor.

Both the son and the daughter continue the line, so both are offspring, and should have equal rights to inheritance. Durga.

<sup>4</sup> The translation of the 1st and 8rd *pāda* is approximate only.

<sup>5</sup> iii. 31. 1; AB. vi. 18. 2.

<sup>6</sup> She is difficult to please, wherever she may be given away in marriage. Durga.

<sup>7</sup> She is always milking wealth, &c., in the form of presents from her father, and she is always demanding something or other. Durga.

<sup>8</sup> Cf. Manu, ix. 133, 136, 139.

mother, (holds) that both children (i.e. the son and the daughter) have the right to inheritance without any distinction (whatsoever).<sup>1</sup> The selfsame view is expressed in the following stanza and *śloka*.

Thou art produced from each and every limb; thou art engendered from the heart itself. Verily, thou art the very soul named son, as such live a hundred autumns.<sup>2</sup>

In the beginning of the creation, Manu, the self-existent, declared himself that according to law the right of inheritance belongs to both children (the son and the daughter) without any distinction (whatsoever).<sup>3</sup>

'Not the daughters,' say some (of the lawgivers). It is known: therefore the man has the right to inheritance, but not the woman. And also: therefore they abandon a woman as soon as she is born, but not the man.<sup>4</sup> Women are given away, sold, and abandoned, but not the man. 'The man also,' retort others, 'as is seen in the case of Śunaḥśepa.' According to another view, this refers to a maiden who has no brother.

[Women, all clad in red garments, move like veins.]<sup>5</sup> They stand with their path obstructed like women who have no brother.<sup>6</sup>

They stand like women who have no brother, and whose path is obstructed with regard to procreation and the offering of the sacrificial cake. With these words the simile implies the prohibition of marrying a brotherless maiden.<sup>7</sup> The stanza following this explains it much more.

*(Here ends the fourth section.)*

Like a brotherless maiden who goes back to men, like one who ascends the pillar of the assembly-room for the acquisition of wealth, like a well-dressed wife longing for her husband, dawn displays her beauty like a smiling damsel.<sup>8</sup>

Like a brotherless maiden who goes towards men, i.e. parental ancestors,<sup>9</sup> (to render) the duties of offspring and to offer the funeral cake, but not to her husband. Like one who ascends the pillar of the

<sup>1</sup> Durga remarks that an identical *garbhā-dhāna* ceremony is performed, and the same Vedic texts are recited, both for a son and a daughter. The process of birth is the same in both cases, so there is no difference between them.

<sup>2</sup> SB. xiv. 9. 4. 8; Bṛh.U. vi. 4. 8; SV.B. i. 5. 17; Baudhāyana, ii. 2. 14.

<sup>3</sup> The *śloka* is not found in the extant code of Manu. A similar view is expressed: Manu, ix. 180, 182, 189.

<sup>4</sup> MS. iv. 6. 4; iv. 7. 9; cf. also TS. vi. 5. 2; vi. 5. 10. 8.

<sup>5</sup> The passage within square brackets is omitted by the MSS. of the shorter recension and Durga. As Yāska himself does not explain the first hemistich, it is clear that he quoted the second hemistich only. Hence, according to the evidence of Yāska himself, the shorter recension has a better claim to represent the archetype.

<sup>6</sup> AV. i. 17. 1.

<sup>7</sup> Cf. Manu, iii. 11; Yajña, i. 58.

<sup>8</sup> i. 124. 7.

<sup>9</sup> Cf. Roth, *op. cit.*, p. 25.

assembly-room<sup>1</sup> in order to obtain wealth, i. e. a woman from the south. *Garta* signifies the pillar of the assembly-room; it is derived from (the root) *gṛ* (to invoke): transactions made under it are true. There she who has neither son nor husband ascends. There they strike her with dies. She obtains wealth. The cemetery heap is called *garta* also, being derived from (the root) *gur* (to raise): it is raised up. A cemetery is (a place where) repose is tranquil, or the body becomes tranquil. *Śarīra* (body) is derived from (the root) *śr* (to burn), or from *śam* (to destroy). *Śma-śru* (beard) is hair, (so called because) it stands (*śri*) on the body (*śmani*). *Loma* (hair) is derived from (the root) *lū* (to cut), or from *lī* (to cling to). One should not expose the lower part of the sacrificial post; the negligent sacrificer who exposes the lower part of the sacrificial post shall soon rest in the cemetery.<sup>2</sup> This too is a Vedic quotation. Chariot is called *garta* also, being derived from (the root) *gṛ*, meaning to praise: it is the most praised vehicle.

Ascend the chariot, O Mitra and Varuṇa.<sup>3</sup>

This too is a Vedic quotation. Like a well-dressed wife, eager for the husband at the proper seasons, dawn displays her beauty as a smiling damsel her teeth. There are four similes. One should not marry a brotherless maiden, for his (the husband's) son belongs to him (to the father of the girl).<sup>4</sup> From this, the prohibition of marrying a brotherless maiden<sup>5</sup> and the father's right to appoint his daughter as a son are evident. When a father selects a husband for his unmarried daughter, he unites himself with a tranquil mind.<sup>6</sup> Now (some lawgivers) cite the following stanza (in support) of their denial of a daughter's right to inheritance. Some are of opinion that the major share belongs to the (appointed) daughter.<sup>7</sup>

(Here ends the fifth section.)

The legitimate son did not leave wealth for his sister. He made her the place of depositing the seed of her husband. If the mothers have engendered offspring, one is the performer, and the other is the director, of good deeds.<sup>8</sup>

*Nā jāmaye* means not for the sister. *Jāmiḥ* (sister) is (so called because) others beget *jā*, i. e. offspring, on her, or the word may be derived from (the root) *jam*, meaning to go: she has mostly to go (to the husband's

<sup>1</sup> Durga remarks that the custom of the people of the south is that a woman who has lost her son and husband approaches the dice-board, and the gamblers make a collection for her.

<sup>2</sup> The quotation is untraced.    <sup>3</sup> v. 62. 8.

<sup>4</sup> The quotation is untraced.

<sup>5</sup> Cf. Manu, iii. 11; Yājñavalkya, i. 58.

<sup>6</sup> i. e. He is free from the tormenting anxiety of childlessness. Durga.

<sup>7</sup> Cf. Manu, ix. 184.

<sup>8</sup> iii. 31. 2.

family). The legitimate, i.e. one's own son, left, i.e. gave, wealth. He made her the place of depositing the seed of her husband, i.e. the man who accepts her hand. If the mothers have engendered *vahnī*, i.e. a son, and *avahnī*, i.e. a daughter, one of them, i.e. the son and the heir, becomes the procreator of children, and the other, i.e. the daughter, is brought up and given away (in marriage) to another person.

(Here ends the sixth section.)

The following twenty-five (words) are synonyms of man. From what (root) is *manuṣyāḥ* (men) derived? (They are so called because) they connect their works after having thought about them ( $\sqrt{\text{man}}$ ) or because they were created by a wise creator. Again, the verb *manasyati* is used in the sense of being wise. Or they are the offspring of Manu, or of Manus. With reference to this, there are Vedic passages (in which) the word 'five-tribes' is used.

(Here ends the seventh section.)

To-day, then, let me first think out the speech with which we, the gods, shall overcome the demons. Ye partakers of sacrificial food, ye holy five-tribes, enjoy my sacrifice.<sup>1</sup>

To-day, then, I will think out the best speech with which we gods may overpower the demons. Demons (*a-su-rāḥ*) are (so called because) they delight in evil places, or they are expelled from places ( $\sqrt{\text{as}}$ , to throw). Or else the word *asuḥ* is a synonym of breath; inhaled, it rests in the body, i.e. endowed with it (*asu-rāḥ*). It is known: he created gods (*surān*) from good (*su*), that is the characteristic of gods; he created demons (*asurān*) from evil (*a-su*), that is the characteristic of demons.<sup>2</sup> Partakers of sacrificial food and holy, i.e. eaters of the sacred food and holy. The word *ūrj* is a synonym of food, (so called) because it gives strength, or it is easy to divide when cooked. Ye five-tribes, enjoy my sacrifice. According to some, (the five-tribes) are the gandharvās, the manes, gods, demons, and evil spirits. 'They are the four castes with *niṣāda* as the fifth,' says Aupamanyava.<sup>3</sup> From what (root) is *niṣāda* (hunter) derived? (He is so called because) he lives by killing animals. 'Sin is embodied (*ni-√sad*) in him,' say the etymologists.

When with the tribe of five peoples.<sup>4</sup>

With the tribe consisting of five peoples. Five, united number, i.e. (remains) uninflected in the masculine, feminine, and neuter genders.

<sup>1</sup> x. 53. 4.

<sup>2</sup> Cf. TB. ii. 3. 8. 2. his note vol. i, p. 177.

<sup>3</sup> Cf. Muir, *op. cit.*, vol. ii, p. 175; see also

<sup>4</sup> viii. 68. 7; AB. v. 6. 8.

The following twelve (words) are synonyms of arm. From what (root) is *bāhu* (arm) derived? (It is so called because) they perform various actions with them.

The following twenty-two (words) are synonyms of finger. From what (root) is *āṅgulayaḥ* (fingers) derived? (They are so called because) they go foremost, or they drip foremost, or they act foremost, [or they move foremost], or they mark, or they bend, or may be (so called) from decorating. The following stanza is addressed to them.

(Here ends the eighth section.)

Worship them who have ten protectors, ten girdling circles, ten yoke-straps, ten binding thongs, ten reins; who are immortal, who bear ten car-poles, and who when yoked are ten.<sup>1</sup>

*Avanayaḥ* means fingers: they promote actions. Girdling circles illumine actions. 'Yoke-straps' is explained by 'binding thong'. Reins penetrate actions. Who bear ten car-poles, and who when yoked are ten. *Dhūḥ* (pole) is derived from (the root) *dhūrv*, meaning to hurt. This other (meaning of) *dhūḥ* is derived from the same (root) also: it hurts (the team), or it supports them.

The following eighteen roots have the meaning 'to desire'.

The following twenty-eight (words) are synonyms of food. From what (root) is *annam* (food) derived? It is brought near (*ā* √*nam*) created beings, or it is derived from (the root) *ad* (to eat).

The following ten roots have the meaning 'to eat'.

The following twenty-eight (words) are the synonyms of power. From what (root) is *balam* (power) derived? Power is (so called because) it sustains; it is derived from (the root) *bhṛ* (to sustain).

The following twenty-eight (words) only are the synonyms of wealth. From what (root) is *dhanam* (wealth) derived? (It is so called) because it gives delight (√*dhi* cl. 5).

The following nine (words) are synonyms of cow.

The following ten roots have the meaning 'to be angry'.

The following eleven (words) are synonyms of anger.

The following hundred and twenty roots have the meaning 'to go'.

The following twenty-six (words) are synonyms of quick. From what (root) is *kṣipram* (quick) derived? (It is so called because) the interval is short.

The following eleven (words) are synonyms of near. From what (root)

is *antikam* (near) derived? (It is so called because) it is brought near ( $\bar{a}$   $\sqrt{ni}$ ).

The following forty-six (words) are synonyms of battle. From what (root) is *saṃgrāma* (battle) derived? (It is so called) from going together (*saṃ*  $\sqrt{gam}$ ) or from shouting together (*saṃ*  $\sqrt{gṛ}$ ), or (because) the two villages have come together. With reference to this, there are Vedic passages (in which) the word *khala* (is used).

(Here ends the ninth section.)

Single-handed I overcome this one (opponent); irresistible I overcome two. What can even three do (against me)? In battle I thrash them well, as if they were sheaves. How dare my enemies, who are without Indra, revile me?<sup>1</sup>

Single-handed I overpower this<sup>2</sup> one (opponent); resisting all rivals, I overpower two. What can three do against me? One is the number gone a little ( $\sqrt{i}$ , to go). Two is the number running farther ( $\sqrt{dru}$ , 'to run'). Three is the number gone across farthest (*tr*, 'to cross'). Four is the number moved most ( $\sqrt{cal}$ ). *Aṣṭu* (eight) is derived from (the root) *aś* (to pervade). Nine, not to be won ( $\sqrt{van}$ ), or not obtained<sup>3</sup> (*na* + *ava*  $\sqrt{āp}$ ). Ten, exhausted<sup>4</sup> (*das*), or whose meaning is seen ( $\sqrt{dṛś}$ ). Twenty, two times ten. A hundred, ten times ten. A thousand, a powerful (number). *Ayutam* (ten thousand), *prayutam* (hundred thousand), *nīyutam* (million), of these each latter the former multiplied by ten. *Arbuda* means a cloud: *araṇam* means water;<sup>5</sup> giver of water [cloud], it shines like water, or it seems to be like water. Just as that cloud when raining becomes a large mass, so like that is the number *arbudam* (ten millions). 'In battle I thrash them well, as if they were sheaves', i. e. like sheaves I thrash them well in battle. The word *khala* is a synonym of battle; it is derived from (the root) *khal* (to fall), or *skhal* (to kill).<sup>6</sup> This other (meaning of) *khala*, i. e. threshold, is derived from the same root also: it is scattered over with grain. 'How dare my enemies, who are without Indra, revile me?' i. e. who do not know that I am Indra, or who have no Indra.

<sup>1</sup> x. 48. 7; cf. Bṛh.D. i. 49.

<sup>2</sup> Durga thinks 'this' refers to the universe as a whole and not to any single opponent.

<sup>3</sup> No work is done on the ninth day, and to begin anything on that day is regarded as inauspicious. Durga.

<sup>4</sup> The word *daśa* (ten) recurs in *śkādāśa*, &c.

Durga.

<sup>5</sup> Durga explains *araṇam* as *araṇa-sīlam gamana-sīlam ambu*, i. e. from the root *ṛ*, to go. In Monier-Williams's dictionary the meaning 'water' is not attributed to *araṇam*.

<sup>6</sup> i. e. Heroes fall, or kill each other. Durga.

The following ten verbs have the meaning pervade. With reference to these, two<sup>1</sup> synonyms, i. e. *ākāṣa* and *āpāna*, are participles, and mean 'pervading', 'obtaining' respectively.

The following thirty-three roots have the meaning 'to kill'. With reference to these, the form *viyātaḥ* is either the present indicative, 'he crushes', or imperative, 'crush'.

Thou art invoked, O shatterer.<sup>1</sup>

O breaker in pieces. [*Khaṇḍa* (fragment) is derived from (th root) *khaṇḍ* (to break).] The word *taḍit* has the joint sense of 'near' and 'killing', (so called) because it kills.<sup>2</sup>

(Here ends the tenth section.)

Through thee, O Lord of prayer, bringer of prosperity, may we obtain wealth which men covet. Chew those niggards, who prevail against us far and near, into a shapeless form.<sup>3</sup>

Through thee, O Lord of prayer, good promoter of prosperity, may we obtain enviable treasures from men. Chew them into shapeless form, i. e. the enemies who are far from us and who are near to us, the niggards,<sup>4</sup> who are not liberal, or who are stingy. The word *apnas* is a synonym of form because it obtains ( $\sqrt{ap}$ ) (something to rest upon). 'Taḍit means lightning,' says Śākapaṇi, 'for it smites and is seen from afar.' Or else it may be meant to be the synonym of 'near' alone.

Though afar, thou shinest brightly as if near.<sup>5</sup> Although at a distance, thou lookest bright as if near at hand.

The following eighteen (words) are synonyms of thunderbolt. From what (root) is *vajrah* (thunderbolt) derived? (It is so called) because it separates.<sup>6</sup> With reference to these, the word *kutsa* is derived from (the root) *kṛt* (to cut). It is also the name of a seer.<sup>7</sup> 'A seer is a composer of hymns,' says Aupamanyava. Further, it has the meaning 'to kill' only; his friend Indra<sup>8</sup> slew drought.<sup>9</sup>

<sup>1</sup> viii. 17. 12; AV. 20. 5. 6; SV. 2. 76.

<sup>2</sup> Durga explains, 'because it kills', as referring to lightning, which, according to him, is called *taḍit* also, because it kills. This is anticipating Śākapaṇi in the next section.

<sup>3</sup> ii. 23. 9.

<sup>4</sup> According to Durga, there are two kinds of enemies, (1) who are difficult to be destroyed, (2) who are easy to be destroyed. The former are the liberal ones; the latter, the niggards.

<sup>5</sup> i. 94. 7.

<sup>6</sup> It separates living beings from life. Durga.

<sup>7</sup> Cf. Roth, *op. cit.*, p. 30; Durga remarks that the word *kutsa*, meaning 'thunderbolt', should be derived from the root *kṛt* (to cut), and meaning 'a seer', from the root *kr* (to compose).

<sup>8</sup> i. e. Invigorated by the panegyrics of Kutsa. Durga.

<sup>9</sup> i. e. Something which dries up the juices, a demon, or a cloud. Durga.

The following four roots have the meaning to be prosperous.

The following four (words) are synonyms of lord. With reference to these, the word *ina* means either (1) one who is endowed with prosperity, or (2) who endows others with prosperity.

(Here ends the eleventh section.)

Where (birds) of beautiful wings vigilantly invoke the portion of immortality with knowledge. The lord, the guardian of the entire universe, he, the wise one, here approached me, the immature.<sup>1</sup>

Where (birds) [of beautiful wings], i.e. rays of the sun falling in a beautiful manner,<sup>2</sup> invoke, i.e. move towards<sup>3</sup> the portion of immortality, i.e. of water, with consciousness.<sup>4</sup> The lord, the guardian of all created beings, i.e. the sun: he, the wise one, here approached me, the immature one. Wise, having intelligence. Immature, i.e. one who is to be matured. The sun is called as of mature wisdom in the description of the Upaniṣad. This is with regard to the deity.

Now about the self. Where (the birds) of beautiful wings, i.e. senses, easily going astray, vigilantly invoke, i.e. move towards, the portion of immortality, i.e. of knowledge, with consciousness. The lord, the guardian of all senses, i.e. the soul; he, the wise one, here approached me, the immature. Wise, having intelligence. Immature, i.e. one who is to be matured. 'The soul is of mature wisdom' describes the characteristic of the soul.

(Here ends the twelfth section.)

The following twelve (words) are synonyms of much. From what (root) is *bahu* (much) derived? (It is so called) because it is produced on a large scale.

The following eleven (words) are synonyms of small. *Hrasva* (small) is derived from (the root) *hras* (to become small).

The following twenty-five (words) are synonyms of great. From what (root) is *mahān* derived? 'He repudiates others through pride,' says Śākapūṇi (*māna* + √*hā*).

Or he is to be respected (√*maṃh*). With reference to these, the two words *vavakṣiṭha*<sup>5</sup> and *vivakṣase* are the reduplicated forms either of (the root) *vac* (to speak) or of *vah* (to carry).

<sup>1</sup> i. 164. 21; cf. AV. 9. 9. 22.

<sup>2</sup> i.e. They fall on a bright object which is quite free from darkness, or they shine when they fall. Durga.

<sup>3</sup> i.e. They make the water warm, or having seized fluids in the form of vapours go back to

the sun. Durga.

<sup>4</sup> i.e. They have full knowledge of what they are required to do. Durga.

<sup>5</sup> Yaska derives *vavakṣiṭha*, perfect of √*vakṣ* (to wax), from √*vac* or √*vah*.

The following twenty-two (words) are synonyms of home.<sup>1</sup> From what (root) is *grhāh* (homes) derived? (They are so called) because they seize everything<sup>2</sup> (✓ *grah*).

The following ten roots have the meaning 'to attend'.<sup>3</sup>

The following twenty (words) are synonyms of happiness.<sup>4</sup> From what (root) is *sukham* (happiness) derived? (It is so called because) it is useful for the senses (*kham*). *Kham* (sense) again is derived from (the root) *khan* (to dig).

The following sixteen (words) are synonyms of beauty. *Rūpa* (beauty) is derived from (the root) *ruc* (to shine).

The following ten (words) are synonyms of praiseworthy.

The following eleven (words) are synonyms of wisdom.

The following six (words) are synonyms of truth. From what (root) is *satya* (truth) derived? (It is so called because) it is spread among the good, or it originates with the good.<sup>5</sup>

The following eight words have the meaning 'to see'. And [the following] roots, *cāyati*, &c., are mixed with nouns.<sup>6</sup>

The following nine words (are enumerated) in order to make the list (complete, i. e. including) all words (classes).<sup>7</sup>

Now, therefore, the similes. When an object bears (some) resemblance to another which is otherwise dissimilar, (it is denoted by a simile), says Gārgya. With reference to this, their function is to compare an inferior quality, or an unknown object, with a higher quality, or a very well known object. Further, (there is also the comparison of) the higher with the inferior.<sup>8</sup>

(Here ends the thirteenth section.)

As two thieves, who risk their lives and haunt the forest, have secured (their victim) with ten fingers.<sup>9</sup>

Who risk their lives, who give up their lives.<sup>10</sup> Who haunt the forest, i. e. who frequent the forest: the author compares the two arms, which

<sup>1</sup> It is the great alone who have homes of their own, so synonyms of home follow those of great. Durga.

<sup>2</sup> A house can never be made full. Durga.

<sup>3</sup> Synonyms of the verb 'to attend' follow those of homes, because it is in homes that people attend or are attended. Durga.

<sup>4</sup> Synonyms of happiness come next, because thus attended one feels happy. The happy are the beautiful. Durga.

<sup>5</sup> Cf. Śaṅkara's derivation, 1. 13.

<sup>6</sup> Cf. Roth, *op. cit.*, p. 81; Durga remarks that there are three nouns, i. e. *cikyat*, *vicarṣaṇiḥ*, and *viśvacarṣaṇiḥ*, in the list, the rest are verbs.

<sup>7</sup> i. e. prepositions and particles are included also. Durga.

<sup>8</sup> According to Durga, the statement is applicable to the Veda only.

<sup>9</sup> x. 4. 6; cf. Roth, *op. cit.*, pp. 81-2.

<sup>10</sup> i. e. Highwaymen who are determined to rob or to die. Durga.

produce fire by (the process of) friction, with two thieves.<sup>1</sup> 'A thief is (so called because) he does that, i.e. [becomes the doer of that], which is sinful,' say the etymologists. Or the word may be derived from (the root) *tan* (to spread): his activities are manifold,<sup>2</sup> or he is active both during the day as well as night.<sup>3</sup> Have secured (their victim) with ten fingers, have well secured, i.e. have put (in a place of safety). Thus the higher quality (of the arms) is intended (to be compared).

(Here ends the fourteenth section.)

Where are you at night, where during the day? O *Āsvins*, where do you get your necessary things, where do you dwell? Who puts you to bed in a dwelling-place as a widow a husband's brother; and a bride a bridegroom?<sup>4</sup>

Where do you remain at night, and where during the day? Where do you obtain the necessities of life, and where do you dwell? Who puts you to bed as a widow her husband's brother? From what (root) is *devara* derived? (He is) so called (because) he is the second husband.<sup>5</sup> Widow is (so called because) she is without a supporter, or from trembling, or, according to *Carmaśiras*, from running about.<sup>6</sup> Or else the word *dhava*<sup>7</sup> is a synonym of man; *vi-dhavā* ('widow', is so called because) she is separated from man (*dhava*). The word *devara* means a player (*√div*, 'to play'). *Maryah* means 'a man', i.e. one who has the characteristic of

<sup>1</sup> This is an example where something higher, i.e. the two arms employed in producing fire by friction, is compared with something inferior, i.e. two thieves, who rob people in a forest. The point of comparison is, just as thieves secure their victim, so we tightly fasten the two sticks to produce fire. Durga.

<sup>2</sup> Durga attributes this explanation to the school of grammarians, although there is no evidence to do so.

<sup>3</sup> i.e. He commits thefts in the village during the night and robs people in the forest during the day. Durga.

<sup>4</sup> x. 40. 2.

<sup>5</sup> The passage within square brackets is evidently an interpolation, as shown by the following: (1) the four words *vidhavā*, *devara*, *maryā*, and *yogā* are explained by *Yāska* in the same order in which they occur in the second hemistich of x. 40. 2, but this passage disturbs the regular order; (2) the first derivation of *devara* is separated from the second by

the intervening explanation of *vidhavā*; this is against the method of *Yāska*, who places all the etymologies of one word at the same place, connecting them with 'or . . . or'; (3) the passage is omitted by the MSS. of the shorter recension and Durga.

It refers to the Indo-European practice of the *niyoga*, cf. *Xenophon, Rep., lac. i. 9*; *Plutarch, Lives*, part I, ch. iii, sec. 8 and sec. 5; *Caesar, Commentaries*, bk. iv, ch. xiv; *Deut. xxv. 5*; *St. Matthew xxii. 24*; *Manu, ix. 57-68*; *Gau. xviii. 4-5*; *Bau. ii. 4, 9-10*; *Va. xvii. 56, 61*; *Yā. i. 68, 69*; see *Hastings, Encyclopædia of Ethics and Religion*, article on *Niyoga*.

<sup>6</sup> i.e. The word is derived from the root *dhā* with *vi*: at the death of her husband, a woman trembles at the dark prospect of the future, or she runs about without being protected by anybody (*vi √dhā*).

<sup>7</sup> Roth thinks *dhava* to be a coined word; see *op. cit.*, p. 32.

being mortal. *Yogā* (a woman) is derived from (the root) *yu* (to join).<sup>1</sup> *Kṛṇute* . . . *ā* = *ā kurute*, i.e. who makes you rest in the dwelling-place.

Now the particles have already been explained. The word 'as' (denotes) a simile of action :

As the wind, as the forest, as the ocean stirs.<sup>2</sup>

As the brilliant fires.<sup>3</sup>

The soul of consumption perishes beforehand as that of a captive bird.<sup>4</sup>

*Ātmā* (soul) is derived from (the root) *at* (to go), or *āp* (to obtain); i.e. it may be (called) 'obtained' (in the sense) that it is omnipresent.

They of golden breasts, who are like Agni on account of their brilliance.<sup>5</sup>

They who are like Agni, [i.e. the brilliant Maruts of resplendent breasts], brilliant and having golden breasts.<sup>6</sup>

(Here ends the fifteenth section.)

Just as one should be afraid of him who takes the four (dice) until they are deposited, so he should not be eager for harsh speech.<sup>7</sup>

Just as one is afraid of a gambler who holds the four [dice],<sup>8</sup> in the same manner one should be afraid of (using) harsh speech. One should never be eager for (using) harsh speech.

The letter *ā* is a preposition, and has already been explained. It is also used in the sense of a simile :

As a consumer to his enjoyment.<sup>9</sup>

Like a consumer to his enjoyment. The sun is here called the consumer: he is the consumer of night; he is the consumer of lights also.<sup>10</sup> Further, there is the Vedic quotation :

May the sister's consumer hear our call.<sup>11</sup>

The author calls dawn his sister, from companionship, or drawing the juices. Or else this human lover may have been meant; the enjoyment

<sup>1</sup> Durga explains that a woman unites herself with a man.

<sup>2</sup> v. 78. 8; according to Durga, it is recited at the time of delivery : O child ! ten months old; just as the wind, the forest, and the ocean move freely without any difficulty, so come forth from the womb of the mother without injuring her.

<sup>3</sup> i. 50. 3; AV. 18. 2. 18; 20. 47. 15; VS. 8. 40; ŚB. 4. 5. 4. 11.

<sup>4</sup> x. 97. 11; VS. 12. 85.

<sup>5</sup> x. 78. 2.

<sup>6</sup> According to Durga, some, thinking that

the passage, *agnir na ye*, &c., is explained by *durmaddāo na surāyām* (N. I. 4), do not cite the quotation x. 78. 2.

<sup>7</sup> i. 41. 9.

<sup>8</sup> i.e. Before the dice are deposited on the gambling board, or remains in suspense as to whether he will win or lose. Durga.

<sup>9</sup> Frag. of x. 11. 6<sup>a</sup>; AV. 18. 1. 28.

<sup>10</sup> Night disappears at the rising of the sun, and the light of the moon and the stars is eclipsed by that of the sun. Durga.

<sup>11</sup> vi. 55. 5.

in that case will refer to the woman, derived from (the root) *bhāj* (to enjoy).

In *meṣaḥ*, &c., the simile is (denoted) by the word *bhūta*, i. e. having disguised as :

Being disguised as a ram, thou hast approached us.<sup>1</sup>

*Meṣaḥ* (ram) is derived from (the root) *miṣ* (to blink), just as *paśuḥ* (animal) is derived from *paś*<sup>2</sup> (to see).

In *Agni*, &c., the simile is (denoted) by the word *rūpa*, i. e. having the form of :

Golden in form and glittering like gold sat the offspring of waters golden in colour.<sup>3</sup>

i. e. One whose form is like the colour of gold. And the word *thā* also (is used to denote a simile).

Him (thou milkest) like the ancient, like the former, like all, like the present (sacrificers).<sup>4</sup>

i. e. Just as the ancient, as the former, as all, as these (sacrificers milk). This, it is nearer than that. That, it is farther than this.<sup>5</sup> The word *amuthā* is explained by 'like that'.

The word *vat* (denotes) a simile in accomplishment: Like a Brāhmaṇa, like a contemptible man.<sup>6</sup> As a Brāhmaṇa, as a contemptible man.<sup>7</sup> Contemptible, one who has the nature of an ox, or that of a beast.

(Here ends the sixteenth section.)

Hear Praskaṇva's call, O (Lord of) great ordinances, and having all created beings as thy property, like that of Priyamedha, Atri, Virūpa, and Aṅgiras.<sup>8</sup>

*Priyamedhah*, i. e. one to whom sacrifices are dear. Just as (thou hast heard the call) of these seers, so hear the call of Praskaṇva. *Praskaṇvah*,<sup>9</sup> a son of Kaṇva, or one born of Kaṇva; it is formed on the analogy of *prāgram* (in front). Bhṛgu<sup>10</sup> was produced in flames, i. e. one who, although being roasted, was not burnt. Aṅgiras (was born) in

<sup>1</sup> viii. 2. 40.

<sup>2</sup> It seems as if Yāska recognized *paś* as an independent root, and not the ordinary form of *paś*.

<sup>3</sup> ii. 35. 10.

<sup>4</sup> v. 44. 1.

<sup>5</sup> Cf. Roth, *op. cit.*, p. 82.

<sup>6</sup> The quotation, if it is a quotation and not an invented example on Yāska's part, is untraced.

<sup>7</sup> i. e. He studies like a Brāhmaṇa, or croaks

like a contemptible man. The simile refers to some particular accomplishment. Durgu.

<sup>8</sup> i. 45. 3.

<sup>9</sup> Cf. Roth, *loc. cit.*

<sup>10</sup> Cf. TB. i. 8. 2. 5; *indrasya . . . tredhā aindryam itryam parāpatat. Bhṛguḥ itryam abhavat*; the seminal fluid of Indra, having his characteristic power, was discharged threefold. The third (person) born was Bhṛgu; cf. Manu, i. 35, 59, which mention Bhṛgu as sprung from fire; MBh. Ādi. 2605 and Vāyū Pu. i.

live coals. Live coals (are so called because) they leave a mark, or they are bright. They said, 'Seek the third in this very place'; therefore *A-tri*<sup>1</sup> is so called, i.e. not three. *Vaikhānasa* is (so called) from being dug out (*√khan*, 'to dig'). *Bhāradvāja* is (so called) from being brought up (*√bhr*). *Virūpa*, multifarious. Lord of great ordinances, i.e. whose ordinances are great.

(Here ends the seventeenth section.)

Now (the rhetoricians) describe metaphors as similes in which the object of comparison is stated without the particles of comparison. 'Lion', 'tiger', &c., denote excellence; 'dog', 'cow', &c., are used in contempt.

The word *kāka* (crow) is an onomatopoeic word. This onomatopoeia is mostly found in the names of birds. 'Onomatopoeia does not exist,' says Aupamanyava. *Kāka* (crow) is (so called because) it is to be driven away (i.e. from *√kal*). *Tittiri* (partridge) is (so called) from hopping (*√tr*), or because it has variegated spots of the size of a sesamum seed. A Francolin partridge is (so called) because it is withered like a monkey, or it is swift like a monkey, or it is slightly brown, or it warbles a melodious note. Dog, swift runner, or (the word *śvā*) is derived from (the root) *śav*, meaning to go, or *śvas* (to breathe). Lion (*siṃha*) is (so called) from its power of resistance, or it is derived from (the root) *hims* (to injure) by metathesis, or from *han* (to kill), preceded by the (preposition) *sam*: it kills having collected. Tiger is (so called) from smelling, or it kills having separated.

(Here ends the eighteenth section.)

The following forty-four roots have the meaning to worship.

The following twenty-four (words) are synonyms of wise. From what (root) is *medhārti* (wise) derived? (He is so called because) he is endowed with that, i.e. wisdom. *Me-dhā* (wisdom) is (so called because) it is stored (*√dhā*) in the mind.

The following thirteen (words) are synonyms of praiser. A praiser is (so called) from praising.

The following fifteen (words) are synonyms of sacrifice. From what (root) is *yajña* derived? 'It is a well-known act of worship,' say the

9. 100 describe Bhṛgu as born from the heart of the creator, and Bhāg. Pu. iii. 12. 28 speaks of him as born from the skin of the creator.

<sup>1</sup> Durga relates the following story. Prajāpati took his own seminal fluid, and sacrificed. From the blazing fire Bhṛgu was born; Aṅgiras rose from the ashes. Then the two

just born said, 'Seek the third also here', hence the seer who sprang up was called A-tri. Not satisfied as yet, they began to dig, and the seer thus produced was called Vaikhānasa. A similar story is related in Bṛh. D. v. 97-103; see Professor Macdonell's edition, pp. 190-1.

etymologists. Or it is (an act of) supplication (to gods), or it is sprinkled with the yajus formulas. 'It has a large number of the skins of black antelopes,' says Aupamanyava. Or it is directed by the yajus formulas.

The following eight (words) are synonyms of priest. From what (root) is *ṛtvik* (priest) derived? (He is so called because) he is the furtherer of sacrifice. 'He sacrifices with the stanzas of the Ṛgveda,' says Śākapūṇi. Or he sacrifices at proper seasons.

The following seventeen roots have the meaning 'to beg'.

The following ten roots have the meaning 'to give'. The following four roots have the meaning 'to solicit'. The two verbs *svapiti* and *sasti* have the meaning 'to sleep'.

The following fourteen (words) are synonyms of well. From what (root) is *kūpa* (well) derived? (It is so called because) drinking (water) from a well is difficult, or from (the root) *kup* (to be angry).

The following fourteen (words) are the synonyms of thief. From what (root) is *stena* (thief) derived? '(He is so called because) he is the receptacle of sin,' say the etymologists.

The following six (words) are synonyms of what is ascertained, and what is obscure. [From what (root) is *nirṇītam* (ascertained) derived? (It is so called because) it is cleansed (of doubts).]

The following five (words) are synonyms of distant. From what (root) is *dūram* (distant) derived? (It is so called because) it is drawn out (*√dru*), or it is difficult to be reached (*dur√i*).

The following six (words) are synonyms of ancient. From what (root) is *purāṇam* (ancient) derived? (It is so called because) it was new in the days of yore.

Also the following six (words) are synonyms of new. From what (root) is *navam* (new) derived? (It is so called because) it is brought just now.

(Here ends the nineteenth section.)

The following twenty-six synonyms are in pairs. The words *prapitve* and *abhike*<sup>1</sup> are (synonyms) of near. *Prapitve*, i.e. arrived at; *abhike*, i.e. approached.

Come quickly to us, when the drought is arrived.<sup>2</sup>

Lo!<sup>3</sup> the maker of room has approached.<sup>4</sup>

These two are the Vedic quotations.

*Dabhram* and *urbhakam* are (synonyms) of small; *dabhram* is derived

<sup>1</sup> According to Roth (*op. cit.*, p. 34), *prapitvam* refers to morning, and *abhipitvam* to evening. Grassmann attributes to it the meaning 'advance', 'forward course', &c.

See *Wörterbuch zum Ṛgveda*, p. 376.

<sup>2</sup> viii. 4. 3; SV. 1. 252; 2. 1071.

<sup>3</sup> Cf. Roth, *loc. cit.*

<sup>4</sup> x. 133. 1; AV. 20. 95. 2; SV. 2. 1151.

from (the root) *dabh* (to destroy): it is easily destroyed. *Arbhakum*, it is extracted (*ava*✓*hr*).

Come, approach, embrace, do not think (my hair) to be small.<sup>1</sup>

Salutations to the great, salutations to the small.<sup>2</sup>

These two are the Vedic quotations.

*Tiras* and *satas* are (synonyms) of attained. *Tiras*, i.e. it has crossed over (✓*tr*). *Satas*, it is moved together (✓*sr*).

O undecieved ones, come round quickly across the turn.<sup>3</sup>

Smashing like an earthen jar, he attacks the demons who move together.<sup>4</sup>

These two are the Vedic quotations.

*Tvah* and *nemah* are (synonyms) of half. *Tvah*, not fully spread (i.e. half). *Nemah*, not brought in full (i.e. half). *Ardha* (half) is derived (1) from (the root) *hr* (to take away) by metathesis, or (2) it may be derived from (the root) *dhr* (to hold), i.e. it is held out (= extracted), or (3) from (the root) *rdh* (to increase): a most abundant division.

One half reviles, one half praises.<sup>5</sup>

Half are gods, half are demons.<sup>6</sup>

These two are Vedic quotations.

*Rkṣāḥ* and *strbhiḥ* are (synonyms) of stars. *Nakṣatra* (stars) is derived from (the root) *naks*, meaning to go. There is also a Brāhmaṇa passage: These are not gold (*na-kṣatrāṇi*).<sup>7</sup> *Rkṣāḥ*<sup>8</sup> (stars) appear to be raised up. *Strbhiḥ* (stars) appear to be scattered (in the sky).

These stars which are placed on high.<sup>9</sup>

Looking at the sky with stars, as it were.<sup>10</sup>

These are two Vedic quotations.

*Vamr̥bhiḥ* and *upajihvikāḥ* are (synonyms) of emmet. *Vamryuḥ* (emmet) are (so called) from vomiting. *Stimikā* (emmet) is (so called) from crawling. *Upajihvikāḥ*, smellers.<sup>11</sup>

[Unmarried maidens (have taken) the undivided son from the emmets.]<sup>12</sup>

When the emmet eats, when the pismire crawls.<sup>13</sup>

This is the Vedic quotation. [These are two Vedic quotations.]

<sup>1</sup> i. 126. 7.

<sup>2</sup> i. 27. 13; cf. VS. 16. 26.

<sup>3</sup> v. 75. 7.

<sup>4</sup> vii. 104. 21; AV. 8. 4. 21.

<sup>5</sup> i. 147. 2; VS. 12. 42. One half reviles, i.e. demons; one half praises, i.e. gods. Durga.

<sup>6</sup> Cf. MS. ii. 9.

<sup>7</sup> According to Durga, *kṣatra* is a synonym

of wealth. The stars glitter like gold.

<sup>8</sup> Cf. Roth, op. cit., p. 85.

<sup>9</sup> i. 24. 10; TA. i. 11. 2.

<sup>10</sup> iv. 7. 3.

<sup>11</sup> The smelling power is very acute. Durga. i.e. An insect provided with proboscis; cf. Roth, loc. cit.; BI. ii. 354.

<sup>12</sup> iv. 19. 9.

<sup>13</sup> viii. 102. 21; VS. 11. 24.

*Ūrdaram* and *kṛdaram* are (synonyms) of granary.<sup>1</sup> *Ūrdaram*, i.e. pierced upwards (*ud-dīrṇam*), or pierced for food (*ūrje dīrṇam*).

Fills him like a granary with barley.<sup>2</sup>

This is a Vedic quotation. He fills him like a granary with barley. *Kṛdaram*, i.e. something into which a hole is bored (*kṛta-daram*).

Being kindled, anointing the granary<sup>3</sup> of intellects.<sup>4</sup>

This is a Vedic quotation.

(Here ends the twentieth section.)

*Rambhaḥ* and *pinākam* are (synonyms) of staff. *Rambhaḥ*, i.e. people grasp it.<sup>5</sup>

(We) grasped thee as decrepit people their staff.<sup>6</sup>

This is a Vedic quotation. (The sense is that) we lean on thee as decrepit men on their staff. *Pinākam* (bone), i.e. with this one destroys (*pināṣṭi*).

Clad in skin, trident in hand, whose bow is unbent.<sup>7</sup>

This is a Vedic quotation.

*Menāḥ* and *gnāḥ* are (synonyms) of women. '*Striyāḥ*' (women) is derived from (the root) *styai*, meaning to be bashful. *Menāḥ* (women) are (so called because) men honour them (*mānayanti*). *Gnāḥ* (women) are (so called because) men go to them (*gacchanti*).

Thou didst make even the wifeless to be possessed of a consort.<sup>8</sup>

Women cut thee, the active spread thee.<sup>9</sup>

These are two Vedic quotations.

*Śepaḥ* and *vaitasaḥ* are (synonyms) of penis. *Śepaḥ* is derived from (the root) *śap*, meaning to touch.<sup>10</sup> *Vaitasaḥ*, it is faded.<sup>11</sup>

Loving whom we embrace.<sup>12</sup>

Thrice during the day hast thou embraced me.<sup>13</sup>

These are two Vedic quotations.

*Ayā* and *enā* are (synonyms) of reference.

With this faggot we worship thee, O Agni !<sup>14</sup>

Here it is in the feminine gender.

<sup>1</sup> Cf. Durga's explanation, quoted by Roth, *op. cit.*, p. 36.

ii. 14. 11.

Butter is the granary of intellects. Durga.

VS. 29. 1.

<sup>2</sup> According to Roth (*loc. cit.*) *d-rabḥ* means to catch hold, to keep hold, or to lean upon.

<sup>3</sup> viii. 45. 20.

<sup>4</sup> KS. 9. 7 ; cf. VS. 3. 61 ; ŚB. ii. 6. 2. 7 ; TS. i. 8. 6. 2.

<sup>5</sup> v. 31. 2.

<sup>6</sup> MS. i. 9. 4 ; 184. 8 ; KS. 9. 9.

<sup>7</sup> *Sprṣyate hi tena strī*. Durga.

<sup>8</sup> Cf. Durga's explanation, quoted by Roth, *op. cit.*, p. 37.

<sup>9</sup> x. 85. 37 ; AV. 14. 2. 38. The translation is not literal.

<sup>10</sup> x. 95. 5. This was addressed by Urvaśi to Purūravas, when the latter implored her to stay.

<sup>11</sup> iv. 4. 15.

With this, to us, O Agni.<sup>1</sup>

Here it is in the neuter gender.

With this husband commingle thy body.<sup>2</sup>

Here it is in the masculine gender.

*Siṣaktu* and *sacate* are (synonyms) of service.

Let him who is smart attend upon us.<sup>3</sup>

i.e. Let him who is smart serve us.

Attend upon us for thy welfare.<sup>4</sup>

i.e. Serve us for thy welfare.

The word *svasti* is (a synonym) of non-destruction, i.e. honoured existence: it exists well. *Bhyasate* and *rejate* are (synonyms) of fear and trembling.

At whose breath heaven and earth trembled.<sup>5</sup>

The world is afraid of the great ones,<sup>6</sup> O Agni!<sup>7</sup>

These are two Vedic quotations.

The following twenty-four (words) are synonyms of heaven and earth. The following stanza is addressed to them.

*(Here ends the twenty-first section.)*

Of these two, which is prior, which posterior? How were they born, O sages! who knows? All that exists, they themselves support. The two days roll on like chariot-wheels.<sup>8</sup>

Of these two, which is prior, which posterior? How were they born,<sup>9</sup> O sages! who knows them thoroughly? They themselves support all their functions, whatever they are. And their two days, i.e. day and night, roll on as if placed on chariot-wheels.<sup>10</sup> With these words, the seer describes the greatness of heaven and earth.

*(Here ends the twenty-second section.)*

vii. 16. 1; SV. 1. 45; 2. 99; VS. 15. 82.

x. 85. 27; cf. AV. 14. 1. 21.

i. 18. 2; VS. 3. 29.

i. 1. 9; VS. 3. 24.

ii. 12. 1; AV. 20. 84. 1.

i. e. The Maruts. Durga.

<sup>1</sup> vi. 66. 9.

<sup>2</sup> i. 185. 1; AB. v. 18. 10; KB. 28. 8.

<sup>3</sup> The question is whether they were born simultaneously like twins, or one after another. Durga.

<sup>10</sup> Cf. Roth, *op. cit.*, p. 37.

## CHAPTER IV

### HOMONYMS

SYNONYMS<sup>1</sup> have been explained. Now therefore we shall take homonyms<sup>2</sup> in their respective order and (such) Vedic words whose grammatical forms are obscure. They call this (i.e. the list of homonyms) *aikapadikam*,<sup>3</sup> (i.e. composed of single words).

*Jahā* means 'I have killed'.

(Here ends the first section.)

O men, what friend has said, Unprovoked I have killed my friend ? who flies from us ?<sup>4</sup>

The word *maryā* is a synonym of man, or it may be a synonym of boundary. [Boundary, it is settled by men.] Boundary is the (line of) division between two bounded places. *Mehati* means to provoke. What innocent man have I ever killed ?<sup>5</sup> Who runs away from us because he is afraid of us ?

*Nidhā* means 'a net', (so called) because it is laid (on the ground). *Pāsyā* means a collection of snares. *Pāśaḥ* (snare) is derived from (the root) *paś* (to fasten), on account of being fastened.

(Here ends the second section.)

Imploring seers, fond of sacrifices, approached Indra like birds of beautiful wings. Uncover the encompassed, fill our vision, release us as if we were bound by a net.<sup>6</sup>

*Vayak* is the plural of *vi* (bird). [Of beautiful wings, i.e.] the beautifully falling rays of the sun approached Indra imploring. Uncover our encompassed vision.<sup>7</sup> *Cakṣuḥ* (eye) is derived from (the root) *khyā* (to know), or *cakṣ* (to see). Fill, i.e. enlarge or give. Release us who are bound with snares as it were.

By the region of ribs, hips, and arms.<sup>8</sup>

<sup>1</sup> Lit., many words which have one meaning.

<sup>2</sup> Lit., single words which have many meanings.

<sup>3</sup> According to Durga, *aikapadikam* is a conventional term. Or it may be significant and is rightly applied to the list of homonyms, in which list each word stands by itself, while in the list of synonyms the words are arranged in groups. However,

there are a few exceptions in the list of homonyms, as *somaṅkṣāḥ*, &c.

<sup>4</sup> viii. 45. 87 ; cf. Roth, *op. cit.*, p. 88.

<sup>5</sup> Durga gives a second interpretation of the sentence as follows: Who will say, 'I am innocent, kill me'.

<sup>6</sup> x. 78. 11 ; SV. 1. 819.

<sup>7</sup> Cf. Roth, *op. cit.*, p. 88.

<sup>8</sup> Frag. of VS. 21. 48 ; TB. iii. 6. 11. 1. Durga quotes and explains the stanza in full.

The region of the ribs, i.e. a part (of the body) consisting of joints.<sup>1</sup> *Parśuḥ* (joint) is derived from (the root) *spṛś* (to touch) : it touches the back part. *Prsthā* (back) is derived from (the root) *spṛś* (to touch) : it is touched by limbs (of the body). A limb is (so called) from being marked, or from being bent.<sup>2</sup> *Śroniḥ* (hip) is derived from (the root) *śron*, meaning to go forward, i.e. a hip appears to go forward when a person walks. *Śitāma* means fore-foot (*dos*). *Dos* (fore-foot) is derived from (the root) *dru* (to run). '*Śitāma* means uterus,' says Śākapūṇi, 'it is open.' 'It means liver on account of its dark-red colour,' says Taiṭṭikī. *Śyāmam* (dark-red) is derived from (the root) *śyai* (to cause to congeal). Liver is (so called because) it is cut out with great difficulty.<sup>3</sup> '*Śitāma* means fat, because it is white (*śīti*) meat (*māṃsam*),' says Gālava. *Śīti* (white) is derived from (the root) *śo* (to whet). *Māṃsam* (meat), it is honoured;<sup>4</sup> it is thought<sup>5</sup> (delicious); or else, the mind perishes in it. *Medas* (fat) is derived from (the root) *mid* (to grow fat).

(Here ends the third section.)

O Indra, wielder of the thunderbolt, give us whatever excellent treasure there is. With both hands bring that wealth to us, O treasure-knower.<sup>6</sup>

Whatever [excellent], glorious, and abundant wealth there is, O Indra; or that which I do not here possess, (i. e. taking *me-ha-nā*)<sup>7</sup> as consisting of three words, that wealth should be given to us, O wielder of the thunderbolt. *Adriḥ* (thunderbolt) is (so called because) with it he splits (mountains), or it may be derived from (the root) *ad* (to eat).

It is well known: they are eaters of soma.<sup>8</sup> The word *rādhas* is a synonym of wealth: with it, they conciliate. Bring that wealth to us, O Lord to whom treasures are known, with both thy hands. Let both thy hands be full.

*Damūnās*,<sup>9</sup> one who is inclined towards kindness, or one who is inclined to charity, or one who is inclined to self-control. Or else the word *dama* is a synonym of home; (*damūnās*, therefore) may mean, 'one who is devoted to home'. *Manas* (mind) is derived from (the root) *man* (to think).

(Here ends the fourth section.)

<sup>1</sup> Joints are called ribs, because they consist of ribs. Durga.

<sup>2</sup> Every limb becomes bent in course of time. Durga.

<sup>3</sup> According to Durga it is cut out with great ease, because it is so soft.

<sup>4</sup> i. e. It is prepared for a person who is to be honoured. Durga.

<sup>5</sup> i. e. It is enjoyed by a person with hearty

pleasure, or by those who are intelligent. Durga.

<sup>6</sup> v. 39. 1; SV. 1. 345; 2. 522.

<sup>7</sup> Śākalya, the author of the *Ṛgveda padapāṭha*, does not analyse the word *mehana*, while Gārgya, the author of the *Sāmaveda padapāṭha*, analyses it into *me-ika-na*. Yāska explains it in both ways.

<sup>8</sup> x. 94. 9.

<sup>9</sup> Cf. Roth, *op. cit.*, p. 39.

Devoted to the house, welcome guest in dwelling-places, approach this sacrifice of ours, O wise one! Having destroyed all assailants, bring to us the treasures of our enemies, O Agni.<sup>1</sup>

*Atithiḥ* (guest), one who goes (√*at*) to the houses, or one who goes to the families or houses of other persons on certain dates<sup>2</sup> (√*i* + *tithiḥ*). The word *duroṇa* is a synonym of house: they (homes) are difficult to be satisfied (*dur* + √*av*, 'to satisfy'), i. e. difficult to be provided for.<sup>3</sup> Approach this sacrifice of ours, O wise one! Having destroyed all assailants, bring to us the treasures of our enemies, i. e. having destroyed the forces of our adversaries, bring to us the treasures or the food from the homes of our enemies.

*Mūṣaḥ* means a mouse. *Mūṣikā* (mouse) again is derived from (the root) *muṣ* (to steal). *Mūṣaḥ* is derived from the same root also.

(Here ends the fifth section.)

Bricks torment me on every side, like rival wives. O (Indra) of a hundred powers, oppressing cares devour me, thy praiser, as mice the threads. Know, O heaven and earth, of this (state) of mine.<sup>4</sup>

Bricks, i. e. bricks of the well, torment me on every side, like rival wives. As mice devour the greasy threads. Or (*śiśnā*) may mean one's own limbs, i. e. they devour their own limbs;<sup>5</sup> so oppressing cares, desires torment me, the singer of thy praises, O Lord of a hundred powers. [Know, O heaven and earth, of this (state) of mine.] Realize, O heaven and earth, this (state) of mine. This hymn was revealed to Trita fallen into a well.<sup>6</sup> With reference to this, there is an invocation, accompanied with a legend, a stanza, and a *gāthā*.<sup>7</sup> Trita was one most eminent in wisdom. Or else the word may have been intended as a synonym of number, i. e. *ekataḥ*, *dvitaḥ*, *tritaḥ*, thus the three were produced.<sup>8</sup>

(Here ends the sixth section.)

May we, with an active mind, partake of thy pressed soma, as if it were paternal property. O king soma, prolong our lives, as the sun prolongs the summer days.<sup>9</sup>

May we, with (an active), i. e. quick, or vigorous, or enlightened mind, partake of thy pressed soma-juice, as if it were paternal property.

<sup>1</sup> v. 4. 5; AV. 7. 78. 9.

<sup>2</sup> i. e. He comes to the houses of sacrificers on the full-moon day and other days of sacrifice. Durga.

<sup>3</sup> Durga quotes the following passage: It is difficult indeed to provide for one's family.

<sup>4</sup> i. 105. 8; x. 32. 2: cf. Brh.D. 7. 84.

<sup>5</sup> It is the habit of some birds to devour

their own tails, and the habit of the mouse is to first besmear its tail with grease and to lick it afterwards. Durga.

<sup>6</sup> Cf. Roth, *op. cit.*, p. 89.

<sup>7</sup> Cf. Sieg, *Sagenstoffe des Rgveda*, p. 27.

<sup>8</sup> Cf. Professor Macdonell, *J.R.A.S.* xxv.

<sup>9</sup> viii. 48. 7; KS. 17. 19.

O king soma, make our lives long, as the sun does the days in summer. Days are (so called because) they are of different courses,<sup>1</sup> or they are bright,<sup>2</sup> or they pass away.<sup>3</sup>

The word *kurutana* (do), as well as the words *kartana* (do), *hantana* (kill), and *yātana* (go), have (*na*) as a redundant addition.<sup>4</sup>

*Jaṭharam* means belly; (all that is) eaten is held in it, or is deposited in it.

(Here ends the seventh section.)

Indra, the bull, accompanied by the Maruts, is for battle. Drink soma for rapture after food. Pour down the flood of mead into thy belly. From days of yore thou art the king of soma-draughts.<sup>5</sup>

Indra, accompanied by the Maruts, i.e. having the Maruts as his companions. Bull, i.e. one who brings down rain. For battle, for a delightful battle. Drink soma for rapture, i.e. for a maddening victory, after food, i.e. after meals.<sup>6</sup> Pour down the flood of mead into thy belly. *Madhu* means soma, is derived from (the root) *mad* (to exhilarate), and is compared with soma (on account of the analogy of exhilaration). This other (meaning of) *madhu* (wine) is derived from the same (root) also. Thou art the king of soma-draughts (now, as thou wert) in the former days.

(Here ends the eighth section.)

*Titāṇī*<sup>7</sup> means a sieve: it is covered with a hide, or it has holes, or its holes are (small) like sesamum seeds.

(Here ends the ninth section.)

Where the wise have sifted speech in their minds, as if winnowing grain in a sieve, there friends recognize friendships; the blessed mark is impressed on their speech.<sup>8</sup>

As if winnowing grain in a sieve. *Saktuh* (grain) is derived from (the root) *sac* (to cling): it is difficult to wash; or it may be derived from (the root) *kas* (to shine) by metathesis: it is fully blown. Where the wise have sifted speech, i.e. knowledge, in their minds. Wise, very learned, or great thinkers. There friends will recognize friendships. The blessed mark is impressed on their speech. Blessed is explained by fortunate: it is to be

<sup>1</sup> i.e. They are cold during the night and warm during the day. Durga.

<sup>2</sup> i.e. They destroy cold. Durga.

<sup>3</sup> i.e. They are extended, they roll on one after another *ad infinitum*. Durga.

<sup>4</sup> Durga quotes VS. 12. 69; RV. v. 4. 30. 2;

and RV. 2. 3. 26. 8 to illustrate *kartana*, *hantana*, and *yātana* respectively.

<sup>5</sup> iii. 47. 1.

<sup>6</sup> Cf. Roth, *op. cit.*, pp. 40-1.

<sup>7</sup> Cf. Patanjali, *op. cit.*, i. 1. 1, vol. i, p. 4.

<sup>8</sup> x. 71. 2.

enjoyed, or acquired by created beings, or its existence is the cause of enjoyment, or it goes to the deserving person. *Lakṣmī* (mark) is (so called) from obtaining, or from indicating, [or from a desire to obtain], or from marking; or it may be derived from (the root) *laṣ*, meaning to desire, or from *lag*, meaning to cling, or from *lajj*, meaning not to praise.<sup>1</sup>

We shall explain *śīpre* later on.<sup>2</sup>

*(Here ends the tenth section.)*

That is the divinity of the sun, that is his greatness, that in the midst of actions he rolled up what was spread out. When he has yoked the bay steeds from the stable, night still spreads around her garment for him.<sup>3</sup>

That is the divinity of the sun, that is his greatness, that in the midst of actions, i. e. works which were being done, he gathers together what was spread out. When he has yoked the bay steeds, i. e. the rays of the sun, or the horses. Night still spreads around her garment for him, i. e. it disconnects the bright day from all. Or else it may have been used in the sense of comparison, i. e. like night he spreads his garment. There is also the Vedic quotation:

Weaving what was spread, she wove again.<sup>4</sup>

i. e. She gathered together.

*(Here ends the eleventh section.)*

Verily, thou art seen together with Indra, going with the dauntless (group). Both joyous and of equal valour.<sup>5</sup>

Verily thou art seen together with Indra, going in the company of the dauntless group.<sup>6</sup> Both of you are joyous, happy. Or else the meaning may be 'with that happy group'. 'Of equal valour' is to be similarly explained.

*(Here ends the twelfth section.)*

With well-formed haunches, symmetrical flanks, together the spirited, divine coursers make efforts like swans in rows, when they, the steeds, have reached the celestial path.<sup>7</sup>

With well-formed haunches, with protruding, [well-protruding], or broad haunches. With symmetrical flanks, i. e. whose flanks are compact, or whose head is in the middle. Or else *śiras* refers to the sun, i. e. it follows all created things to rest, and stands in their midst. This other (meaning of)

<sup>1</sup> i. e. Men who have *lakṣmī* do not praise themselves. Durga. The whole section is quoted by Patañjali, *loc. cit.*

<sup>2</sup> See 6. 17.

<sup>3</sup> i. 115. 4; AV. 20. 123. 1; VS. 33. 37.

<sup>4</sup> ii. 33. 4.

<sup>5</sup> i. 6. 7; AV. 20. 40. 1; 70. 3; SV. 2. 200.

<sup>6</sup> i. e. The Maruts. Durga.

<sup>7</sup> i. 163. 10; VS. 29. 21.

*śiras* (i. e. the human head) is derived from the same root also: the senses depend upon it. Together the spirited [divine coursers]. *Śūrah* (spirited) is derived from (the root) *śu*, meaning to go. Divine, born in heaven. Coursers, racers. They make efforts like swans in rows. *Hamṣāḥ* (swans) is derived from (the root) *han* (to smite): they tread the way in lines.

*Śreṇi* (row) is derived from (the root) *śri* (to combine), they are combined.

When the steeds have reached, i. e. arrived at, the celestial path, track, course. The panegyric of the sun is the panegyric of the horse, for the horse was fashioned from the sun: <sup>1</sup>

O Vasus, ye fashioned forth the horse from the sun.<sup>2</sup>

(Here ends the thirteenth section.)

Observing the forests, when thou hast gone to the mothers, the waters. That return of thine, O Agni, is not to be forgotten, when being afar, thou wert here in an instant.

*Kāyamāna* <sup>3</sup> means observing, or desiring <sup>4</sup> the forests, when thou hast gone to the mothers, the waters, i. e. hast become extinguished. O Agni, that return of thine cannot be forgotten, when being afar and being produced, thou wert here in an instant.

Thinking him a beast, they drive the greedy one away.<sup>5</sup>

Thinking him a beast, they drive the greedy scer away.<sup>6</sup>

(Praise) Agni of purifying flames.<sup>7</sup>

i. e. Of pure light: <sup>8</sup> it rests through all, or pervades all.

(Here ends the fourteenth section.)

Like two small dolls on their newly-wrought, perforated, wooden seats the bay steeds shine on their courses.<sup>9</sup>

Two dolls, two young maidens.<sup>10</sup> *Kanyā* (maiden) is (so called because) she is an object of love (*kamanīyā*), or (because it is said) to whom should her hand be given, [or because she is brought by the lover], or it may be

<sup>1</sup> According to Durga this gives Yaska's answer to an anticipated objection. The objection is that the stanza is to be interpreted as addressed to the sun, and as such its application to the horse-sacrifice is highly inappropriate. To this Yaska rejoins, that the panegyric of the one is the panegyric of the other, &c.

<sup>2</sup> iii. 9. 2; SV. 1. 53.

<sup>3</sup> 'Avoiding, or being afraid, or respectful.' Grassmann, *op. cit.*, p. 443.

<sup>4</sup> i. e. Desiring the wood, which is the source of thy birth, as well as waters. He

quotes: Waters verily are the source of Agni. Return, i. e. lightning, if it is born from waters, or the terrestrial fire, if generated from the friction of the two sticks. Durga.

<sup>5</sup> iii. 53. 23.

<sup>6</sup> Durga ignores the stanza, because it implies hostility to Vasiṣṭha, he himself being a descendant of Vasiṣṭha.

<sup>7</sup> iii. 9. 8; viii. 43. 31; 102. 11.

<sup>8</sup> Cf. Roth, *op. cit.*, p. 42.

<sup>9</sup> iv. 32. 23.

<sup>10</sup> Cf. Roth, *loc. cit.*

derived from (the root) *kan*, meaning to shine. 'The words relating to the seats of the maidens are in the locative singular,' says Śākapūni,<sup>1</sup> i. e. on the ornamental wooden seats. *Dāru* (wood) is derived from (the root) *dṛ* (to split), or from *dru* (to injure). *Dru* (wood) is derived from the same (root) also. New, newly made. Small, not large. As they shine on their seats, so the bay steeds shine on their courses. This is a joint panegyric of two bay steeds.

'He has given me this, he has given me that'; having thus enumerated, the seer said :

On the bank of the Suvāstu.<sup>2</sup>

*Suvāstu*<sup>3</sup> is the name of a river. *Tugva*<sup>4</sup> means a ford, (so called because) people hasten towards it.

Will the Maruts again bend down for us.<sup>5</sup>

Once again, the Maruts bend down for us.

We shall explain the word *nasataḥ* later on.<sup>6</sup>

Incite Indra, in order to give us wealth, with those gladdening, foaming and exhilarating draughts, which thou hast.<sup>7</sup>

Incite Indra, so that he may give us wealth, with those draughts of thine, which are gladdening, which foam, and which are accompanied with songs of praise.

(Here ends the fifteenth section.)

She has appeared like the breast of the pure one, she has displayed lovely traits like a singer. Waking up the sleepers like a mother, this most constant one has come of them that are coming again.<sup>8</sup>

She has appeared like the breast, i. e. light that is exalted, of the pure one. The pure one is the sun, (so called) from purifying. This other (meaning of) *vakṣas* (breast) is derived from the same (root) also: it is exalted in the body. A bird, too, is called the pure one, from the same purifying: it roams over waters. Waters, too, are called the pure one, from the same purifying. *Nodhās* (singer) means a seer: he composes a new hymn. As he makes his desires apparent in his songs of praise, so dawn manifests her beauteous forms. *Adma-sad*<sup>9</sup> (mother)—*udma* means food—i. e. one who sits at a meal, or one who obtains food. Waking up the sleepers, the most constant one has come of them that are coming again.

<sup>1</sup> The author of the *Padapīṭha* agrees with Śākapūni.

<sup>2</sup> viii. 19. 37.

<sup>3</sup> Cf. Roth, *op. cit.*, p. 48; Muir, *op. cit.*, vol. ii, p. 844.

<sup>4</sup> 'A sweeping flood, waterfall, and then a

secret place,' Roth, *loc. cit.*

<sup>5</sup> vii. 58. 5.

<sup>6</sup> See 7. 17.

<sup>7</sup> ix. 75. 5.

<sup>8</sup> i. 124. 4.

<sup>9</sup> Cf. Roth, *op. cit.*, p. 44.

[Waking up the sleepers], the most constant one has come of them that are coming again.

They, possessors of speech and impetuous.<sup>1</sup>

Impetuous, or ambitious, or having a direct perception. *Vāst* is a synonym of speech, (so called) because it is spoken.

Let us two praise (him), O priest! sing in answer to me, let us compose an agreeable hymn to Indra.<sup>2</sup>

Some think it to be a panegyric on invocation; others, a recitation on pressing the soma. It is, however, addressed to Indra.

We shall explain the word *paritakmyā* later on.<sup>3</sup>

(Here ends the sixteenth section.)

*Suvite* = *su* + *ite*, or = *sūte*, i. e. in (the sense of) going well, or to give birth to.

Place me in good position.<sup>4</sup>

This, too, is a Vedic quotation.

*Dayatiḥ*<sup>5</sup> has many meanings.

Let us protect the old with the new.<sup>6</sup> (In this passage *dayatiḥ*) means to protect.

Who alone here distributes wealth.<sup>7</sup> (In this it) means to give, or to divide.

Irresistible, dreadful, he burns the forests.<sup>8</sup> (In this it) means to burn. Irresistible, one who is difficult to be resisted.

The treasure-knower, slaying his foes.<sup>9</sup> (In this it) means to slay.

These soma-juices are pressed, let the *Aśvins*, who come at dawn and are of equal valour, drink them. I am (here), indeed, to refresh and to salute you. The crow flying at daybreak has waked me up.<sup>10</sup>

*dayamānah*,<sup>11</sup> i. e. flying.

The word *nū cit* is a particle, and is used in the sense of ancient and modern; *nū ca* also (is similarly used).

Even to-day as in the days of yore, the same is the work of the rivers.<sup>12</sup>

And to-day the function of the rivers is the same as it was in ancient times.

<sup>1</sup> i. 87. 6.

<sup>2</sup> iii. 53. 8.

<sup>3</sup> See 11. 25.

<sup>4</sup> TS. i. 2. 10. 2; KS. 2. 8.

<sup>5</sup> Cf. Roth, *op. cit.*, pp. 44-5. Durga remarks that *Yāska* is not conjecturing now as in the case of *svāta*.

<sup>6</sup> KS. 19. 8; TB. iii. 6. 13. 1; cf. VS. 28. 16; N. 9. 43.

<sup>7</sup> i. 84. 7; AV. 20. 63. 4; SV. 1. 389; 2. 691.

<sup>8</sup> vi. 6. 5.

<sup>9</sup> iii. 34. 1; AV. 20. 11. 1.

<sup>10</sup> The quotation is untraced. Durga explains the fourth quarter only and remarks that the rest of the passage is to be discovered.

<sup>11</sup> *Atra dayatir gatyaṅgāḥ*. Durga.

<sup>12</sup> vi. 30. 3.

The present and the past place of treasures.<sup>1</sup>

The modern and the ancient place of treasures. The word *rayiḥ* is a synonym of wealth; it is derived from (the root) *rā*, meaning to give.

(Here ends the seventeenth section.)

May we obtain (lit. know) that unlimited gift of thine.<sup>2</sup>

May we obtain that illimitable gift of thine. The sun is called *akū-pāra* also, i. e. unlimited, because it is immeasurable. The ocean, too, is called *akūpāra*, i. e. unlimited, because it is boundless. A tortoise is also called *a-kūpu-ara*, because it does not move in a well.<sup>3</sup> *Kacchapa* (tortoise) is (so called because) it protects (*pāti*) its mouth (*kaccham*),<sup>4</sup> or it protects itself by means of its shell (*kacchena*), or it drinks (*√pā*) by the mouth. *Kaccha* (mouth or shell of a tortoise) = *kha-ccha*, i. e. something which covers (*chādayati*) space (*kham*). This other (meaning of) *kaccha*, 'a bank of a river', is derived from the same (root) also, i. e. water (*kam*) is covered (*chādayate*) by it.

To destroy the demons, he sharpens his horns.<sup>5</sup>

i. e. For the destruction of the demons, he sharpens his horns. *Rakṣas* (demon) is (so called because) life has to be protected (*√rakṣ*) from him, or he attacks (*√kṣan*) in solitary places (*rahasi*), or he approaches (*√nuṣ*) at night (*rātrau*).<sup>6</sup>

Impetuous, Agni with impetuous steeds.<sup>7</sup>

i. e. Swift with swift horses, or nobly-born Agni with horses of noble breed.

Let the agile rest in this sacrifice.<sup>8</sup>

i. e. They who move swiftly.

(Here ends the eighteenth section.)

So that the gods be ever for our prosperity, our watchful guardians day by day.<sup>9</sup>

So that the gods may always be the promoters of our prosperity. Watchful, vigilant. Our guardians on every day.

*Cyavana*<sup>10</sup> is (the name of) a seer: he is the collector of hymns. There are Vedic passages in which it occurs as *cyavānu*:

<sup>1</sup> i. 96. 7.

<sup>2</sup> v. 39. 2; SV. 2. 523.

<sup>3</sup> i. e. On account of its shallowness. Durga.

<sup>4</sup> i. e. As soon as it smells any danger, it draws its mouth within the shell and assumes the characteristic shape of the tortoise.

<sup>5</sup> v. 2. 9.

<sup>6</sup> Roth derives *rakṣas* from *√rṣ*, 'to kill', *op. cit.*, p. 46.

<sup>7</sup> x. 3. 9.

<sup>8</sup> VS. 28. 5.

<sup>9</sup> i. 89. 1; VS. 26. 14; KS. 26. 11.

<sup>10</sup> Cf. Roth, *op. cit.*, p. 46.

You two made the decrepit Cyavāna young again, to move anew like a car.<sup>1</sup>

You two made the decrepit Cyavāna, i. e. who was very old, young again, in order to move about like a car. *Yuvā* (a youth), he stirs (*pravyauti*) actions. The verb *takṣati* means to make.

*Rajas*<sup>2</sup> is derived from (the root) *rañj* (to glow). The two lights are called *rajas*, water is called *rajas*, worlds are called *rajas*, blood and day are called *rajas*.

[Variegated and thundering worlds move in different directions.<sup>3</sup> This is a Vedic quotation.]

*Haras* is derived from (the root) *hṛ* (to take away). Light is called *haras*, water<sup>4</sup> is called *haras*, worlds<sup>5</sup> are called *haras*, [blood and day are called *haras*. Mix this light with thy light, O Agni.<sup>6</sup> This is a Vedic quotation.]

The wise sacrificed.<sup>7</sup>

People, having a precise knowledge of the various acts of worship, sacrificed.

The word *vyantah* has many meanings.

Looking at the foot of the god with obeisance.<sup>8</sup>

(In this passage it) means 'to see'.

O hero, partake of the oblation.<sup>9</sup>

(In this it) means 'to eat'.

Eat and drink the milk of the cow.<sup>10</sup>

Do you eat and drink the milk of the cow. *Usriyā* [and *usrā*] is a synonym of cow, (so called) because enjoyable things flow from it.

The soma being pressed by the intelligent,<sup>11</sup> the well-conducted lovers of wealth have willingly praised thee, O Indra.<sup>12</sup>

i. e. Having presented the soma, they have praised thee.

Pour down the golden juice in the lap of the wood, prepare it with chisels made of stone.<sup>13</sup>

Pour down the golden juice in the lap of the wood, i. e. of a wooden

<sup>1</sup> x. 89. 4.

<sup>2</sup> Cf. Muir, *op. cit.*, vol. iv, p. 71. Yāska does not illustrate the various meanings of *rajas* by suitable examples. Durga supplies them and explains Yāska's omission by the remark that the word is frequently used in these senses.

<sup>3</sup> v. 68. 3; TB. ii. 4. 5. 4.

<sup>4</sup> i. e. It is taken away from a well, &c., by people for living. Durga.

<sup>5</sup> i. e. People, the merit of whose deeds

being exhausted, are taken away from them.

<sup>6</sup> x. 87. 25; SV. 1. 95.

<sup>7</sup> v. 19. 2.

<sup>8</sup> vi. 1. 4.

<sup>9</sup> iii. 41. 3; AV. 20. 23. 8.

<sup>10</sup> i. 153. 4; AV. 7. 73. 5.

<sup>11</sup> It is the intelligent alone who are capable of pressing the soma, and not others who do not possess intelligence. Durga.

<sup>12</sup> The quotation is untraced.

<sup>13</sup> x. 101. 10.

cup. The golden juice is the soma, (so called from) its golden colour. This other (meaning of) *hariḥ* (i. e. a monkey) is derived from the same (root) also.<sup>1</sup> Prepare it with chisels made of stone, i. e. with stone-made chisels, or with songs of praise.<sup>2</sup>

May he, the noble one, defy the manifold creatures, let phallus-worshippers not penetrate our sanctuary.<sup>3</sup>

May he overpower them, i. e. the manifold creatures who are hostile<sup>4</sup> to us. Let the phallus-worshippers, i. e. the unchaste—*śīna*<sup>5</sup> (phallus) is derived from (the root) *śnath* (to pierce)—not approach our sanctuary, i. e. our truth, or sacrifice.

*(Here ends the nineteenth section.)*

Surely there will come those future ages, when kinsmen will behave like strangers. Seek, O fair one, a husband other than me; for him, thy consort, make thy arm a pillow.<sup>6</sup>

There will come those future ages, when kinsmen will act in the manner of strangers. *Jāmi*<sup>7</sup> is a synonym of tautology, fool, and one born in the same caste. Make thy arm a pillow for thy consort; seek, O fair one, a husband other than me is explained (easily).

*(Here ends the twentieth section.)*

Heaven is my father, progenitor; here is my uterine relative; the great earth is my mother. The womb is within the two widespread world-halves; the father here bestowed a life-germ on the daughter.<sup>8</sup>

Heaven is my father, protector, benefactor, progenitor; here is my uterine relative; the great earth is my mother. Relative is (so called) from being connected together. Uterine is (so called) from being fastened together. It is said: children are born fastened to the umbilicus.<sup>9</sup> Hence the near relatives are called as having a common umbilicus, or a common tie. A near relative is (so called) from being well known. The womb is within the two widespread world-halves. Widespread, i. e. spread very wide, or spread very high. There the father bestows the life-germ on the daughter, i. e. the rain-cloud on the earth.

<sup>1</sup> Durga quotes a verse from the *Rāmāyaṇa*, according to which the monkeys are described as 'soft like the *śrīṣa* flower, and glittering like gold'.

<sup>2</sup> In the second case, the meaning would be: prepare, i. e. season or purify the soma-juice with songs of praise, which are comprehensive and sublime. Durga,

<sup>3</sup> vii. 21. 5.

<sup>4</sup> i. e. Who destroy our sacrifices. Durga.

<sup>5</sup> Cf. Roth, *op. cit.*, p. 47.

<sup>6</sup> x. 10. 10; AV. 18. 1. 11.

<sup>7</sup> Cf. Roth, *loc. cit.* Durga remarks that Yaska does not cite passages to illustrate the meaning of *jāmi*; he himself follows suit.

<sup>8</sup> i. 164. 33; cf. AV. 9. 10. 12.

<sup>9</sup> Cf. TS. vi. 1. 7. 2.

[Desirous of peace, desirous of happiness.]<sup>1</sup>

Now bestow sinless peace and tranquillity upon us.<sup>2</sup> The words *rapas* and *ripram* are synonyms of sin; i.e. freedom<sup>3</sup> from diseases, and the warding off of dangers. Moreover, a descendant of Bṛhaspati is called *śamyu* also:

This we beg of Śamyu: to go to the sacrifice; to go to the lord of sacrifice.<sup>4</sup>

This too is a Vedic quotation. (The meaning is) in order to go to the sacrifice, and to the lord of the sacrifice.

(Here ends the twenty-first section.)

*Aditi*, unimpaired, mother of gods.<sup>5</sup>

(Here ends the twenty-second section.)

*Aditi* is heaven, *Aditi* is atmosphere, *Aditi* is mother, father, and son. *Aditi* is all the gods, and the five tribes; *Aditi*, what is born and what shall be born.<sup>6</sup>

With these words, the seers describe the greatness of *Aditi*. Or else, all these things are unimpaired.

Whom the Bṛhgas raised.<sup>7</sup>

*Erire* is a reduplicated form of *ir* (to raise), preceded by the preposition *ā*.

(Here ends the twenty-third section.)

People shout after him in battles, as they do after a clothes-stealing thief, or a falcon let loose and swooping downwards, and a glorious herd of cattle.<sup>8</sup>

(People shout) after him as they do after a clothes-stealing thief, i.e. one who steals clothes. *Vuṣtram* (clothes) is derived from (the root) *vas* (to wear). The word *tāyu* is a synonym of thief: 'he is a store-house of sin,' say the etymologists, or it may be derived from (the root) *tas* (to perish).<sup>9</sup> People shout after him in battles. The word *bhara* is a synonym of battle; it is derived (from the root) *bhṛ* (to bear), or *hṛ* (to carry away).<sup>10</sup> Swooping

<sup>1</sup> The explanation within square brackets is contradictory to Yāska's comment and is thus an indirect argument in support of its spurious character.

<sup>2</sup> x. 15. 4; VS. 19. 55; cf. AV. 18. 1. 5.

<sup>3</sup> Cf. Roth, *op. cit.*, p. 48.

<sup>4</sup> TS. ii. 6. 10. 2; ŚB. i. 9. 1. 26.

<sup>5</sup> Durga attributes the two explanations to the school of etymologists and to the school

of legendarians respectively.

<sup>6</sup> i. 89. 10; AV. 7. 6. 1; VS. 25. 28.

<sup>7</sup> i. 143. 4.

<sup>8</sup> iv. 28. 5.

<sup>9</sup> i.e. He perishes on account of his unrighteous conduct. Durga.

<sup>10</sup> i.e. The heroes, or the treasures of the enemy are carried away.

downwards, pouncing downwards. Downwards is going down; upwards is going up. Like a falcon let loose.<sup>1</sup> Falcon is (so called because) it swoops in an admirable manner. And a glorious herd of cattle, i. e. a famous herd of cattle: glory and the herd, or wealth and the herd.

*Yūtham* (herd is derived from (the root) *yu* (to connect): it is compact.

While kindling, the man of noble wisdom extols him,<sup>2</sup> i. e. he praises him.

*Mandī* (praiseworthy) is derived from (the root) *mand*, meaning to praise.

Worship the praiseworthy (Indra) with hymns and oblations.<sup>3</sup>

Bring worship to the praiseworthy (Indra) in (the form of) panegyrics with offerings of food.

*Gauh* has been explained.<sup>4</sup>

(Here ends the twenty-fourth section.)

Indeed, in this place, it is said, they thought of the ray separated from the sun; here in the house of the moon.<sup>5</sup>

In this place, indeed, the rays of the sun, together of their own accord, thought of the separated, i. e. disunited, removed, disconnected, or concealed (ray); there, in the house of the moon.<sup>6</sup>

*Gātu* has been explained.<sup>7</sup>

[Dawns made a move for man.<sup>8</sup> This too is a Vedic quotation.]

*Damāyāh* means works, (so called because) they finish them.

Thinking (to make) the works (fruitful) for the peasant, (you let) the waters (flow).<sup>9</sup>

This too is a Vedic quotation.

He became prosperous, distress does not approach him.<sup>10</sup>

He became prosperous, distress does not come near him. The words *amhatih*, *amhaḥ*, and *amhuḥ* are derived from (the root) *han* (to injure) by metathesis, after making its penultimate the initial part (*han* > *ahn* > *anh* = *amh*).

O Bṛhaspati, thou dost destroy the derider.<sup>11</sup>

<sup>1</sup> According to Durga, *jaṣtam* means 'bound', i. e. a falcon in this state cannot fly up, but comes down and kills its prey, being applauded by people. This explanation seems to be far-fetched and illogical, for a bound falcon cannot kill its prey.

<sup>2</sup> x. 45. 1; VS. 12. 18.

<sup>3</sup> i. 101. 1; SV. 1. 380.

<sup>4</sup> See 2. 5.

<sup>5</sup> i. 84. 15; AV. 20. 41. 3; SV. 1. 147; 2. 265.

<sup>6</sup> Cf. Roth, *op. cit.*, p. 49.

<sup>7</sup> See 4. 21.

<sup>8</sup> iv. 51. 1.

<sup>9</sup> x. 188. 1. Cf. Roth, *op. cit.*, p. 49.

<sup>10</sup> i. 94. 2.

<sup>11</sup> i. 90. 5.

O Bṛhaspati, when thou destroyest the derider.<sup>1</sup> *Pṛi* means to deride.

*Viyute* means heaven and earth, (so called) from their remaining apart from each other.

Alike, heaven and earth terminating at a distance.<sup>2</sup> Alike, of equal measure. Measure is (so called) from being measured. *Dūram* has been explained.<sup>3</sup> *Antaḥ* (end) is derived from (the root) *at* (to go).

The word *rdhak*<sup>4</sup> is a term (used to denote) the idea of separation.<sup>5</sup> It is also used in the sense of prosperity.

Being prosperous, thou hast sacrificed; being prosperous, thou hast toiled.<sup>6</sup>

In a state of prosperity, thou hast sacrificed; in a state of prosperity, thou hast exerted thyself.

The words *asyāḥ* and *asya* have the acute accent when referring to a primary, and grave when referring to a secondary, object. The more emphatic meaning has the acute accent, the less, the grave.

For the obtainment of this, be near us, O goat-teamed one, gracious and bounteous.<sup>7</sup> [Be glorious, O goat-teamed one.]

For the obtainment of this, be near us.

Gracious, without being angry. *Rarivān* (bounteous) is a reduplicated form of (the root) *rā* (to give). The seer addresses Pūṣan as goat-teamed. Goat-teamed, goats are his coursers. Now the grave accent:

Let her husband, who has a long life, live for hundred autumns.<sup>8</sup>

May her husband, who has a long life, live for hundred autumns. Autumn is (so called because) the herbs become ripe during this period, or the rivers are in flood.

The word *asya* (his) is explained by the word *asyāḥ* (her).

(Here ends the twenty-fifth section.)

Lightning is the middlemost brother of this sacrificer who is noble and benevolent. His third brother is butter-backed. Here I saw the lord of the universe with seven sons.<sup>9</sup>

Lightning is the middlemost brother of this sacrificer, i.e. who is worthy of being invoked; who is noble, i.e. who is to be honoured; who is benevolent, benefactor. *Bhrātā* (brother) is derived from (the root) *bhr*, meaning to take: he takes a share (of patrimony), or he is to be brought

<sup>1</sup> i.e. One who does not sacrifice and the object of whose life is self-enjoyment.

<sup>2</sup> iii. 54. 7. Cf. Roth, *op. cit.*, p. 50.

<sup>3</sup> See 3. 19.

<sup>4</sup> Cf. Roth, *loc. cit.*

<sup>5</sup> Durga quotes RV. iv. 40. 5 to illustrate

the meaning of separation.

<sup>6</sup> VS. 8. 20.

<sup>7</sup> i. 138. 4.

<sup>8</sup> x. 85. 39; AV. 14. 2. 2.

<sup>9</sup> i. 164. 1; AV. 9. 9. 1. Cf. Roth, *op. cit.*,

p. 51.

up. His third brother<sup>1</sup> is butter-backed, i.e. this Agni. There I saw the lord of the universe, i.e. the protector of everything, or supporter of everything, or with seven sons; i.e. with the seventh son,<sup>2</sup> or whose sons have gone everywhere.<sup>3</sup> Seven is an extended number. There are seven rays of the sun, they say.

*(Here ends the twenty-sixth section.)*

Seven yoke the one-wheeled car. One horse having seven names draws it. Three-navelled is the wheel, imperishable and irresistible, on which all these worlds rest.<sup>4</sup>

Seven yoke the one-wheeled car, i.e. the car which moves on a single wheel. *Cakram* (wheel) is derived from (the root) *cak* (to repel), or *car* (to move), or *kram* (to go). One horse having seven names draws it, i.e. the sun: seven rays draw up the juices for him, or the seven seers praise him. The other word *nāma* (name) is derived from the same (root, *nam*) also; (so called) from being drawn up. The second hemistich chiefly describes the year: the three-navelled wheel, i.e. the year with its three seasons, summer, rainy season, and winter. Year is (so called because) people live together by them. Summer, juices are swallowed during this period. Rainy season, during this time it rains. Winter, full of snow. Again, *himam*<sup>5</sup> (snow) is derived from (the root) *han* (to injure), or from *hi* (to hasten). Imperishable, having the characteristic of non-decay. Irresistible, not dependent on anything else. The seer praises the year, on which all created beings rest together, with all measures.

When the five-spoked wheel began to roll.<sup>6</sup>

This is with reference to the five seasons. There is the Brāhmaṇa passage: There are five seasons in the year,<sup>7</sup> taking the winter and the dewy season together.

Six are said to have been inserted.<sup>8</sup>

This is with reference to the six seasons, which are inserted in the navel as spokes. Again, *ṣaṭ* (six) is derived from (the root) *śaḥ* (to bear).

<sup>1</sup> In a stanza addressed to Vāyu, the order of the three gods is as follows: (1) Vāyu, (2) Āditya, (3) Agni; hence Agni is the third. Durga.

<sup>2</sup> Durga attributes to the legendarians the saying: that the sun verily is the seventh son. He also quotes a Brāhmaṇa passage which says that the sun is the seventh and Indra is the eighth.

<sup>3</sup> This refers to the sun, i.e. whose rays go everywhere. Durga.

<sup>4</sup> I. 164. 2.

<sup>5</sup> Cf. Durga's explanation, quoted by Roth, *op. cit.*, p. 51.

<sup>6</sup> I. 164. 13; AV. 9. 9. 11.

<sup>7</sup> Cf. AB. I. 1; ŚB. I. 3. 5. 1; I. 7. 2. 8.

<sup>8</sup> I. 164. 12; AV. 9. 9. 12.

That twelve-spoked one does never decay.<sup>1</sup>

One wheel and twelve fellies.<sup>2</sup>

These are with reference to months. A month is (so called) from measuring.<sup>3</sup> Felly, it is well secured.

In it are placed together three hundred spokes, as it were,<sup>4</sup> and sixty moving one after another.<sup>5</sup>

There is the Brāhmaṇa passage: Verily, there are three hundred and sixty days and nights in a year.<sup>6</sup> This is taking the day and the night together (i. e. as one).

There stood seven hundred and twenty.<sup>6</sup>

There is the Brāhmaṇa passage: Verily, there are seven hundred and twenty days and nights in a year.<sup>7</sup> This is taking the day and the night separately (i. e. as two).

(Here ends the twenty-seventh section).

## CHAPTER V

HE found the cloud in the course of the rivers.<sup>8</sup>

*Saenim* means a cloud, (so called because) it is washed.<sup>9</sup>

O men! invoke the best carrier of invocations, the hymn, who is the messenger.<sup>10</sup>

O men, invoke the messenger, i. e. the hymn, who is the best carrier of invocations. *Narā* means men: they repeatedly move (✓*nṛtyanti*) in actions.<sup>11</sup> *Dūtaḥ* (messenger) is derived from (the root) *jū* (to be quick), or from *dru* (to run), or from the causal of *vṛ* (to keep back).

[Thou art the messenger of gods and mortals.<sup>12</sup> This too is a Vedic quotation.]

*Vāvaśānaḥ* is a participle (formed) from (the root) *vaś* (to desire), or from *vāś* (to roar).

<sup>1</sup> i. 164. 11; AV. 9. 9. 13.

<sup>2</sup> i. 164. 48; AV. 10. 8. 4.

<sup>3</sup> i. e. The year is measured, as it were, by months. Durga.

<sup>4</sup> According to Durga, the second *na* in the passage has the sense of aggregation.

<sup>5</sup> Cf. GB. i. 5. 5; AB. ii. 17; ŚB. i. 3. 5. 9; xii. 3. 2. 3.

<sup>6</sup> i. 164. 11; AV. 9. 9. 13.

<sup>7</sup> AB. ii. 17; ŚB. xii. 3. 2. 4; cf. GB. i. 5.

5; AA. iii. 2. 1.

<sup>8</sup> x. 139. 6.

<sup>9</sup> Cf. Roth, *op. cit.*, p. 52. Surrounded on all sides by water-vapours, or flowing on all sides. The course, i. e. the atmosphere. Durga.

<sup>10</sup> viii. 26. 16. 4.

<sup>11</sup> *Nṛtyanti gātrāṇi punaḥ prakṛpanti.* Durga.

<sup>12</sup> x. 4. 2.

Desiring the seven shining sisters.<sup>1</sup> This, too, is a Vedic quotation.

*Vāryam* (boon) is derived from (the root) *vr̥* (to choose). Or else (it is so called because) it is the best.

We choose that boon, the best protection.<sup>2</sup>

We choose that boon, which is the best (protection), i.e. it is to be protected, or you are its protectors, or it belongs to you.

The word *andhas* is a synonym of food,<sup>3</sup> (so called because) it is to be sought.

With drinking vessels pour down the exhilarating food.<sup>4</sup>

Pour down the exhilarating food<sup>5</sup> with drinking vessels. *Amatram* means a vessel, (so called because) the householders eat from it. The householders (are so called because) they are innumerable.<sup>6</sup> A drinking vessel (is so called because) people drink from it. Darkness is called *andhas* also, because no attention can be fixed in it or because nothing is visible. People also use the expression *andham tamas*, i.e. 'blinding darkness'. This other (meaning of) *andhas* (blind) is derived from the same root also.

He who has eyes sees, but the blind man cannot know.<sup>7</sup> This, too, is a Vedic quotation.

(Here ends the first section.)

Attached to each other, having many streams, rich in water.<sup>8</sup>

Devoted to each other, or without abandoning each other, having many streams and rich in water.<sup>9</sup>

*Vanuṣyati* means to slay, its grammatical form is not known.

May we slay those who seek to injure us.<sup>10</sup>

This too is a Vedic quotation.

May we, in battle, conquer the perverse, and him who seeks to injure the long-spread (sacrifice).<sup>11</sup>

May we, in battle, conquer the perverse, i.e. the pernicious, the sinful person, who desires to spoil our long-spread sacrifice. *Pāpaḥ* (sinful person) is (so called because) he drinks what is not to be drunk, or having

<sup>1</sup> x. 5. 5.

<sup>2</sup> viii. 25. 18.

<sup>3</sup> *Evam atra dāna-sambandhād andhaḥ śabdō 'nārtha upapadyate*. Durga.

<sup>4</sup> ii. 14. 1.

<sup>5</sup> i.e. Soma. Durga.

<sup>6</sup> According to Durga, the word *a-mā* denotes something which cannot be measured, i.e. countless. Householders are therefore called *a-mā* for the same reason.

<sup>7</sup> i. 164. 16; AV. 9. 9. 15.

<sup>8</sup> vi. 70. 2; cf. Roth, *op. cit.*, p. 52.

<sup>9</sup> i.e. Heaven and earth, who cause much rain to fall, or who support the manifold creation, and who are rich in clarified butter. Durga.

<sup>10</sup> i. 182. 1; viii. 40. 7.

<sup>11</sup> i.e. A person addicted to the gratification of sensual pleasures. Durga.

committed sin, he falls lower and lower;<sup>1</sup> or the word may be (formed) from the intensive of the root *pat* (to fall).

*Taruṣyati* has the same meaning also.

Accompanied by Indra, may we slay Vṛtra.<sup>2</sup>

This too is a Vedic quotation.

*Bhandanā* (applause) is derived from (the root) *bhand*,<sup>3</sup> meaning to praise.

The widely-loved bard praises him with many names.<sup>4</sup>

This too is a Vedic quotation.

He utters forth praises which are rich in offspring.<sup>5</sup>

This also (is a Vedic quotation).

Go quickly, O wanton, with some one other than me.<sup>6</sup>

Go at once, O wanton, with some person different from me. Speaking in this manner, thou hurtest me as it were. *Āhanā*<sup>7</sup> (a wanton) is (so called from) her lascivious speech. *Āhanaḥ* (i. e. the vocative) is derived from the same.

*Nudak*<sup>8</sup> means a seer; it is derived from (the root) *nad*, meaning to praise.

The love of the self-controlled seer has come to me.<sup>9</sup>

The love of the self-controlled seer, i. e. of one who is celibate and who has controlled himself with regard to procreation, has come to me. It is said that with these words a seer's daughter wailed.<sup>10</sup>

(Here ends the second section.)

Soma, whose (greatness) neither heaven, nor earth, nor waters, nor atmosphere, nor mountains (fathomed), has flowed.<sup>11</sup>

According to some, *akṣāḥ* is formed from (the root) *as* (to go).

When the cowherd dwells with kine in a watery place, soma flows from the milked cows.<sup>12</sup>

The fox stalked the approaching lion.<sup>13</sup>

<sup>1</sup> He falls very low in hell. Durga.

<sup>2</sup> vii. 48. 2; KS. 23. 11.

<sup>3</sup> Cf. Roth, *op. cit.*, p. 53.

<sup>4</sup> iii. 8. 4; Durga paraphrases *kavi* (bard) by *krānta-darśana* (of comprehensive vision).

<sup>5</sup> ix. 86. 41.

<sup>6</sup> x. 10. 8; AV. 18. 1. 9. This is a part of a dialogue between Yama and Yamī; cf. Roth, *loc. cit.*

<sup>7</sup> Durga quotes a Brāhmaṇa passage in support of the meaning attributed by him to the word *āhanaḥ*.

<sup>8</sup> Cf. Roth, *loc. cit.*

<sup>9</sup> i. 179. 4; cf. Bṛh. D. i. 53.

<sup>10</sup> Durga identifies the seer's daughter with Lopāmudrā, wife of Agastya. Being love-sick, she addressed this strophe to her celibate husband. The story is related at greater length in Bṛh. D. iv. 57-60; Professor Macdonell's edition, vol. ii, pp. 140-2; cf. Sieg, *op. cit.*, pp. 120-6; Roth, *loc. cit.*

<sup>11</sup> x. 89. 6.

<sup>12</sup> ix. 107. 9; SV. 2. 348.

<sup>13</sup> x. 28. 4. The quotation is irrelevant, and is omitted by Durga.

Some think that (the word *akṣāḥ*) means to dwell in the former, and to flow in the latter quotation.<sup>1</sup> When the cowherd dwells with kine in a watery place, then soma flows from the milked kine. 'In all quotations (the word *akṣāḥ*) means to dwell,' says Śākapūṇi.

The word *svātram*<sup>1</sup> is a synonym of quick: it is of swift motion.

He, the winged one, Agni, who has all created beings as his property, made quickly whatever moves, the immovable and the movable.<sup>2</sup>

And he, the winged one, Agni, who has all created beings as his property, made in a moment all that moves, the stationary and the non-stationary.<sup>3</sup>

*Ūtiḥ* (protection) is derived from (the root) *av* (to protect).

To thee (we turn round) for protection, as to a chariot.<sup>4</sup>

This too is a Vedic quotation.

We shall explain *hāsamāne* later.<sup>5</sup>

Vamraka has approached Indra with a soma draught.<sup>6</sup>

i.e. With drinks, or with beautiful hymns, [or with rousing panegyrics].

He found it glowing like a fully-manifest dream.<sup>7</sup>

'Dream' refers to the atmospheric light (i.e. lightning) which is visible occasionally only; he found it flashing like that (lightning).

Twofold existence, and the source of happiness on account of food.<sup>8</sup>

Double existence, i.e. in the middle and the highest sphere. Source of happiness, source of comfort.

As hunters seek game.<sup>9</sup>

As hunters seek game, so panegyrics seek thee.

(Here ends the third section.)

*Varāhaḥ* means a cloud: it brings ( $\sqrt{hr}$ ) the best means of livelihood. There is a Brāhmaṇa passage: Thou hast brought the best means of livelihood.<sup>10</sup>

From afar he pierced the cloud by hurling his thunderbolt.<sup>11</sup>

This too is a Vedic quotation. This other (meaning of) *varāhaḥ* (boar)

<sup>1</sup> Cf. Roth, *op. cit.*, p. 54.

<sup>2</sup> x. 88. 4.

<sup>3</sup> Durga takes it to mean that Agni consumes all the movable and immovable things at the time of final dissolution.

<sup>4</sup> viii. 68. 1; SV. 1. 354; 2. 1121.

<sup>5</sup> See 9. 39.

<sup>6</sup> x. 99. 12. Cf. Roth, *loc. cit.*

<sup>7</sup> x. 79. 8; cf. Roth, *op. cit.*, p. 55.

<sup>8</sup> iii. 17. 5.

<sup>9</sup> viii. 2. 6. Durga explains *praiṣṭāḥ* as panegyrics addressed to thee, and *vāḥ* as greedy persons; cf. Roth, *loc. cit.*

<sup>10</sup> MSS. of the longer recension place the quotation between 'roots also' and 'he tears up', in 1. 9.

<sup>11</sup> i. 61. 7; AV. 20. 35. 7.

is derived from the same root also: he tears up the roots, or he tears up all the good roots.

Indra (slew) the ravaging boar.<sup>1</sup>

This too is a Vedic quotation. The Āngirases are called *varāhās* also:

The Lord of prayer, with the powerful Āngirases.<sup>2</sup>

Moreover, these groups of atmospheric gods<sup>3</sup> are called *varāhavaḥ* also:

Seeing the groups of atmospheric gods, of golden chariot-wheels, of iron tusks, running.<sup>4</sup>

*Sūśarāṇi*<sup>5</sup> means days: they move of their own accord. Or else, *sar* means the sun, he causes them to move.

As rays to the days.<sup>6</sup> This too is a Vedic quotation.

*Śaryāḥ* means fingers: [they create works]. *Śaryāḥ* means arrows: they are made of *Saccharum sara* (*śara*). *Śara* (arrow) is derived from (the root) *śr* (to rend).

As with arrows one (pierces), supporting (a bow) with two arms.<sup>7</sup>

This too is a Vedic quotation.

*Arkaḥ* means a god, (so called) because they worship him. *Arkaḥ* means a stanza, (so called) because it is by means of a stanza that they worship (gods). *Arkam* means food: it causes created beings to shine. *Arkaḥ* means a tree (*Calotropis gigantea*): it is compressed with bitterness.<sup>8</sup>

(Here ends the fourth section.)

Chanters chant thy praises, singers sing the song. Brāhmanas raised thee up like a pole, O god of a hundred powers.<sup>9</sup>

Chanters chant thy praises. Singers sing forth the song of thy praise. The Brāhmanas raised thee up like a pole, O god of a hundred powers! A pole (*vamśa*)<sup>10</sup> is (so called because) it grows in a forest (*vana-śaya*), or is so called from being divided into different parts.

*Paṭi*<sup>10</sup> means the rim of a wheel, (so called) because it brushes away the earth.

Lo! with the rim of their chariots they rend the mountain with their might.<sup>11</sup>

The Maruts destroyed him with the edge of their sword.<sup>12</sup>

These two are Vedic quotations.

<sup>1</sup> viii. 66. 10.

<sup>2</sup> x. 67. 7; AV. 20. 91. 7.

From the plural number of the word group, Durga concludes that this refers to the Maruts.

<sup>3</sup> i. 88. 5; cf. Roth, *op. cit.*, p. 56.

<sup>4</sup> Cf. Roth, *loc. cit.*

<sup>5</sup> i. 2. 2.

<sup>7</sup> ix. 110. 5; SV. 2. 857.

<sup>8</sup> It is bitter through and through. Durga.

<sup>9</sup> i. 10. 1; SV. 1. 842; 2. 694.

<sup>10</sup> Cf. Roth, *op. cit.*, p. 57.

<sup>11</sup> v. 52. 9.

<sup>12</sup> Cf. Durga's remarks quoted by Roth, *loc. cit.*

*Vakṣas* (breast) has been explained.<sup>1</sup>

*Dhanvan* means atmosphere: waters flow from it.

It shines brightly from across the atmosphere.<sup>2</sup>

This too is a Vedic quotation.

*Sinam* means food: it binds created beings together.<sup>3</sup>

With which you bring food to friends.<sup>4</sup>

This too is a Vedic quotation.

*Itthā* is explained by the word *amuthā*.<sup>5</sup>

*Sacā* means 'together'.

Being together with the *Vasus*.<sup>6</sup>

i. e. Being with the *Vasus*.

*Ōid* is an enclitic particle; it has already been explained.<sup>7</sup> Further, if accented, it is a synonym of *animal* in the following passage: Thou art animal, thou art mind.<sup>8</sup>

All the enjoyments are stored in thee, or thou stimulatest knowledge.

The letter *ā* is a preposition; it has already been explained.<sup>9</sup> Further, it is used in the sense of 'on'.

Waters in the cloud.<sup>10</sup>

Waters in the cloud, i. e. waters on the cloud. [Waters in the cloud, i. e. waters resting on the cloud.]

*Dyumnam* is derived from (the root) *dyut* (to shine), and means glory or food.

Bestow upon us glory and treasure.<sup>11</sup>

Bestow upon us glory and treasure.

(Here ends the fifth section.)

*Pavitram* is derived from (the root) *pṛ* (to purify). A stanza is called *pavitra* (pure):

The stanza with which the gods always purify themselves.<sup>12</sup>

This too is a Vedic quotation. Rays are called *pavitram*:

Purified by rays [pressed by men with stones].<sup>13</sup>

<sup>1</sup> See 4. 16.

<sup>2</sup> x. 187. 2; AV. vi. 34. 3.

<sup>3</sup> Community of meals was a characteristic feature of the Aryan household in ancient times, and even now implies kinship, or community of caste in India. In Hindu Law relationship with a deceased person is determined by one's right to offer the funeral cakes of food; cf. Durga, quoted by Roth, *op. cit.*, p. 58.

<sup>4</sup> iii. 62. 1.

<sup>5</sup> See 3. 16.

<sup>6</sup> Frag. of ii. 31. 1.

<sup>7</sup> See 1. 4.

<sup>8</sup> VS. 4. 19; 12. 53.

<sup>9</sup> See 1. 4.

<sup>10</sup> Frag. of v. 48. 1.

<sup>11</sup> vii. 25. 3.

<sup>12</sup> SV. 2. 652. Cf. Roth, *loc. cit.*

<sup>13</sup> Frag. of VS. 7. 1; read together with what follows within square brackets, it is ix. 86. 34.

This too is a Vedic quotation. Water is called *pavitram*. Having a hundred waters (i. e. streams), rejoicing with food.<sup>1</sup>

i. e. Having much water. Fire is called *pavitram*. Air is called *pavitram*. Soma is called *pavitram*. The sun is called *pavitram*. Indra is called *pavitram*.

Agni is pure, may he purify me. Vāyu, Soma, the Sun, Indra, are pure, may they purify me.<sup>2</sup>

This too is a Vedic quotation.

*Todaḥ* is derived from (the root) *tud* (to push).

(Here ends the sixth section.)

I, the liberal giver, call upon thee, O Agni, in many ways. I am indeed the master (of thy panegyrics). As in the cavity of some great well.<sup>3</sup>

I, who am a liberal giver, invoke thee alone. *Ariḥ* means an unfriendly person; it is derived from (the root) *ṛ* (to injure). The master is called *ariḥ* also, from the same root. Having seen that oblations offered to other deities are sacrificed in fire, the seer declared, 'as in the cavity of some great well'; i. e. as in the opening of some great chasm.<sup>4</sup>

Having a good gait, i. e. one whose manner of walking is good.

Sacrificed to from all sides, the butter-backed having a good gait.<sup>5</sup>

This too is a Vedic quotation.

*Śipiviṣṭa* and *Viṣṇu* are two synonyms of *Viṣṇu*.<sup>6</sup> 'The former has a contemptuous meaning', says Aupamanyava.

(Here ends the seventh section.)

What was blameable in thee, O Viṣṇu! that thou didst declare, 'I am *Śipiviṣṭa*'. Do not hide this shape from us, for, in battle, thou wert of a different form.<sup>7</sup>

O Viṣṇu, what is there obscure about thyself, i. e. not worthy of being known, that thou sayest to us,<sup>8</sup> 'I am denuded like a phallus', i. e. whose

<sup>1</sup> vii. 47. 8.

<sup>2</sup> The quotation is untraced.

<sup>3</sup> i. 150. 1; SV. 1. 97.

<sup>4</sup> Durga amplifies Yaska's explanation as follows: I invoke thee alone because I am master, i. e. competent to praise thee well, and am capable of offering many oblations. Another reason for invoking Agni alone is his inexhaustible power of consumption, which is compared with that of some deep well or great chasm. *Śaraye* is derived from *ṣṛ* (to

injure) and means 'an opening'. The *uterus* is also called *toda*.

<sup>5</sup> v. 87. 1.

<sup>6</sup> Muir attributes the sentence to Aupamanyava. There is no evidence, however, to support this view. Durga does not put it in the mouth of Aupamanyava; cf. *Sanskrit Texts*, vol. iv, p. 505.

<sup>7</sup> vii. 100. 6.

<sup>8</sup> Muir reads the negative particle *na* instead of *naḥ*, 'to us'. This is evidently a

rays are not displayed? <sup>1</sup> Or else, it may be that (the word is used as) a synonym of praise: O Viṣṇu, what is this well-known (shape) of thine, i. e. worthy of being fully known, that thou sayest to us, 'I am enveloped with rays (*śīpi-viṣṭa*)', <sup>2</sup> i. e. whose rays are displayed? Rays are here called *śīpayaḥ*, <sup>3</sup> i. e. he is enveloped by them. Do not hide this shape from us. The word *varpas* is a synonym of form, (so called) because it covers things. For in the battle, i. e. in the combat, thou wert of a different form; <sup>4</sup> i. e. whose rays are gathered together. The following stanza explains it much more.

*(Here ends the eighth section.)*

I, a master of hymns, and knowing the sacred customs, to-day praise that name of thine, *Śīpiviṣṭa*. I, who am weak, glorify thee, who art mighty, and dwellest beyond this world.<sup>5</sup>

I, a master of hymns, to-day will sing forth that name of thine, *Śīpiviṣṭa*. I am master, i. e. lord, of hymns. Or else it is thou who art a master, I, who am weak, praise thee who art mighty. The word *tavaśa* is a synonym of mighty: he is risen high. Who dwellest beyond, i. e. very far from this world.

Glowing with heat, i. e. one whose glow has reached us.

May we two together serve the god of glowing heat.<sup>6</sup>

Let us both attend upon the god, whose glow <sup>7</sup> has reached us.

Agile, i. e. one whose speed is great.

The agile has shortened the life of the demon.<sup>8</sup>

He caused the life of the demon to be shortened.

*(Here ends the ninth section.)*

From two sticks, men with fingers have produced fire by the motion of their hands; a fire, glorious, seen at a distance, lord of the house and active.<sup>9</sup>

mistake, for Roth's edition, which Muir seems to have used, has the right reading नाः. This reading is also supported by the evidence of the MSS. of both recensions and Durga. Cf. *Sanskrit Texts*, vol. iv, p. 88.

<sup>1</sup> i. e. The rising sun at daybreak, when its rays are not displayed. Durga.

<sup>2</sup> *Śīpiṣṭa* is a name of Viṣṇu; this is also shown by the following passage: TS. ii. 5. 5. 2: *Viṣṇave Śīpiṣṭāya*. It means 'a bald person', and according to TS. ii. 2. 12. 5, 'a diseased person whose private parts are ex-

posed'; cf. Muir, *op. cit.*, vol. iv, pp. 88, 504-6.

<sup>3</sup> *Śīpi* means 'animal' also, cf. TS. ii. 5. 5.

<sup>2</sup>: *yajño vai viṣṇuḥ paśavaḥ śīpiḥ*.

<sup>4</sup> Cf. Roth, *op. cit.*, p. 59.

<sup>5</sup> vii. 100. 5.

<sup>6</sup> vi. 55. 1.

<sup>7</sup> Whose glow, or whose anger, has reached us. Durga.

<sup>8</sup> iii. 49. 2.

<sup>9</sup> vii. 1. 1; SV. 1. 72; 2. 723.

*Didhitayah*<sup>1</sup> mean fingers: they are employed in (the performance of) actions. Fire-sticks are (so called because) fire rests in them, or because fire is produced from them by attrition. By the motion of their hands, by the circular movement of their hands. They produced fire, glorious, visible at a distance, the lord of the house, and swift.

(Here ends the tenth section.)

At one single draught Indra drank thirty lakes full of soma.<sup>2</sup>

At one draught alone Indra drank them together, i.e. along with one another; this is the meaning. (Lakes) full of soma, i.e. dear to his heart, or full to the brim, or consecrated to Indra. Or else Indra is a lover of soma, or he drinks till his desire, his appetite, is completely satisfied.<sup>3</sup> With reference to this, the interpretation of the ritualists is the following: There are thirty libation-vessels consecrated to one deity at the meridional pressing of the soma-juice. These (libation-vessels) they drink at a single draught. They are here called lakes. 'There are thirty days and nights in the second, and thirty in the first half of a month,' say the etymologists. Then the rays drink those same lunar waters which fall on certain days in the second fortnight.<sup>4</sup> There is also a Vedic quotation:

The imperishable one whom the imperishable drink.<sup>5</sup>

They fill him again in the first fortnight. There is also a Vedic quotation:

As the gods cause the moon to grow.<sup>6</sup>

*Adhriguh* (lit. irresistible) means a stanza, (so called) from being at the head of a cow (i.e. = *adhi-guh*). Or else it is intended to refer to an injunction, for there is a repetition of words: Toil, O irresistible one, toil well, toil, O irresistible one.<sup>7</sup> Fire also is called irresistible.

(The drops) flow for thee, O irresistible and mighty one.<sup>8</sup>

i.e. One whose motion is unrestrained and who is active. Indra is called irresistible also:

(I send) a gift to the irresistible Indra.<sup>9</sup>

This too is a Vedic quotation.

<sup>1</sup> Cf. Roth, *op. cit.*, p. 60.

<sup>2</sup> viii. 66. 4.

<sup>3</sup> *Kape* ind. is used to denote complete satisfaction, see Pa. i. 4. 66; cf. Roth, *loc. cit.*

<sup>4</sup> Durga remarks that the stanza is addressed to Indra; the explanation of the etymologists presupposes it to be addressed to Āditya, and it is therefore irrelevant. Hemmets this self-raised objection by citing a Brāh-

mapa passage, 'That Āditya is verily Indra', and gets over the difficulty by identifying the one with the other.

<sup>5</sup> VS. 5. 7; cf. AV. 7. 81. 6.

<sup>6</sup> VS. 5. 7; cf. Roth, *loc. cit.*

<sup>7</sup> AB. ii. 7.

<sup>8</sup> iii. 21. 4.

<sup>9</sup> i. 61. 1; AV. 20. 35. 1.

*Āṅgūṣaḥ* means a hymn: it is to be chanted aloud.

With this hymn we possess Indra.<sup>1</sup>

With this hymn we have Indra with us.

(Here ends the eleventh section.)

With infused energy, rushing to the attack, shaker, impetuous, great hero and foaming, soma surpasses all plants and trees. All the counter-measures did not deceive Indra.<sup>2</sup>

One whose anger is roused, and who rushes to attack, [i. e. who is quick to attack, or who attacks while moving.] i. e. soma, or Indra. *Dhuniḥ* (shaker) is derived from (the root) *dhū* (to shake). The word *śimi* is a synonym of action, or it may be derived from (the root) *śam* (to exert oneself), or from *śak* (to be able). The foaming soma: that which remains as residue after soma is strained is called *ṛjīṣam*, i. e. something which is thrown away, hence soma is called *ṛjīṣt*, i. e. containing the residue. Further, this is used as an epithet of Indra also: *ṛjīṣt*, the wielder of thunderbolt.<sup>3</sup> That portion (i. e. the residue) and the grains belong to his (i. e. Indra's) steeds.<sup>4</sup> Grains are (so called because) they are parched in a kiln, or dried on a board.

Let thy steeds devour grain and sniff at the residue.<sup>5</sup>

This too is a Vedic quotation. (*Babdhām*)<sup>6</sup> is formed by reduplicating the first syllable and removing the penultimate of (the root) *blas*, which means to devour. Soma surpasses all plants and trees. All the counter-measures do not deceive Indra; i. e. the counter-measures which they adopt against him are of no avail before Indra: they perish before they reach him, i. e. without reaching him at all. Some are of opinion that the stanza is primarily addressed to Indra, while the reference to soma is of secondary character. Others hold that it is primarily addressed to both.

*Śmaśā*,<sup>7</sup> i. e. something which runs quickly, or runs in the body.

The ridge has held back the water.<sup>8</sup>

The ridge has held back the water.

(Here ends the twelfth section.)

<sup>1</sup> i. 105. 19.

<sup>2</sup> x. 89. 5; cf. Roth, *op. cit.*, p. 62.

<sup>3</sup> v. 40. 4; AV. 20. 12. 7.

<sup>4</sup> This is the reason why Indra is called *ṛjīṣt*, i. e. one whose steeds feed on the residue of soma (*ṛjīṣam*).

<sup>5</sup> Cp. Roth, *op. cit.*, p. 68.

<sup>6</sup> Durga refers to the sūtra Pa. vi. 4. 100.

<sup>7</sup> Yaska does not attribute any definite meaning to the word. Durga translates it as 'a river' or 'a vein'. The word occurs in the RV. once only. It is probably connected with *śmanas* and means 'an elevated edge', or 'bank'; cf. Roth, *op. cit.*, p. 63.

<sup>8</sup> x. 105. 1; SV. 1. 228.

*Urvaśī*<sup>1</sup> is (the name of) a naiad, (so called because) she pervades wide regions (*uru* +  $\sqrt{as}$  'to pervade'), or she pervades by means of thighs<sup>2</sup> (*ūru* +  $\sqrt{as}$  'to pervade'), or her desire is great (*uru* +  $\sqrt{vas}$  'to desire'). *Apsarāḥ* (a naiad) is one who moves on water. Or else the word *apsas* is a synonym of beauty; it is derived from the negative of (the root) *psā* (to devour): it is not to be devoured, but to be gazed at, or to be made pervasive.<sup>3</sup> 'It is for clear perception,' says Śākapiṇi. In 'Whatever forbidden food',<sup>4</sup> (*apsas* signifies) something which is not to be eaten. In 'Pervading indeed',<sup>5</sup> (the word signifies) pervasive. (*Apsarāḥ*) is (therefore) one who possesses that (*apsas*), i. e. a beautiful person: the beauty is either acquired by her or given to her.<sup>6</sup> On seeing her, the seminal fluid of Mitra and Varuṇa fell down.<sup>7</sup> It is to this that the following stanza refers.

(Here ends the thirteenth section.)

O Vasiṣṭha, thou art a son of Mitra and Varuṇa. O Brahman, thou wert born from the mind of Urvaśī. (Thou art) the drop that fell in divine fervour. All the gods received thee in the atmosphere.<sup>8</sup>

O Vasiṣṭha, thou art certainly the son of Mitra and Varuṇa. O Brahman, thou wert born from the mind of Urvaśī. (Thou art) the drop that fell in divine fervour. Drop,<sup>9</sup> it is well nourished, it is to be absorbed. All the gods supported thee in the atmosphere.<sup>10</sup> *Puṣkaram* means atmosphere: it nourishes (*poṣati*) created beings. Water is called *puṣkaram*, because it is a means of worship (*pūjā-karam*), or to be worshipped ( $\sqrt{pūj}$ ). This other (meaning of) *puṣkaram* (lotus) is derived from the same root also: it is a means of decorating the body (*vapuṣ-karam*). *Puṣyam* (flower) is derived from (the root) *puṣ* (to blossom).

*Vayunam* is derived from (the root) *vī* (to string): it signifies desire or intelligence.

(Here ends the fourteenth section.)

He here spread the unintelligible darkness; he made it intelligible with the sun.<sup>11</sup>

<sup>1</sup> Cf. Roth, *op. cit.*, p. 63.

<sup>2</sup> i. e. In sexual intercourse. Durga.

<sup>3</sup> This is the second derivation of the word *apsas*, i. e. it is derived from the root *ap*, 'to pervade'.

<sup>4</sup> VS. 20. 17. The passage is cited by Yāska to support his first derivation of *apsas* from the negative of *psā*.

<sup>5</sup> VS. 14. 4. The passage is quoted by Yāska to support his second derivation of *apsas* from *ap*, i. e. to show that *apsas* means pervasive.

<sup>6</sup> Roth suspects the genuineness of the

passage from 'In whatever . . . given to her'. He was probably misled by the assumption that the passage contains Yāska's remarks. He does not seem to realize that Yāska here cites two short quotations from the VS. in support of the two etymologies of *apsas* given by him.

<sup>7</sup> Cf. Bṛh. D. v. 155.

<sup>8</sup> vii. 33. 11.

<sup>9</sup> Cf. Durga quoted by Roth, *op. cit.*, p. 64.

<sup>10</sup> Cf. Bṛh. D. v. 155.

<sup>11</sup> vi. 21. 3.

He spread unknowable darkness; he made it knowable with the sun.

*Vājapastyam* means soma.

May we obtain the soma.<sup>1</sup> This too is a Vedic quotation.

*Vājagandhyam*<sup>2</sup> (has the same meaning) with *gandhya* as the second member of the compound.

May we eat the soma.<sup>3</sup> This too is a Vedic quotation.

*Gaulhyam* is derived from (the root) *grah* (to seize).

Like food which is to be seized, they desire to unite themselves with the straightforward.<sup>4</sup>

This too is a Vedic quotation.

The verb *gadḥ* means to mix. Mixed on all sides, mixed all around.<sup>5</sup> This too is a Vedic quotation.

*Kauru-yāṇu* means one whose car is made, whose wisdom is ripe, whose chariot is made.<sup>6</sup> This too is a Vedic quotation.

*Taura-yāṇu* means one whose car is very quick.

Approach our sacrifice with the Maruts, thy friends of equal power, O Indra whose car is swift.<sup>7</sup>

This too is a Vedic quotation.

*Ahra-yāṇa* means one whose car does not bring shame on him.

Make it presently, O (Agni) whose car does not bring shame.<sup>8</sup>

This too is a Vedic quotation.

*Hara-yāṇu* means one whose car is moving constantly.

(We found) silver on him whose car moves constantly.<sup>9</sup> This too is a Vedic quotation.

Who, steady in every action, belongs to all.<sup>10</sup>

i. e. Pervading all hymns.

*Vrandī* is derived from (the root) *vrand*, meaning to become soft.

(Here ends the fifteenth section.)

When thou uprootest forests, roaring at the head of wind, and the draught which makes them soft.<sup>11</sup>

When thou causest the forests to fall with thy deadly weapon, or roaring at the head of the howling wind, and the draught, i. e. the sun who is the drying agent.

The hard became soft.<sup>12</sup>

<sup>1</sup> ix. 98. 12; SV. 2. 1080. Durga derives *vājapastyam* from *vāja* and *√pat* (to fall).

<sup>2</sup> Cf. Roth, *op. cit.*, pp. 64-5.

<sup>3</sup> ix. 98. 12; SV. 2. 1080.

<sup>4</sup> iv. 16. 11.

<sup>5</sup> i. 126. 6.

<sup>7</sup> Cf. Roth, *ibid.*

<sup>8</sup> iv. 4. 14.

<sup>9</sup> viii. 25. 23.

<sup>10</sup> i. 101. 4.

<sup>11</sup> i. 54. 5.

<sup>12</sup> Fragment of ii. 24. 3.

This too is a Vedic quotation. The verbs *vi* and *vr*, meaning to be hard, are joined together with the former.

*Nisapt* means a libidinous person, i.e. devoid of virility. *Pasas* (virility) is derived from (the root) *sap*, meaning to touch.

O, do not hand us over to others, as a libidinous person his wealth.<sup>1</sup>

Just as the libidinous man wastes his wealth on others, so do not ye hand us over to others.

*Tūrṇāśam* means water, (so called) because it flows quickly.

Like water on a mountain.<sup>2</sup>

This too is a Vedic quotation.

*Kṣumpam* means a mushroom, (so called because) it is easily shaken.

*(Here ends the sixteenth section.)*

When, with his foot, will he trample the infidel man like a mushroom? When indeed will Indra hear our prayers?<sup>3</sup>

When, with his foot, will he trample the unworshipping man like a mushroom? When indeed will he listen to our hymns? The word *aṅga* is a synonym of quick: it is gone as soon as it is calculated.<sup>4</sup>

*Nicumpuna* means soma, the exhilarating food, i.e. it exhilarates (when mixed) with water.

*(Here ends the seventeenth section.)*

These pressed soma juices accompanied by their consorts flow lovingly to be partaken. Soma spreads to waters.<sup>5</sup>

These pressed soma juices accompanied by their consorts, i.e. waters, flow lovingly to be partaken, i.e. to be drunk. Soma goes to waters. Ocean is called *nicumpuna* also: it is filled with water. The last sacrificial ablution is called *nicumpuna* also: on this occasion, they recite in a low tone, or they put the sacrificial utensils down.<sup>6</sup>

O last sacrificial ablution.<sup>7</sup>

This too is a Vedic quotation. *Nicumpuna* occurs as *nicunkuna* also.

*Pudih* means a goer, (so called) because he goes.

*(Here ends the eighteenth section.)*

He who catches hold of thee, O morning guest coming with wealth, like a bird with a net, shall be rich in kine, gold, and horses; great is the life which Indra will bestow upon him.<sup>8</sup>

<sup>1</sup> I. 104. 5.

<sup>5</sup> viii. 93. 22.

<sup>2</sup> viii. 32. 4.

<sup>3</sup> I. 84. 8.

<sup>4</sup> i.e. For the purpose of cleansing. Durga.

<sup>6</sup> The sentence is omitted by Durga. The word *aṅga* is here by Yāska derived from

<sup>7</sup> VS. 3. 48; 8. 27; 20. 18. Cf. Roth, *op. cit.*, p. 67.

√*aṅk*, 'to calculate', and √*aṅic*, 'to go'.

<sup>8</sup> i. 125. 2.

He who catches hold of thee, O guest who goest at daybreak, coming with food, as a boy catches a bird in a net, becomes rich in kine, gold, and horses; great indeed is the life which Indra bestows upon him. A net is (so called) from being let loose on the ground, or from lying on the ground, or from being spread on the ground.

*Pāduḥ*<sup>1</sup> (foot) is derived from (the root) *pad* (to walk).

That bright foot of his manifests light, conceals water, and is never relinquished.<sup>2</sup>

The sun manifests light and conceals water. The word *busam* is a synonym of water. It is derived from (the root) *brū*, meaning to sound, or from *bhramś* (to fall). Whatever water he causes to fall by raining, the same he draws back again by means of his rays.

*(Here ends the nineteenth section.)*

*Vṛkaḥ*<sup>3</sup> means the moon, (so called) because her light is disclosed, or because her light is not sufficient, or because her light is strong (compared with stars).

*(Here ends the twentieth section.)*

The red moon, maker of the month, indeed, saw (the stars) going along the route. Having observed she rises up like a carpenter with a bent back: be witness of this, O heaven and earth.<sup>4</sup>

The red, i. e. bright. Maker of the month, i. e. the moon is the maker of months and fortnights.<sup>5</sup> The moon indeed saw the multitude of stars going along the heavenly route. And having observed every star with which she will come in conjunction, she rises up like a carpenter suffering from a bent back; be witness of this, O heaven and earth. The sun is called *vṛku* also, because he dispels (darkness).

The constant one invoked you, O Ásvins, when you released her from the mouth of the wolf.<sup>6</sup>

There is a legend that dawn was seized by the sun. She called upon the Ásvins, who released her. A dog is called *vṛka* also, on account of biting.

The wolf, the killer of sheep, is indeed his warder.<sup>7</sup>

i. e. Killer of young sheep. A young sheep is (so called because) it is

<sup>1</sup> Cf. Roth, *op. cit.*, p. 67.

<sup>2</sup> x. 27. 24.

<sup>3</sup> Cf. Roth, *op. cit.*, p. 68.

<sup>4</sup> i. 105. 18; cf. Bṛh. D. 2. 112.

<sup>5</sup> The Indian calendar, according to which daily business is transacted, is lunar and

not solar. In order to bring it into harmony with the solar calendar, an extra month of about thirty days is added every fourth year.

<sup>6</sup> i. 117. 16.

<sup>7</sup> viii. 66. 8; AV. 20. 97. 2; SV. 2. 1042.

covered with wool. *Ūrṇā* (wool) again, is derived from (the root) *vr̥* (to cover), or from *ūrṇu* (to cover oneself). A she-jackal is called *vr̥kī* also.

The father made *Rjṛāśva*, who made a gift of a hundred rams to the she-wolf, blind.<sup>1</sup>

This too is a Vedic quotation.

*Joṣuvākam*<sup>2</sup> is a synonym of unknown, i.e. what is to be made known.<sup>3</sup>

(Here ends the twenty-first section.)

O Indra and Agni, promoters of sacrifice, the gods to whom fat oblations are offered! you partake of (the food of that man) who praises you when the soma-juices are pressed, but not of his who speaks what is unknown (to him).<sup>4</sup>

O Indra and Agni, you partake of the food of that man who praises you two when the soma juices are pressed. But the two gods, to whom fat oblations are offered, do not partake of the food of that man who speaks what is unknown to him, i.e. who is a mere reciter.<sup>5</sup>

*Kṛttih*<sup>6</sup> is derived from the root *kṛt* (to cut): it signifies fame or food.

Great like fame is thy protection, O Indra.<sup>7</sup>

O Indra, thy protection in the atmosphere is very great indeed, like fame. This other (meaning of) *kṛttih* (garment)<sup>8</sup> is derived from the same root also: it is made of cotton threads. Or else it is used for the sake of comparison.<sup>9</sup>

Clad in skin, trident in hand, and with bow outstretched.<sup>10</sup>

[Wander about wearing the skin garment, and come to us bearing the trident.<sup>11</sup>]

This too is a Vedic quotation.

*Śva-ghnī*<sup>12</sup> means a gambler: he destroys (*hanti*) himself (*svam*). One-self is (so called because) it is dependent.

As a gambler picks up the die marked with four dots in play.<sup>13</sup>

<sup>1</sup> i. 116. 16.

<sup>2</sup> 'Magniloquence, or challenging speech', cf. Roth, *op. cit.*, p. 68; 'agreeable speech', Grassmann, *Wörterbuch zum Rgveda*, p. 500.

<sup>3</sup> i.e. On account of being not understood. Durga.

<sup>4</sup> vi. 59. 4.

<sup>5</sup> i.e. One who recites stanzas on the bank of some river and does not perform any practical work. Durga. He quotes a Brāhmaṇa passage: Because among the gods Indra and Agni have the major share, &c.

<sup>6</sup> 'Hide, skin', &c. Grassmann, *op. cit.*, p. 347.

<sup>7</sup> viii. 90. 6; SV. 2. 762.

<sup>8</sup> According to Durga, the other meaning of the word is 'a girl', so called because she is wrapped in cotton clothes.

<sup>9</sup> This is explained by Durga as giving the third meaning of the word, i.e. 'a skin', from the analogy of a cotton garment.

<sup>10</sup> KS. 9. 7; cf. VS. 3. 61.

<sup>11</sup> VS. 16. 51.

<sup>12</sup> Cf. Grassmann, *op. cit.*, p. 1432.

<sup>13</sup> x. 48. 5; AV. 20. 17. 5.

As a gambler picks up the die marked with four dots in play. *Kitava* is an onomatopoeitic word = *kim + tava*, i. e. what have you got? <sup>1</sup> Or else it is a benedictory exclamation, 'good luck'. <sup>2</sup>

The word *samam* <sup>3</sup> is an unaccented pronoun and has the sense of comprehensive.

(Here ends the twenty-second section.)

Let the weapon of our numerous evil-minded vindictive foes not smite us as a wave does a boat. <sup>4</sup>

Let the weapon of all our evil-minded, i. e. whose minds are sinful, and always vindictive enemies not smite us as a wave does a boat. *Ūrmi* (wave) is derived from (the root) *ūrnu* (to cover). A boat (*navi*) is (so called because) it is to be pulled through ( $\sqrt{ni}$ ), or the word may be derived from (the root) *nam* (to bend). With reference to this, how can a noun be an enclitic? <sup>5</sup> (It is a noun) for the reason that it is inflected. <sup>6</sup>

Lo! give us wealth on all occasions. <sup>7</sup>

In (the above quotation) the word occurs in the locative case. The verb *śisīti* means to give.

Protecting from all attacks. <sup>8</sup>

In (the above quotation) it occurs in the ablative case. The verb *uruṣyati* means to protect. It occurs in the nominative plural also:

Let all others be destroyed. <sup>9</sup>

(Here ends the twenty-third section.)

O Men, the consumer of waters, who is also the bountiful, fills you with oblation: the father, the observer of the deed. <sup>10</sup>

He causes the waters to be consumed with oblations. The words *piparti* and *papuri* mean either to fill, or to please. The father who observes the deed, the action, <sup>11</sup> i. e. the sun.

<sup>1</sup> i. e. His friends the other gamblers ask him questions like the following: did you win? how much did you win? or, what have you got to stake? &c. Durga; cf. Roth, *op. cit.*, p. 68.

<sup>2</sup> i. e. His friends wish him good luck, as he begins to play.

<sup>3</sup> Cf. Grassmann, *op. cit.*, p. 1478.

<sup>4</sup> viii. 75. 9.

<sup>5</sup> The particles alone are accentless; as nouns always have an accent, it cannot be a noun. This is the objection. Durga.

<sup>6</sup> Yaska's rejoinder to the objection is, that it is accentless is quite obvious, and that it is

a noun is shown by the fact that it is inflected and three quotations illustrating its inflexion in the nominative, ablative, and locative are cited. Towards the end of the twenty-second section Yaska says that *samam* is a pronoun; he here uses the word *nāma* in the same sense. Cf. Professor Macdonell, *Vedic Grammar for Students*, p. 495.

<sup>7</sup> viii. 21. 8.

<sup>8</sup> v. 24. 3.

<sup>9</sup> viii. 39. 1-10.

<sup>10</sup> i. 46. 4. Cf. Brh.D. 2. 11. 2.

<sup>11</sup> Cf. Roth, *op. cit.*, p. 69. According to Durga, the two words *jāva* and *papuri* are in contrast

The word *śamba*<sup>1</sup> is a synonym of thunderbolt; it is derived from (the root) *śam* (to kill), or from the causal of *śad* (to knock off).

The thunderbolt that is terrible; with that, O widely-invoked one.<sup>2</sup>

This too is a Vedic quotation.

*Kepayāḥ*<sup>3</sup> = *kapūyāḥ*, i. e. having a stinking smell. The word *kapūyam* is (so called because) it is difficult to be purified, (even) when one tries to expiate a vile deed.

(Here ends the twenty-fourth section.)

The first invokers of gods went forth their several ways, their glorious deeds are hard to surpass. Many, who were not able to ascend the ship of sacrifice, remained in this very world, stinking.<sup>4</sup>

They went forth severally. *Pṛthak* (severally) is derived from (the root) *prath* (to spread). First invokers of gods: i. e. who invoked the gods, and performed glorious and heroic exploits, which are hard to be surpassed by others, i. e. those who were not able to ascend the ship of sacrifice. Now those, who were not able to ascend the ship of sacrifice, remained here, i. e. in this very place, or in debt, or in this world. The word *īrma*<sup>5</sup> is a synonym of arm, (so called because) it is very much moved (*śam* √ *īr*).<sup>6</sup>

O son of strength, thou soon drawest all these pressed soma juices which thou supportest thyself.<sup>7</sup>

O son of strength, thou soon favourest all these places which thou supportest thyself.

*Aṃsatram*,<sup>8</sup> a means of protection from calamity, i. e. a bow, or coat of mail. A coat of mail (*kanvacam*) is (so called because) it is bent in a crooked manner (*ku* + *ancitam*), or it is slightly bent (*ka* + *ancitam*), or it is fitted on the body (*kāye* + *ancitam*).

(Here ends the twenty-fifth section.)

Refresh the horses, win fortune, here make a chariot that brings prosperity. Pour down, in the cavity, the drink for men, having wooden troughs, furnished with a stone wheel and pails and armour.<sup>9</sup>

Refresh the horses; win good fortune: let victory be your fortune; make a chariot that brings prosperity. Having wooden troughs: wooden,

to each other, i. e. the sun first consumes the waters by means of evaporation, &c., and then gives them back through rain.

<sup>1</sup> Cf. Grassmann, *op. cit.*, p. 1330.

<sup>2</sup> x. 42. 7; AV. 20. 89. 7.

<sup>3</sup> 'Shivering'; cf. Grassmann, *op. cit.*, p. 351.

<sup>4</sup> x. 44. 6; AV. 20. 94. 6.

<sup>5</sup> Cf. Roth, *op. cit.*, pp. 69-70.

<sup>6</sup> i. e. As compared with other limbs of the body. Durga.

<sup>7</sup> x. 50. 6.

<sup>8</sup> Cf. Grassmann, *op. cit.*, p. 2.

<sup>9</sup> x. 101. 7. Cf. Roth, *op. cit.*, p. 70.

made of wood; trough (*ā-hāva*) is (so called) from being invoked. Conveyance (*āvaha*) is (so called) from driving (*ā-√vah*).

Cavity (*avata*) is (so called because) it goes down very deep (*ava-atita*). A stone wheel, i.e. a pervading wheel, or a wheel that frightens away. Having pails of armour: let your armours be the substitutes for pails. *Kośa* (pail) is derived from (the root) *kuṣ* (to draw out): it is drawn out. This other (meaning of) *kośa* (treasure) is derived from the same root also: it is accumulation, a great collection. Pour down the drink for men, water for men. The seer compares a battle with the characteristic of a well.

Palate<sup>1</sup> is called *kākudam*: *kokuṇḍ* signifies tongue, that (tongue) is placed under it. Tongue is (called) *kokuṇḍ* because, being noisy (*kokūyamānā*), it utters sounds. [Or it may be derived from (the root) *kokuṇḍ*, meaning to make a sound.] Tongue (*jihvā*) is (so called because) it calls out again and again (*johuvā*). *Tālu* (palate) is derived from (the root) *tr* (to cross): it is the highest part (in the mouth), or from *lut* (meaning to be long) by metathesis like *talām* (surface); the word *latā* (creeper) is (derived from the same root) without metathesis.

(Here ends the twenty-sixth section.)

O Varuṇa, thou art a benevolent god, into whose palate flow the seven rivers as into a hollow channel.<sup>2</sup>

Thou art a benevolent god, i.e. a bountiful god, into whose palate flow the seven rivers for their course as into a hollow channel. This too is a Vedic quotation.<sup>3</sup>

[Thou art a benevolent god, i.e. a bountiful god, or a munificent god, O Varuṇa, to thee belong the seven rivers. A river (*sindhu*) is (so called) from flowing (*√ru*). Into thy palate flow the seven streams. *Su-ūrmi*<sup>4</sup> (channel), i.e. having beautiful waves. Just as a stream (flows) into a hollow channel.

According to Taiṭṭiki, *bṛiṣam*<sup>5</sup> means atmosphere, and is derived in the following manner: the former part from (the root) *ve* and the latter from (the root) *tr*: the birds or luminaries move in it. The following Vedic stanza illustrates this.]<sup>6</sup>

(Here ends the twenty-seventh section).<sup>7</sup>

<sup>1</sup> Cf. Patañjali, *op. cit.*, i. 1. 1., vol. i, p. 4.

<sup>2</sup> viii. 69. 12; A.V. 20. 22. 9.

<sup>3</sup> This is the version of the MSS. of the shorter recension and Durga.

<sup>4</sup> Cf. Grassmann, *op. cit.*, p. 1567; he derived it from *√er* (to move).

<sup>5</sup> 'Troop', cf. Grassmann, *op. cit.*, p. 207;

see § 28.

<sup>6</sup> The comment placed within square brackets is the version of the MSS. of the longer recension.

<sup>7</sup> The section is quoted in *toto* by Patañjali, *op. cit.*, i. 1. 1, vol. 1, p. 4.

For them he twisted the grass soft to tread, in the atmosphere they appear like lords of all creation. At night, at dawn, at men's earliest call, (may) Vāyu and Pūṣan (come) with their teams for our welfare.<sup>1</sup>

For them, the grass soft to tread is twisted. They come as protectors or benefactors of all. *Bṛiṣam* means atmosphere: it is full of fear or light. Or else it is used for the sake of comparison, i.e. they appear like kings, lords of all, in a great multitude of men. At the termination of night, at the earliest call of men (may) Vāyu and Pūṣan (come) with their teams for our welfare, i.e. protection. With his team, i.e. one whose steeds are yoked. 'Yoked' is (so called) from being restrained or yoked.

*Accha*<sup>2</sup> is used in the sense of *abhi*. 'It means to obtain', says Śākapūṇi.

*Pari*, *m*, and *śim* have been explained.<sup>3</sup>

*Enam* and *enām* are explained by the words *asya* and *asyāḥ*.<sup>4</sup>

*Sṛṇi*<sup>5</sup> means a hook, (so called) from urging (√*sr*). *Aṅkuśa* (hook) is derived from (the root) *anc* (to bend): it is bent.

From the vicinity of the hook, let him here come to ripe grain.<sup>6</sup>

This too is a Vedic quotation.

From the nearest place of the hook, let him come to the ripe herbs, let him come to the ripe herbs.

(Here ends the twenty-eighth section.)

## CHAPTER VI

O AGNI, O Sovereign lord of men, burning quickly with thy flames, thou art born, glowing with bright (days), from the waters, from within the flintstone, from the forest-trees, and from the herbs.<sup>7</sup>

O Agni, burning quickly with thy flames, thou (art born) with bright days. The words *āśu* and *śu* are two synonyms of quick. *Kṣaṇi*, the latter part (of *āśu-śu-kṣaṇi*), is derived from (the root) *kṣaṇ* (to injure): it quickly injures, or. procures (*sanoti*) with its flames.<sup>8</sup> *Śuk* is derived from (the root) *śuc* (to shine). Or the nominative has been used for the ablative; this is shown by the context.<sup>9</sup> The former part (of *ā-śuśukṣaṇi*),

<sup>1</sup> vii. 39. 2; VS. 33. 44.

<sup>2</sup> Cf. Grassmann, *op. cit.*, p. 15; cf. Professor Macdonell, *op. cit.*, p. 472.

<sup>3</sup> See 1. 7; cf. Professor Macdonell, *op. cit.*, pp. 476, 486, 496.

<sup>4</sup> See 4. 25.

<sup>5</sup> 'Sickle'; cf. Grassmann, *op. cit.*, p. 1576.

<sup>6</sup> x. 101. 3; VS. 12. 68.

<sup>7</sup> ii. 1. 1; VS. 11. 27.

<sup>8</sup> The division of the word, in the latter case, is the following: *āśu-śuk-kṣaṇi*.

<sup>9</sup> i.e. All the other words, like 'from the waters, from within the stone', &c., are in the ablative.

i. e. the letter *ā*, is a preposition; the latter is formed from the desiderative of the causative of (the root) *śuc*, i. e. desirous of kindling quickly. *Śuci* (glowing) is derived from (the root) *śuc*, meaning to glow. This other (meaning of) *śuci* (pure) is derived from the same root also: 'Sin is removed from him,' say the etymologists.

May Indra make us fearless from all quarters.<sup>1</sup>

*Āśāh*<sup>2</sup> means quarters, (so called) from being situated (*ā-sad*). *Āśāh* means intermediate quarters, (so called) from pervading (*√as*).

*Kāśi* means fist, (so called) from shining (*pra-kāś*). *Fist* (*muṣṭik*) is (so called) from releasing (*√muc*), or from stealing (*√muṣ*), or from stupefying (*√muh*).<sup>3</sup>

These boundless regions, which thou hast seized, O Indra, are thy fist, O Lord of wealth.<sup>4</sup>

These two regions, i. e. heaven and earth, having a boundary, are (so called) from being bounded. *Rodhas* means a bank: it restrains the stream. *Kūla* (bank) is derived from (the root) *ruj* (to break) by metathesis; and *loṣṭa* (lumps) without metathesis.<sup>5</sup> Boundless, very extensive. These which thou hast seized are thy great fist, O Lord of wealth!

O Indra, crush the handleless, thundering (cloud).<sup>6</sup>

O Indra, having made him handleless, crush the cloud that thunders all around.

(Here ends the first section.)

The cover easy to pierce, the enclosure of speech, being afraid, yielded before slaughter. He made the paths easy to tread for driving the cattle. The following speech well protected the widely-invoked one.<sup>7</sup>

*Alāṭṛṇa*<sup>8</sup> means easy to pierce, i. e. a cloud. *Vala* (cover) is derived from (the root) *vṛ* (to cover). *Vraja* (enclosure) is (so called) because it moves in the atmosphere. Of *go*, i. e. of the atmospheric speech. Being afraid, he yielded before slaughter. He made the paths easy to tread for driving the cattle: he made the paths easy to traverse in order to drive forth the cattle. The flowing speeches well protected the widely-invoked one, i. e. waters on account of their flowing, or speeches on account

<sup>1</sup> ii. 41. 12; AV. 20. 20. 7; 57. 10.

<sup>2</sup> 'Room, cardinal point', cf. Grassmann, *op. cit.*, p. 187.

<sup>3</sup> *Fist* is called stupefying, because one becomes perplexed as to what its contents are.

<sup>4</sup> iii. 30. 5. 4; Roth, *op. cit.*, p. 72.

<sup>5</sup> *Ruj* > *rāj* > *rāka* > *kāra* by metathesis, and *kūla* by the interchange of *r* and *l*; *ruj* > *roṣṭa* > *loṣṭa* by interchange of *r* and *l*.

<sup>6</sup> iii. 30. 8; VS. 18. 69.

<sup>7</sup> iii. 30. 10.

<sup>8</sup> 'Niggard', cf. Grassmann, *op. cit.*, p. 121.

of being uttered. The rain-water is invoked by a large number of people. The verb *dham* means to go.

(Here ends the second section.)

O Indra, tear up the Rakṣas with their root, rend them in the middle, shatter them in the front. How far did you entice him? Throw the burning weapon upon the foe of prayer.<sup>1</sup>

O Indra, tear up the Rakṣas with their root. *Mūlam* (root) is (so called) from releasing ( $\sqrt{muc}$ ), or from stealing ( $\sqrt{mus}$ ), or from stupefying ( $\sqrt{muh}$ ).<sup>2</sup> Rend them in the middle, shatter them in the front.

*Agram* (front) is (so called because) it comes nearest (*ā-gatam*). How far, i. e. up to what country.

*Salalūkam*<sup>3</sup> means one who is perplexed; it means 'one who is sinful', say the etymologists. Or it may be *saralūkam*, i. e. moving everywhere, formed by reduplicating (the root) *sr* (to move). *Tapuṣi* (burning) is derived from (the root) *tup* (to heat). *Heti* (weapon) is derived from (the root) *han* (to kill).

(Indra) indeed (slew) even him who was lying and swelling<sup>4</sup> (with waters), i. e. having auspicious waters, whose waters are auspicious.<sup>5</sup>

*Visruhaḥ* means streams, (so called) from flowing (*vi*  $\sqrt{sr}$ ).

The seven streams grew like branches.<sup>6</sup> This too is a Vedic quotation.

*Virudhaḥ* means herbs, (so called) from growing (*vi*  $\sqrt{ruh}$ ).

Herbs are our means of salvation.<sup>7</sup> This too is a Vedic quotation.

*Nakṣad-dābham*<sup>8</sup> means one who strikes down any man who approaches, or who strikes down by means of a weapon which can reach all.

Who strikes the approaching opponent, who is swift and who dwells on mountains.<sup>9</sup> This too is a Vedic quotation.

*A-skṛdhoyu*<sup>10</sup> means one whose life is not short. The word *kṛdhu* is a synonym of short: it is mutilated.

He whose life is not short, who is undecaying, and who is brilliant.<sup>11</sup>

<sup>1</sup> iii. 30. 17.

<sup>2</sup> Durga omits the sentence *mūlam* to ( $\sqrt{muh}$ ).

<sup>3</sup> 'Melting'; cf. Grassmann, *op. cit.*, p. 1491.

<sup>4</sup> v. 32. 6.

<sup>5</sup> Yaska paraphrases *kaṭ-payam* by *sukha-payasam*; Durga by *kapayam*, i. e. a cloud whose water is sweet; Sāyaṇa by *sukhakaram payo yasya*; 'swelling', Grassmann, *op. cit.*, p. 311; cf. Roth, *op. cit.*, p. 72.

<sup>6</sup> vi. 7. 6.

<sup>7</sup> x. 97. 8; VS. 12. 77.

<sup>8</sup> Durga explains it as *na-kṣad-dābham*, i. e. one who annihilates by his mere presence without killing; annihilating, Grassmann, *op. cit.*, p. 157.

<sup>9</sup> vi. 22. 2; AV. 20. 36. 2.

<sup>10</sup> i. e. Having a long life. Durga. Grassmann, *op. cit.*, p. 157, 'not scanty.'

<sup>11</sup> vi. 22. 8; AV. 20. 36. 8.

This too is a Vedic quotation. [*Nīrmabhāḥ*<sup>1</sup> means drawing with a firm step.]

(Here ends the third section.)

May those goats, who draw with a firm step, bring *Pūṣan*, the refuge of men, in a chariot, may they (come) bearing the good.<sup>2</sup>

May those goats, who draw with a firm step, bring *Pūṣan*, the refuge of men, i. e. the refuge of all the born beings,<sup>3</sup> in a chariot.

*Bṛbad-ukthah*<sup>4</sup> means a sublime hymn, or one to whom a hymn, or a sublime hymn, is to be addressed.

We invoke him to whom sublime hymns are to be addressed.<sup>5</sup>

This too is a Vedic quotation.

*Rūu-udara* means soma: its inside (*udara*) is soft, or it is soft in the inside of men.

May I be together with my friend, the soma.<sup>6</sup>

This too is a Vedic quotation.

We shall explain the word *rdape* later on.<sup>7</sup>

*Pulukāma* means a man of many desires. Man is indeed of many desires.<sup>8</sup> This too is a Vedic quotation.

*Asinuvati* means eating insatiably.

Eating insatiably and devouring too much.<sup>9</sup>

This too is a Vedic quotation.

*Kupanāḥ* means creeping, i. e. worms.

O wise ones, as worms consume<sup>10</sup> a tree.<sup>11</sup>

This too is a Vedic quotation.

*Bhā-rjika*<sup>12</sup> means one whose light is well known.

With a 'banner of smoke, (kindled) with fuel, of well-known light,<sup>13</sup> This too is a Vedic quotation.

*Rujānāḥ*<sup>14</sup> means rivers: they break (*rujanti*) their banks.

He, whose enemy is Indra,<sup>15</sup> crushed down the rivers.<sup>16</sup>

<sup>1</sup> Durga explains the word as 'drawing quickly'; and Grassman as 'stepping firmly', *op. cit.*, p. 785.

<sup>2</sup> vi. 55. 6.

<sup>3</sup> Durga explains *janatṛiyam* as 'one whose glory has become manifest', i. e. as a possessive compound, which is impossible from the accent.

<sup>4</sup> Roth doubts the accuracy of Yaska's etymology, which is supported both by M. W. and Grassmann, *op. cit.*, p. 910.

<sup>5</sup> viii. 32. 10.

<sup>6</sup> viii. 48. 10.

<sup>7</sup> See 6. 33.

<sup>8</sup> i. 178. 5. Cf. Kālidāsa, *Kumāra-sambhava*, iv.

<sup>9</sup> x. 79. 1.

<sup>10</sup> Lit. steal.

<sup>11</sup> v. 54. 6. Durga also takes *vedhasaḥ* as an epithet of worms, i. e. who penetrate into the inside of a tree and consume its sap.

<sup>12</sup> Durga explains the word as 'of straight or steady light', and Grassmann, *op. cit.*, p. 891, 'of radiating light'.

<sup>13</sup> x. 12. 2; AV. 18. 1. 30.

<sup>14</sup> Cf. Grassmann, *op. cit.*, p. 1173.

<sup>15</sup> Durga takes *indra-satruḥ* as a *tatpuruṣa* compound, but from the accent it is clearly a possessive compound.

<sup>16</sup> i. 32. 6; TB. 11. 5. 4. 4.

This too is a Vedic quotation.

*Jūrñih*<sup>1</sup> (power, or army) is derived from (the root) *jū* (to speed), or *dru* (to run), or *du* (to hurt).

The army dispatched (against us) will not be strong.<sup>2</sup>

The oblation has reached you every day with protection.<sup>3</sup>

The food has reached you from all sides with protection. *Ghramsa* means day.

(Here ends the fourth section.)

*Upalaprakṣaṇī*<sup>4</sup> means a woman who grinds grain on stones, or who throws grain down on stones. [Indra asked the seers, 'How does one live in famine?' One of them answered, 'Nine are the means of livelihood in famine, i. e. cart, pot-herbs, kine, net, restraining the flow of water, forest, ocean, mountain, and the king.' This stanza is explained by the mere reading of it.]<sup>5</sup>

(Here ends the fifth section.)

I am a bard, my father is a physician, my mother a stone-grinder. Planning in various ways, desirous of wealth, we live, following (others) like cattle; flow, Soma, flow for Indra's sake.<sup>6</sup>

I am a bard, i. e. a composer of hymns. My father is a physician. The word *tatuh* is a synonym of offspring, it means father or son. Stone-grinder, i. e. she who prepares barley meal. *Nanā*, derived from (the root) *nam*, means either mother or daughter. Planning in various ways, i. e. working in various ways. Desirous of wealth, lovers of wealth. We follow the world like kine. 'Flow, Soma, flow for Indra's sake,' this is the solicitation.

Seated, he slays the higher one, in his lap.<sup>7</sup> In the bosom.

*Prakalavid*<sup>8</sup> means a trader, i. e. one who knows the small, even the minutest parts of a thing.

Bad friends, measuring like a trader.<sup>9</sup>

This too is a Vedic quotation.

<sup>1</sup> Cf. Roth, *op. cit.*, p. 74; Grassmann, *op. cit.*, 493. According to Durga,  $\sqrt{jū}$  means to injure.

<sup>2</sup> i. 129. 8.

<sup>3</sup> vii. 69. 4; cf. Roth, *loc. cit.*

<sup>4</sup> Durga explains it to mean a maid-servant who prepares the necessary things used for pressing the soma; cf. also his remarks quoted by Roth, *op. cit.*, p. 74. 'Mill-woman'; cf. Grassmann, *op. cit.*, p. 267. Cf. Bṛh. D. vi. 188.

<sup>5</sup> The passage within square brackets is

omitted by MSS. of the shorter version and Durga, and is evidently irrelevant. Cf. Bṛh. D., *loc. cit.*

<sup>6</sup> ix. 112. 3. Cf. Roth, *loc. cit.*

<sup>7</sup> x. 27. 18. Indra lets the higher one, i. e. the cone in the form of rain-water, flow in the atmosphere. Durga.

<sup>8</sup> Cf. Roth, *op. cit.*, p. 75; 'reckoning the smallest part', Grassmann, *op. cit.*, p. 264.

<sup>9</sup> vii. 18. 15.

*Abhyardhayajvā*<sup>1</sup> means one who offers sacrifices having made them into separate parts.

*Paśā*, who sacrifices in separate parts, pours down.<sup>2</sup>

This too is a Vedic quotation.

*Ikṣe* means thou rulest.

Thou rulest, O King, over the treasures of both (the worlds) indeed.<sup>3</sup>

This too is a Vedic quotation.

[*Kṣṇasya* means of abode.]<sup>4</sup>

O Aśvins, ye gave a spacious abode to Kaṇva.<sup>5</sup> This too is a Vedic quotation.

(Here ends the sixth section.)

We are thy kinsmen.<sup>6</sup> i. e. We in the nominative. Come to us, O Aśvins of equal power.<sup>7</sup> i. e. To us, in the accusative.

With us who are equally strong, O Bull.<sup>8</sup> i. e. With us, in the instrumental case.

Extend this to us, O Lord of wealth, and wielder of the thunderbolt.<sup>9</sup> i. e. To us, in the dative case.

May he secretly separate the enemy even when far from us.<sup>10</sup> i. e. From us, in the ablative.

Our desire spreads like the submarine fire.<sup>11</sup> i. e. Our, in the genitive case.

Bestow treasures on us, O Vasus.<sup>12</sup> i. e. On us, in the locative case.<sup>13</sup>

*Pāthas* means atmosphere: it is explained by the word *pathā*.<sup>14</sup>

Like a flying falcon, he sweeps down the atmosphere.<sup>15</sup>

This too is a Vedic quotation.

Water is also called *pāthas*, from drinking ( $\sqrt{pā}$ , 'to drink'). He observes the water of these rivers.<sup>16</sup>

This too is a Vedic quotation.

Food is also called *pāthas*, from swallowing ( $\sqrt{pā}$ , to swallow). O wise one, carry up the food of the gods.<sup>17</sup>

<sup>1</sup> 'Most munificent', Durga; 'distributing', Grassmann, *op. cit.*, p. 88.

<sup>2</sup> vi. 50. 5.

<sup>3</sup> vi. 19. 10.

<sup>4</sup> The passage within the square brackets is omitted by MSS. of the shorter recension only, and not by Durga.

<sup>5</sup> i. 117. 8.

<sup>6</sup> VS. 4. 22.

<sup>7</sup> i. 118. 11.

<sup>8</sup> i. 165. 7.

<sup>9</sup> iii. 36. 10.

<sup>10</sup> vi. 47. 13.

<sup>11</sup> iv. 30. 19; TB. ii. 5. 4.

<sup>12</sup> VS. 8. 18.

<sup>13</sup> All these quotations, i. e. seven in all, have been cited to show that the word *asme* is used in all the seven cases.

<sup>14</sup> 'Region, heavenly path, abode', Grassmann, *op. cit.*, p. 805; cf. Roth, *op. cit.*, p. 76.

<sup>15</sup> ix. 68. 5.

<sup>16</sup> vii. 34. 10.

<sup>17</sup> x. 70. 10.

This too is a Vedic quotation.

*Savimani*<sup>1</sup> means at the stimulation. We (go) at the stimulation of the divine Savitr.<sup>2</sup> This too is a Vedic quotation.

*Sapratihās* means broad all round. O Agni, thou art broad all round.<sup>3</sup> This, too, is a Vedic quotation.

*Vidathāni* means knowledge. Urging forth knowledge.<sup>4</sup> This too is a Vedic quotation.

(Here ends the seventh section.)

Dependent on the sun as it were, all will indeed divide the wealth of Indra among the born and the yet to be born, with vigour; we did not think of every share.<sup>5</sup>

Absolutely dependent they approach the sun. Or else it may have been used for the sake of comparison, i.e. they approach Indra as if he were the sun. Distributing all the treasures of Indra: as he distributes treasures among those who are born and who are yet to be born. Let us think of that portion with vigour, with strength.

*Ojas* (vigour) is derived from (the root) *oj* (to be strong) or from *ulj* (to subdue).

*Āśh*<sup>6</sup> (a mixture of milk and soma) is (so called) from being mixed (*ā√śr*, to mix) or from being slightly cooked (*ā√śrā*, to cook). Now the other meaning of *āśh* (benediction) is derived from the root *ā-śās* (to pray for).

For Indra, kine (yield) mixture.<sup>7</sup> This too is a Vedic quotation. And also: That true benediction of mine to the gods.<sup>8</sup>

When the mortal has brought thy share, thou that swallowest most hast consumed the herbs.<sup>9</sup>

When the mortal has obtained thy share for thee, thou that swallowest most hast consumed the herbs. *Jigurti* means to consume, or to invoke, or to seize.

(We are) ignorant, (thou art) wise, we do not perceive thy greatness, thou indeed knowest, O Agni.<sup>11</sup>

We are confused, but thou art not confused; we do not know, but thou, O Agni, surely knowest thy greatness.

<sup>1</sup> Cf. Roth, *op. cit.*, p. 76; Grassmann, *op. cit.*, p. 1496.

<sup>2</sup> vi. 71. 2.

<sup>3</sup> v. 18. 4; SV. 2. 757.

<sup>4</sup> iii. 27. 7; SV. 827.

<sup>5</sup> viii. 99. 3; AV. 20. 58. 1; SV. 1. 267; 2. 669; VS. 33. 41.

<sup>6</sup> Cf. Roth, *op. cit.*, p. 76; 'mixture of hot things, an epithet of milk mixed with soma',

Grassmann, *op. cit.*, p. 187.

<sup>7</sup> viii. 69. 6; AV. 20. 22. 6.

<sup>8</sup> TS. iii. 2. 7. 2.

<sup>9</sup> i. 163. 7; x. 72; VS. 29. 18.

<sup>10</sup> Although very tired, the horse swallows grass. This is his greatness, for others in a similar state cannot even move. Durga.

<sup>11</sup> x. 4. 4.

*Śaśamānaḥ* means praising. (He) who praising verily offers your oblations with sacrifices.<sup>1</sup> This too is a Vedic quotation.

The god with favour turned towards the gods.<sup>2</sup> The god whose favour is directed towards the gods. [*Kṛp* is derived from the root *kṛp* (to pity), or from *kṛp* (to manage).]

(Here ends the eighth section.)

For I have heard that you are more liberal than a son-in-law, nay even more than a brother-in-law. Now with this oblation of soma, O Indra and Agni, I will compose a new hymn for you.<sup>3</sup>

I have heard that you are more liberal indeed than a would-be son-in-law,<sup>4</sup> i. e. one whose son-in-lawship is not quite complete.<sup>5</sup> It is well known that the people in the south apply the term *viāmātā* to the husband of a purchased maiden. By this is meant a bridegroom, whose relationship is not quite complete as it were. *Jāmātā* (son-in-law) is (so called because) he is the progenitor of *jā*, which means offspring. Nay even more than a brother-in-law, i. e. more liberal than a brother-in-law.<sup>6</sup> They, who are well versed in primary causes, remark that a brother-in-law is (so called because) he comes very near on account of his relationship. Or else he is (so called because) he sows parched grain<sup>7</sup> from a winnowing basket. *Lājāḥ* (parched grain) is derived from (the root) *lāj* (to parch). *Syam*, a winnowing basket, is derived from the root *so* (to finish). *Śūrpam* means a sieve for winnowing grain, it is derived from (the root) *śṛ* (to fall off). Now, O Indra and Agni, I shall compose [a new] altogether new hymn for you, along with this oblation of Soma.

We shall explain *omāsaḥ* later on.<sup>8</sup>

(Here ends the ninth section.)

O Lord of prayer, make the soma-presser glorious like *Kakṣivat*, the son of *Uśij*.<sup>9</sup>

O Lord of prayer, make the man who presses soma, i. e. who prepares soma, resplendent like *Kakṣivat*, the son of *Uśij*.

*Kakṣivān*, who possesses secluded apartments. *Auśija*, son of *Uśij*. *Uśij* is derived from (the root) *vaś*, meaning to desire. Or else the armpit

<sup>1</sup> i. 151. 7.

<sup>2</sup> i. 127. 1; AV. 20. 67. 8; VS. 15. 47; SV. 1. 465; 2. 1168.

<sup>3</sup> i. 109. 2.

<sup>4</sup> Cf. Roth, *op. cit.*, p. 79.

<sup>5</sup> i. e. One who lacks the qualities of a worthy son-in-law, but who pleases the girl's father by making many costly presents. Durga.

<sup>6</sup> A brother-in-law, i. e. brother of the wife,

is very liberal in his gifts, because he is very desirous of pleasing his sister.

<sup>7</sup> It is a part of the marriage ceremony. The brother-in-law takes grain from a winnowing basket and throws it on the head of the bride and bridegroom.

<sup>8</sup> See 12. 40.

<sup>9</sup> i. 18. 1; VS. 3. 28; cf. SV. 1. 189; 2. 813.

of a man may have been intended: make me, i. e. him (who has fine shoulders), O Lord of prayer, resplendent, me who press, prepare the soma.

(Here ends the tenth section.)

O Indra and Soma, let the wicked man, the vaunter of his evildeeds, be heated like a pot on the fire, being tormented by you. Bear unyielding enmity to the foe of prayer, the eater of raw meat, the malignant man of fierce eyes.<sup>1</sup>

O Indra and Soma, (torment) the vaunter of evil deeds. *Agha* (evil deed) is derived from (the root) *han* with the preposition *ā* shortened, i. e. it kills. *Tapus* is derived from (the root) *tap* (to heat). Pot (*caru*) is (so called because) it is a heap of clay (*mṛc-aya*), or it may be derived from (the root) *car* (to walk), from it waters go up. (Bear enmity) to the foe of prayer, [i. e. one who hates a Brāhmaṇa, and who eats raw meat], to the eater of raw meat, [and to the man whose eyes are fierce], and to the man of dreadful eyes. 'Raw meat is (so called because) it is procured by carving,' say the etymologists. Bear enmity. Unyielding, not ceasing;<sup>2</sup> or else which may not be reconciled even by those who are free from malevolence. Malignant,<sup>3</sup> i. e. a vagabond who goes about (saying) 'What now', or 'What is this, what is this?' for the sake of back-biting. *Pisunah* (back-biter) is derived from (the root) *piś* (to adorn): he adorns (his yarns) in various ways.

(Here ends the eleventh section.)

Make thy powerful throng extensive like a net, go like a king accompanied by his minister, on an elephant. Hastening after the net with speed, thou shootest: transfix the fiends with darts that burn most fiercely.<sup>4</sup>

Make thy powerful throng. Powerful throng (*pājāh*)<sup>5</sup> is (so called) from being maintained (*√pāl*). *Prasūtiḥ* is (so called) from being fastened (*pra√si*): 'noose or net'. Go like a king who is accompanied by his minister, or who is the terror<sup>6</sup> of his enemies, or who is followed by his own attendants, i. e. retinue well-nourished with food,<sup>7</sup> or (riding) a fearless

<sup>1</sup> vii. 104. 2; AV. 8. 4. 2; cf. Roth, *op. cit.*, p. 78.

<sup>2</sup> 'Irreconcilable', Durga; cf. Grassmann, *op. cit.*, p. 58.

<sup>3</sup> 'Fiend', Grassmann, *op. cit.*, p. 825.

<sup>4</sup> iv. 4. 1; VS. 18. 9.

<sup>5</sup> 'Strength or power', Durga; cf. Roth, *op. cit.*, pp. 78-9.

<sup>6</sup> Lit., who acts like a disease for his enemies.

<sup>7</sup> i. e. His body-guard. Durga.

elephant. Hastening after the net with speed : the word *tṛṣṭi* is a synonym of quick ; it is derived from (the root) *tṛ* (to pass over), or from *tvur* (to hurry). Thou shootest, transfix the fiends with darts that burn, or enflame, or crush down most fiercely.

The disease of evil name, which attacks thy womb.<sup>1</sup>

*Amīvā*<sup>2</sup> is explained by *abhyamana*, i.e. disease. 'Of evil name' signifies a worm (germ of disease) whose name is sinful. A worm (*kṛmih*) is (so called because) it grows fat (✓*mid*) on raw flesh (*kravye*), or it may be derived from (the root) *kram*, meaning to creep, or from *krām* (to crawl).

Transcending all the evil deeds.<sup>3</sup>

Transcending all the crooked and wicked ways. *Apvā*,<sup>4</sup> (something) transfix with which (a man) is separated (from life or happiness), i.e. disease or fear.

Away, O disease.<sup>5</sup>

This too is a Vedic quotation.

*Amatih*<sup>6</sup> means 'made at home', or one's own intellect.

Whose intellect is of a high order, whose lustre shone [at stimulation].<sup>7</sup>

This too is a Vedic quotation.

The word *śruṣṭi* is a synonym of quick : it pervades quickly.<sup>8</sup>

(Here ends the twelfth section.)

O Agni, sacrifice quickly for them, i.e. wise Bhaga and Nāsatyas, who are longing for it, in this sacrifice.

O Agni, offer oblations quickly to them who long for, i.e. desire, (their portions) in this sacrifice, i.e. Bhaga and Nāsatyas, i.e. Aśvins. 'They are ever true and never false,' says Aurnavābha. 'They are promoters of truth,' says Āgrāyana. Or else they are (so called because) they are nose-born." *Purandhi*<sup>10</sup> means very wise. With reference to this, who is very wise? Some think it to be an epithet of Bhaga, who is placed prior to it (in the stanza); according to others, it refers to Indra: he is of manifold

<sup>1</sup> x. 162. 2; AV. 20. 96. 12.

<sup>2</sup> Cf. Roth, *op. cit.*, p. 80; Grassmann, *op. cit.*, p. 93.

<sup>3</sup> AV. 12. 2. 28. The word *daritam* does not occur in the RV. So Yāska was obliged to seek his illustration from AV.

<sup>4</sup> Cf. Grassmann, *op. cit.*, p. 80.

<sup>5</sup> Frag. of x. 103. 12; AV. 3. 2. 5; VS. 7. 44; see 9. 33; cf. SV. 2. 121.

<sup>6</sup> Cf. Roth, *op. cit.*, p. 80; Grassmann, *op. cit.*, p. 90, 'weight, sunshine', &c.

<sup>7</sup> AV. 7. 14. 2; SV. 1. 464. The word occurs twice in RV. i. 64. 9; 73. 2; but Yāska quotes neither of them.

<sup>8</sup> 'Immediately', Grassmann, *op. cit.*, p. 1439.

<sup>9</sup> Cf. 12. 1.

<sup>10</sup> 'Bountiful', Grassmann, *op. cit.*, p. 824.

activities,<sup>1</sup> and the most dreadful shatterer of cities. Others take it to mean Varuṇa, i.e. who is praised with regard to his intelligence.

This supernatural power of the most wise one.<sup>2</sup> This too is a Vedic quotation.

The word *ruśat*<sup>3</sup> is a synonym of colour; it is derived from (the root) *ruc*, meaning to shine.

The brilliant strength of the kindled one has been seen.<sup>4</sup> This too is a Vedic quotation.

(Here ends the thirteenth section.)

There is indeed kinship, O gods destroyers of malignant persons, and there is friendship among you.<sup>5</sup>

O gods destroyers of those who seek to injure others,<sup>6</sup> of you there is indeed kinship, and there is friendship among you. *Apyam* (friendship) is derived from (the root) *āp* (to obtain).

*Sudatraḥ*<sup>7</sup> means bountiful giver. May Tvaṣṭā the bountiful giver distribute wealth among us.<sup>8</sup> This too is a Vedic quotation.

*Suvidatraḥ*<sup>9</sup> means benevolent. O Agni, come towards us with benevolent gods.<sup>10</sup> This too is a Vedic quotation. *Ānuṣak*<sup>11</sup> is the name of a series of succession, it clings one to the other.

They spread the grass successively.<sup>12</sup> This too is a Vedic quotation.

*Turvanāḥ*<sup>13</sup> means overpowering.

He, the overpowering, the great, the dustless, (shines) in the atmosphere.<sup>14</sup> This too is a Vedic quotation.

*Girvanāḥ* means a god: they win him over with hymns.

The agreeable; the sublime hymn to the god.<sup>15</sup> This too is a Vedic quotation.

(Here ends the fourteenth section.)

<sup>1</sup> According to Durga, *dhī* is a synonym of work, hence *purandhī* means one of manifold activities.

<sup>2</sup> v. 85. 6.

<sup>3</sup> Cf. Grassmann, *op. cit.*, p. 1177.

<sup>4</sup> v. 1. 2; SV. 2. 1097.

<sup>5</sup> viii. 27. 10.

<sup>6</sup> Cf. Roth, *op. cit.*, p. 80; 'who eat violently', Grassmann, *op. cit.*, p. 1167.

<sup>7</sup> 'Liberal, lending out', Grassmann, *op. cit.*, p. 1584.

<sup>8</sup> vii. 34. 22; VS. 2. 24; 8. 14.

<sup>9</sup> 'Of good knowledge', Grassmann, *op. cit.*, p. 1552.

<sup>10</sup> x. 15. 9; AV. 18. 3. 48.

<sup>11</sup> 'In succession', Grassmann, *op. cit.*, p. 178.

<sup>12</sup> viii. 45. 1; SV. 1. 138; 2. 638; VS. 7. 32.

<sup>13</sup> 'Victorious, triumphant', Grassmann, *op. cit.*, p. 548; cf. Roth, *op. cit.*, p. 81.

<sup>14</sup> i. 56. 8. Durga takes *arenu paunṣye* as one compound, but they are two different words, as is indicated by the accent.

<sup>15</sup> viii. 89. 7; SV. 2. 781.

The wind-tossed gods, who seated in a well-tossed region, created all these beings together.<sup>1</sup>

In a well-stirred region, the group of atmospheric gods who are stirred by breath,<sup>2</sup> i. e. wind, and who, while satisfying the earth with fluids, created living beings. The principal clause 'they sacrificed' has been passed over.

Straight is that spear of thine, O Indra.<sup>3</sup>

(The spear) which is hurled towards the enemy or which has reached the enemy.<sup>4</sup>

By his skill, he won everything on which the stake was laid.<sup>5</sup>

By his skill, he won all that on which the stake was laid.

Like a procreating bull, (Agni) has been generated with sacrifices.<sup>6</sup>

(Here ends the fifteenth section.)

Enjoying they have stood forth to you, all of you have become the chiefs, O Rbhus.<sup>7</sup>

Enjoying<sup>8</sup> they have stood<sup>9</sup> forth to you. All of you have become the chiefs by going in front, [or by swallowing first of all], or by accomplishing first of all. Or else, the word *agriyā* is *agram* itself with meaningless case-termination.

O Indra, none eat these prescribed oblations, bestow upon us cooked food and soma.<sup>10</sup>

O Indra, eat these prescribed oblations and bestow food. The word *canas*<sup>11</sup> is a synonym of food. *Pacati* is used as a noun.

Accept it cooked from the fatty portion.<sup>12</sup>

This too is a Vedic quotation. Or else it may be in the dual number. It is well known when it is in the singular.

Just as: The cooked oblation of rice, O Agni!<sup>13</sup>

*Śurudhah*<sup>14</sup> means waters; they restrain heat well. They are indeed the first waters of the sacred rite.<sup>15</sup>

<sup>1</sup> x. 82. 4 : VS. 17. 28.

<sup>2</sup> 'A-sūrta, non-bright, dusky', Grassmann, *op. cit.*, p. 157 ; Roth, *loc. cit.*

<sup>3</sup> i. 169. 3.

<sup>4</sup> In battle, on account of heated imagination, enemies exclaim, 'Oh it is hurled towards me, it is hurled towards me'. Durga.

<sup>5</sup> v. 44. 8 : see 1. 15.

<sup>6</sup> vi. 12. 4.

<sup>7</sup> iv. 34. 3.

<sup>8</sup> 'Being attended upon by the gods.' Durga.

<sup>9</sup> Durga paraphrases *pra asthuh* by *prasthiti*, i. e. prescribed. It is quite wrong, for *asthuh* is root aō. 3rd pl. of *sthā*.

<sup>10</sup> x. 116. 8.

<sup>11</sup> 'Pleasure, satisfaction, grace', Grassmann, *op. cit.*, p. 485.

<sup>12</sup> Cf. VS. 21. 60.

<sup>13</sup> iii. 28. 2.

<sup>14</sup> 'Hero, strength, invigorating draughts', Grassmann, *op. cit.*, p. 1407.

<sup>15</sup> iv. 28. 8 ; cf. 10. 41.

*Aminah*<sup>1</sup> means immeasurable, great, or invulnerable.

Immeasurable with forces.<sup>2</sup> This too is a Vedic quotation.

*Jajjhat* means waters (so called because) they produce a sound.

The Maruts like the waters.<sup>3</sup> This too is a Vedic quotation.

*A-pratiṣkuta*<sup>4</sup> means unopposable, or unrestrainable.

For us who are unrestrainable.<sup>5</sup> This too is a Vedic quotation.

*Sāsudāna*<sup>6</sup> means eminent.

Eminent he has surpassed even his own intellect.<sup>7</sup> This too is a Vedic quotation.

(Here ends the sixteenth section.)

*Sṛpra*<sup>8</sup> (supple) is (so called) from slipping (√*sṛp*).

This other (meaning of) *sṛpra* is derived from the same root also, i.e. clarified butter, or oil.

(We invoke) the supple-armed for our protection.<sup>9</sup>

This too is a Vedic quotation. *Karasana* means two arms: they are the promoters<sup>10</sup> of actions (√*kr* √*snā*).

*Su-śipram*<sup>11</sup> is explained by the same also. O thou having very supple limbs, in the food rich in kine.<sup>12</sup> This too is a Vedic quotation.

*Śipre*<sup>13</sup> means the two jaws or the two nostrils. *Hanu* (jaw) is derived from (the root) *han* (to kill). *Nāsikā* (nose) is derived from (the root) √*nas* (to join).

Open the jaws and pour forth the milk beverage.<sup>14</sup>

This too is a Vedic quotation.

*Dhenā*<sup>15</sup> (milk beverage) is derived from (the root) *dhā* (to put).

*Ramṇu*<sup>16</sup> (delightful) is (so called) from giving delight (√*ram*).

He the delightful one perceived with his variegated light.<sup>17</sup>

This too is a Vedic quotation.

*Dvi-burhāḥ*<sup>18</sup> means one who is great in two, i.e. the atmospheric and the celestial regions.

<sup>1</sup> From √*am* (to go): 'impetuous', MW.; 'mighty', &c., Grassmann, *op. cit.*, p. 98.

<sup>2</sup> Frag. of vi. 19. 1; VS. 7. 39.  
v. 52. 6.

<sup>3</sup> 'Irresistible', Grassmann, *op. cit.*, p. 79.  
i. 7. 6; AV. 20. 17. 12.

<sup>4</sup> 'Presumptuous, self-confident, splendid, victorious', Grassmann, *op. cit.*, p. 1877.

i. 33. 13.

<sup>5</sup> 'Spreading, extending, oily', &c., Grassmann, *op. cit.*, p. 1577.

<sup>6</sup> viii. 32. 10; SV. 1. 217.

<sup>10</sup> Lit., bathers (*pra-mātārau*).

<sup>11</sup> 'Having beautiful lips', Grassmann, *op. cit.*, p. 1554.

<sup>12</sup> viii. 21. 8.

<sup>13</sup> 'Lips', Grassmann, *op. cit.*, p. 1894.

<sup>14</sup> i. 101. 10.

<sup>15</sup> 'Milk cow, mare', &c., Grassmann, *op. cit.*, p. 695.

<sup>16</sup> Cf. Grassmann, *op. cit.*, p. 1129.

<sup>17</sup> ii. 4. 5.

<sup>18</sup> 'Having twofold strength or greatness', &c., Grassmann, *op. cit.*, p. 652.

And the doubly great, immeasurable with his strength.<sup>1</sup>

This too is a Vedic quotation.

*Akraḥ*<sup>2</sup> (fort) is (so called) from being attacked. Like a fort, the supporter of enemies in battle.<sup>3</sup> This too is a Vedic quotation.

*Urāṇaḥ* means making abundant.

From days of yore, thou art employed as a messenger, making (the small) abundant.<sup>4</sup> This too is a Vedic quotation.

*Stiyāḥ*<sup>5</sup> means waters, (so called) from being collected together.

The sprinkler of rivers and the rainer of waters.<sup>6</sup> This too is a Vedic quotation.

*Stipāḥ*<sup>7</sup> means guardian of waters, or one who guards them who approach him (for protection).

May he be our guardian, aye the protector of our bodies.<sup>8</sup> This too is a Vedic quotation.

*Jabāru*<sup>9</sup> means one who grows with speed, or who grows causing others to decay, or who grows swallowing (darkness or juice).

The sun was placed on high in the beginning of creation.<sup>10</sup> This too is a Vedic quotation.

*Jurāthum*<sup>11</sup> means a hymn; it is derived from (the root) *gr* (to invoke).

Addressing the hymn, sacrifice to the wise one for wealth.<sup>12</sup> This too is a Vedic quotation.

The word *kulīśa*<sup>13</sup> is a synonym of thunderbolt; it is the shatterer of banks.

Like the branches (of a tree) cut down by the thunderbolt, the cloud rests being in close contact with the earth.<sup>14</sup>

A branch of a tree, (so called because) it is attached to it. This other (meaning of) *skandha*,<sup>15</sup> i. e. shoulder, is derived from the same root also: it is attached to the body. The cloud lies on earth, being in close contact with it.

<sup>1</sup> vi. 19. 1; VS. 7. 39.

<sup>2</sup> 'Standard of an army, banner', Grassmann, *op. cit.*, p. 5.

<sup>3</sup> iii. 1. 12.

<sup>4</sup> iv. 7. 8.

<sup>5</sup> 'Snow-field, glacier', Grassmann, *op. cit.*, p. 1590.

<sup>6</sup> vi. 44. 21.

<sup>7</sup> 'Protector of the household', Grassmann, *loc. cit.*; 'well', Durga.

<sup>8</sup> x. 69. 4.

<sup>9</sup> 'Hastening', Grassmann, *op. cit.*, p. 477; 'the disk of the sun', Durga.

<sup>10</sup> iv. 5. 7.

<sup>11</sup> 'Making old, demon', MW.; 'an epithet of Agni as a consuming agent', Grassmann, *op. cit.*, p. 481.

<sup>12</sup> vii. 9. 6.

<sup>13</sup> 'Axe, hatchet', Grassmann, *op. cit.*, p. 330.

<sup>14</sup> i. 32. 5.

<sup>15</sup> i. e. From *√skandh* 'to be attached'.

*Tuñjah*<sup>1</sup> (gift) is derived from (the root) *tuj*, meaning to give.

(Here ends the seventeenth section.)

I do not lack excellent praise of Indra, the wielder of the thunderbolt, in these subsequent hymns which are addressed to him at every gift.<sup>2</sup>

I find there is no end to the praise of Indra, the wielder of the thunderbolt, in these subsequent hymns which are addressed to him at every gift.

*Barhaṇā*<sup>3</sup> means strongly.

The far-famed demon was strongly made.<sup>4</sup> This too is a Vedic quotation.

(Here ends the eighteenth section.)

Illustrious indeed becomes that man who presses the soma-juice for him during day and during night. The mighty Indra, lord of wealth, strips him bare, who amasses wealth, who is fond of decorating his body, and who is a companion of selfish men.<sup>5</sup>

The word *ghramsa* is a synonym of day, (so called because) juices are evaporated during this period. *Ūdhas*<sup>6</sup> means the udder of a cow, (so called) because it is more raised than the other parts, or because it is fastened near the abdomen. From the analogy of giving fatty fluids,<sup>7</sup> night is called *ūdhas* also. The man who presses soma for him during the day and even during the night becomes indeed illustrious.

He strips him bare, i.e. the mighty lord of wealth strips him bare—the man who amasses wealth, who is averse to the spread of righteousness, who is fond of ornaments, who does not sacrifice, who is a fop, who decorates his body gaudily; who is selfish, who is the friend of selfish men.<sup>8</sup>

He cleft the strongholds of him who lay in the bowels of earth, Indra shattered the lofty draught.<sup>9</sup>

Indra cleft the strongholds of him who lay in the holes of earth<sup>10</sup> and shattered the lofty cloud.

(Here ends the nineteenth section.)

<sup>1</sup> 'Shock, assault', MW.; 'start, run, pressing or pushing forward', Grassmann, *op. cit.*, p. 540.

<sup>2</sup> i. 7. 7; AV. 20. 70. 80.

<sup>3</sup> 'Great growth, or slaughter', Durga; 'strength, might', &c., Grassmann, *op. cit.*, p. 900; 'tearing, pulling', MW.

<sup>4</sup> i. 54. 3.

<sup>5</sup> v. 34. 3.

<sup>6</sup> Yāska derives *ūdhas* from *ud√han* or from

*upa√nah*; cf. Lat. *uber*, Gk. *eûdap*, AS. *īder*, Irish *uth*, Ger. *euler*.

<sup>7</sup> i.e. Dew, Durga.

<sup>8</sup> 'A companion of the parsimonious', Grassmann, *op. cit.*, p. 318, and *tatanuṣṭi*. 'bragging, ostentatious', p. 512.

<sup>9</sup> i. 33. 12.

<sup>10</sup> Durga explains *ūbīda* as cloud, i.e. who rests having closed the outlets (*būda*) of water, which causes the food (*iḍa*) to grow.

Hastening forth for this Vṛtra, O lord who can hold much, hurl the thunderbolt on him. Desiring channels, for the waters to flow, rend him across like the joint of a cow.<sup>1</sup>

Hastening forth, O Lord, hurl the thunderbolt quickly on this Vṛtra. *Kiyedhā*<sup>2</sup> means one holds so much (= *kīyad-dhā*), or one who surrounds many attackers. Desiring channels for the waters to flow, rend the joints of the clouds like those of a cow.

*Bhṛmi* (whirlwind)<sup>3</sup> is derived from (the root) *bhṛum* (to move).

Causing enlightenment, thou art the whirlwind of men.<sup>4</sup> This too is a Vedic quotation.

*Viśpitaḥ*<sup>5</sup> means great expanse.

Conducting us across this great expanse.<sup>6</sup> This too is a Vedic quotation.

(Here ends the twentieth section.)

Let that fluid of ours be wonderful, a cover for many and a self for others. May the brilliant Tvaṣṭā, who loves us, release it for our prosperity and wealth.<sup>7</sup>

May Tvaṣṭā, who loves, i. e. longs for us, release that quickly-flowing, great and self-amassed water<sup>8</sup> for the prosperity of our wealth.

*Rāspinah* means noisy; it is derived from (the root) *rap* (to chatter), or *ras* (to make a sound).

Of the life of the noisy.<sup>9</sup> This too is a Vedic quotation.

*Rijati* means to decorate.

[Thou decoratest thy strength at day-breaks.<sup>10</sup> This too is a Vedic quotation.]<sup>11</sup>

The word *ṛju* is derived from the same also.

(Let) Varuṇa (lead us) with right guidance.<sup>12</sup> This too is a Vedic quotation.

<sup>1</sup> i. 61. 12; AV. 20. 35. 12.

<sup>2</sup> Durga construes *kīyedhā* with Vṛtra, i. e. the cloud who holds unmeasured quantities of water. He overlooks the fact that Vṛtra is in the dative, while *kīyedhā* is in the nominative case. Grassmann (*op. cit.*, p. 326) explains it as 'distributing much'.

<sup>3</sup> i. e. Thou bringest men into the wheel of transmigration.

<sup>4</sup> i. 81. 16.

<sup>5</sup> Something which spreads far and wide on every side, i. e. the wheel of transmigration, Durga. 'Danger, affliction', Grassmann, *op. cit.*, p. 1310.

<sup>6</sup> vii. 60. 7.

<sup>7</sup> i. 142. 2; AV. 5. 27. 10.

<sup>8</sup> Durga explains *twipa* as water, i. e. rain-water, and Grassmann as 'fluid, seminal fluid', *op. cit.*, p. 542. Durga explains *mbhāna* = *na + a + bhāna*, i. e. brilliant.

<sup>9</sup> Frag. of i. 22. 4.

<sup>10</sup> x. 76. 1; cf. Bṛh. D. 7. 116.

<sup>11</sup> Durga remarks that Yāska does not cite any Vedic passage to illustrate *ṛjati*, for it is explained by *bhūṛjika*. However, some MSS. give RV. iv. 8. 1.

<sup>12</sup> i. 90. 1; SV. 1. 218.

*Pratadvasū*<sup>1</sup> means they two who have obtained wealth.

O Indra, urge the two bay steeds that have obtained wealth towards us.<sup>2</sup> This too is a Vedic quotation.

(Here ends the twenty-first section.)

Send our sacrifice for the worship of the gods, send our prayer for the obtainment of wealth; release the udder at the performance of the sacred rites, let waters be obedient to our call.<sup>3</sup>

Send forth our sacrifice for worshipping the gods, send forth our prayer for the obtainment of wealth. At the performance of sacred rites, at the performance of sacrifice or the yoking of sacrificial car. A car (is so called because) it is covered with the excrement of the animal, or because it moves slowly, or because it produces a creaking sound when it moves. Let waters be obedient to our call full of comfort. Let waters be full of comfort for us.

O Indra, offering much that is good.<sup>4</sup>

O Indra, giving much that has to be won.

Hating the impious, king of both, Indra offers to tribes and men.<sup>5</sup>

He scatters the impious, and always hates them who do not press the soma-juice. He distributes wealth among the soma-pressers. King of both, i.e. king of celestial and terrestrial wealth. The two words *coṣkāyamañu* and *coṣkāyate* are reduplicated forms.

*Samut* means of one's own accord. That on which my heart is set has approached me of its own accord.<sup>6</sup>

Let that on which my heart is set approach me of its own accord, i.e. by (means of) the sacrifice. This stanza is used in the horse-sacrifice.

*Diviṣṭiṣu* means sacred rites which lead to heaven. Abundance of wealth consisting of hundred horses in the sacred rites of Kuruṅga.<sup>7</sup>

*Sthāru* (abundant) is (so called because) it becomes great having been collected in all measures. *Aṇu* (minute) means something which is not abundant. It is the preposition *anu* (used as a noun) with its suffix dropped like *samprati*. *Kuruṅga* was the name of a king, (so called) because he attacked (the tribe of) the Kurus, or because he attacked the dynasties (of his enemies). *Kuru* is derived from (the root) *kṛt* (to cut).

<sup>1</sup> 'Increasing riches', Grassmann, *op. cit.*, p. 867.

<sup>2</sup> viii. 13. 27.

<sup>3</sup> x. 30. 11.

<sup>4</sup> i. 33. 8.

<sup>5</sup> vi. 47. 16.

<sup>6</sup> i. 162. 7; VS. 35. 30.

<sup>7</sup> viii. 4. 19; 24. 29; cf. Bṛh. D. 6. 44.

The word *krūra* (cruel) belongs to the same root also. *Kula* (family) is derived from (the root) *kuṣ* (to knead), it is kneaded.

*Dūtuh* (messenger) has been explained.<sup>1</sup>

*Jinvatīḥ* means to animate.

Clouds animate the earth, fires the sky.<sup>2</sup> This too is a Vedic quotation.

(Here ends the twenty-second section.)

*Amatruḥ* means 'without measure', 'great', or 'one who is invulnerable'.

Great without measure, mighty in a fortified place.<sup>3</sup> This too is a Vedic quotation.

The wielder of thunderbolts is praised as identical with the hymn.<sup>4</sup>

The wielder of thunderbolts is praised as equal to the hymn.

*Anarśurātīm*<sup>5</sup> means one whose gifts are not vulgar. Vulgar, sinful, unpleasant, crooked.

Praise well the giver of wealth, whose gifts are not vulgar.<sup>6</sup> This too is a Vedic quotation.

*Anurvā*<sup>7</sup> means one who is not dependent on others.

Increase the independent, mighty, sweet-tongued, and praiseworthy lord of prayer with hymns.<sup>8</sup>

Increase the lord of prayer, who is independent, who does not depend on others, the mighty, the sweet-tongued (whose speech is delightful), or whose tongue is fascinating, the praiseworthy, with hymns, i. e. stanzas of praise, which are the means of worship.

*Asāmi*<sup>9</sup> is the opposite of *sāmi* (incomplete). *Sāmi* is derived from the root *so* (to kill).

Liberal givers, bear this complete strength.<sup>10</sup>

O ye whose gifts are delightful, bear this strength which is complete.

(Here ends the twenty-third section.)

Let me not make thee angry like a wild beast at the time of soma-pressing by straining the soma, or by my always beseeching hymns; for who has not besought the Lord?

<sup>1</sup> See 5. 1.

<sup>2</sup> i. 164. 51.

<sup>7</sup> Cf. Grassmann, *op. cit.*, p. 52.

<sup>3</sup> iii. 36. 4.

<sup>4</sup> x. 22. 2.

<sup>8</sup> i. 190. 1.

<sup>5</sup> 'Whose gifts injure not'. Grassmann, *op. cit.*, p. 58.

<sup>9</sup> 'Not half, quite complete', Grassmann, *op. cit.*, p. 154.

<sup>6</sup> viii. 4; AV. 20. 58. 2.

<sup>10</sup> i. 39. 10.

May we, always beseeching with our hymns, songs, praises, and the straining of the soma,<sup>1</sup> not make thee angry like a wild beast at the time when soma is pressed; for who has not besought the Lord? *Galdā*<sup>2</sup> means vessels, (so called) because the extracted juice is stored in them.

Let the soma-draughts flow into thee, aye! and the extracted juices of vessels.<sup>3</sup> These two words are inflected in various cases. Here it (*galdā*) means the juices which have been extracted in the vessels.

(Here ends the twenty-fourth section.)

We do not think ourselves guilty, or poor, or devoid of lustre.<sup>4</sup>

We do not think ourselves to be sinful, or destitute, or devoid of lustre. We are celibate, devoted to study, austerities, generosity, and activity, said the seer.

*Bakura*<sup>5</sup> means one who gives light, or who inspires awe, or who runs effulgent.

(Here ends the twenty-fifth section.)

O *Aśvins*, working wonders; sowing the grain with the plough, milking food for man, blasting the impious foe with lightning, you made far-spreading light for the *Ārya*.<sup>6</sup>

[O *Aśvins*, sowing grain, as it were, with a plough.] *Vṛka* means a plough, (so called) from cutting. *Lāṅgala* (plough) is derived from the root *lag* (to cling), or it is (so called) because it has a tail. *Lāṅgūla* (tail) is derived from (the root) *lag* (to cling), or from *laṅg* (to wave), or from *lamb* (to hang down). Milking food for man. O fair ones!<sup>7</sup> Blasting the impious foe with lightning or with (a flood of) water. *Ārya* means the son of the lord.

*Bekanāṭāh* are, indeed, the usurers, (so called) because they make (their principal sum) double, or because they advance on (security) of double (value), or because they demand double (price).

Indra overcomes all the usurers who behold the daylight and the dishonest merchants.<sup>8</sup>

Indra subdues all usurers who behold the daylight, who behold the sun,

<sup>1</sup> viii. 1. 20; SV. 1. 307.

<sup>2</sup> 'Straining of soma', Grassmann, *op. cit.*, p. 388.

<sup>3</sup> i. 15. 1; vii. 92. 22; SV. 1. 197. 2; 1010; VS. 8. 42.

<sup>4</sup> viii. 61. 11.

<sup>5</sup> 'A wind-instrument used in war', Grassmann, *op. cit.*, p. 897.

<sup>6</sup> i. 117. 21.

<sup>7</sup> Durga explains *daśrau* as 'enslavers of enemies', or 'the promoters of works like agriculture, &c., by means of rain'. The passage consisting of the etymological explanations, from *Vṛka* ... up to (hang down), is omitted by Durga.

<sup>8</sup> viii. 66. 10.

whose vision is limited to the present only, who do not see the (future) days by their action. *Merchants are traders.*

(Here ends the twenty-sixth section.)

O Ādityas, run to us the living ones before the slaughter; where are you, the hearers of our call? <sup>1</sup>

O Ādityas, run <sup>2</sup> to us while we are still alive, i. e. before we are slain; where are you, the hearers of our invocations? It is known to be the composition of the fish caught in a net. The fish <sup>3</sup> are (so called because) they float in water, or they revel in eating each other. Net is (so called) because it moves in water, or it is set in water, or it lies in water.

*Amhuraḥ* means distressed. The word *amhūrāṇam* is derived from the same root also.

Taking away from the distressed.<sup>4</sup> This too is a Vedic quotation.

The wise established seven boundaries, transgressing even one of them a man falls into distress.<sup>5</sup>

The wise made seven boundaries, a man going beyond even one of them becomes distressed. They are theft, adultery, killing of a learned man, abortion, drinking, habitual addiction to wickedness, and false accusation of heinous crime.<sup>6</sup>

*Butu* is a particle, it is (used) to denote distress and compassion.

(Here ends the twenty-seventh section.)

Alas! thou art a weakling, O Yama, we have not found any heart or spirit in thee. Another, indeed, will embrace thee, resting on thy breast like a woodbine on a tree.<sup>7</sup>

A weakling, i. e. devoid of all strength. O Yama, thou art a weakling, i. e. of little strength. I do not know <sup>8</sup> thy heart, thy mind. Another woman, indeed, will embrace thee, joined with thy breast like a woodbine with a tree. *Libujā* (woodbine) means a creeper: it clings (✓*li*), distributing (*vi-bhaj-anti*). *Vratati* (creeper) is (so called) from selecting (✓*vr*), or from entwining (✓*si*), or from spreading (✓*tun*).

<sup>1</sup> viii. 67. 5.

<sup>2</sup> Yāska paraphrases *abhi-dhatana* by *abhi-dhivata*. The former is imp. of ✓*dha* with *abhi*.

<sup>3</sup> *Matryāḥ* (fish) is derived from ✓*syand* (to float) and *madhu* (water).

<sup>4</sup> i. 105. 17.

<sup>5</sup> x. 5. 6; AV. 5. 1. 6.

<sup>6</sup> The sentence is quoted by Sāyana in his

commentary on x. 5. 6. In Max Müller's second edition of the RV. with Sāyana, the word *bhrūṇahatyām* is omitted, consequently the number of boundaries is six instead of seven.

<sup>7</sup> x. 10. 13; AV. 18. 1. 15.

<sup>8</sup> Yāska paraphrases *avidāma* by *viśāndmi*. The former is the 1st per. plur. aor. of ✓*vid*; the latter 1st per. sing. pres. of ✓*śāda*.

*Vātāpyam* means water: wind (*vātā*) causes it to swell ( $\sqrt{ā}$  *ṇyu*).

*Purifying the water, the delight of all.*<sup>1</sup> This too is a Vedic quotation.

As a trembling young bird has been placed on a tree.<sup>2</sup>

As a trembling, or anxiously longing, young bird, i.e. the young offspring of a bird. Śākalya has analysed *vāyaḥ* into *vā* and *yaḥ*: then the finite verb would have had the acute accent, and the sense have been incomplete.

The word *rathuryati*<sup>3</sup> means one desirous of something accomplished, or one who desires a chariot.

This god desires a chariot.<sup>4</sup> This too is a Vedic quotation.

*(Here ends the twenty-eighth section.)*

Fatten the perennial cow like food.<sup>5</sup> i.e. which never runs dry.<sup>6</sup>

*Ādhavaḥ*<sup>7</sup> (agitator) is so called from agitating.

Thou art the perfection of intellects and agitator of priests.<sup>8</sup> This too is a Vedic quotation.

*Anavabrahṇ*<sup>9</sup> means one whose speech is irreproachable.

Like Indra, thou bringest victory, and thy speech is irreproachable.<sup>10</sup> This too is a Vedic quotation.

*(Here ends the twenty-ninth section.)*

Go to the hill, O barren, one-eyed, hideous, ever-screaming (famine). We frighten thee away with those heroes (lit. beings) of the cloud.<sup>11</sup>

O barren, one-eyed, hideous (famine). 'One-eyed (is so called because) his sight is crooked,' says Aupamanyava. Or it may be derived from the root *kaṇ*, meaning to be small.

The verb *kaṇ* is used to denote the smallness of sound, as 'it sounds inaudible'. A (person) is called *kaṇa* on account of the smallness of his size, and *kāṇa* on account of his short vision, i.e. one-eyed. 'Hideous, i.e. whose manner of walking is crooked,' says Aupamanyava. Or the word (*vi-kaṇ*) may be derived from (the root) *kuṭ* (to be crooked) by metathesis: he is very crooked. Ever-screaming, always screeching, go to the hills. With the heroes of the cloud. *Śirimbīṭhu*<sup>12</sup> means a cloud: it is

<sup>1</sup> ix. 35. 5.

<sup>2</sup> x. 29. 1; AV. 20. 76. 1.

<sup>3</sup> 'One who drives in a chariot', Grassmann, *op. cit.*, p. 1139; 'one who desires speed (*rathayati*)', Durga.

<sup>4</sup> ix. 3. 5; SV. 2. 609.

<sup>5</sup> vi. 68. 8.

<sup>6</sup> Cf. Grassmann, *op. cit.*, p. 152.

<sup>7</sup> 'Shaker, exciter, mixture, combination', Grassmann, *op. cit.*, p. 177.

<sup>8</sup> x. 26. 4.

<sup>9</sup> Cf. Grassmann, *op. cit.*, p. 53.

<sup>10</sup> x. 84. 5; AV. 4. 31. 5.

<sup>11</sup> x. 155. 1; cf. Bṛh. D. viii. 60.

<sup>12</sup> 'Appellation of a man', Grassmann, *op. cit.*, p. 1395.

shattered in the atmosphere. *Bīṭham* means atmosphere. *Bīṭham* is explained by *bīṛiṭa*.<sup>1</sup> We frighten thee away with its heroes, i. e. waters. Or else, *śirimbīṭha* is (a name of the seer) Bhāradvāja, who endowed with black ears, destroyed evil fortune (with this stanza). We frighten thee away with his heroes, i. e. actions. The verb *cāṭay* means to frighten.

*Parāśuraḥ*<sup>2</sup> means a seer, born from the old and exhausted Vasiṣṭha.

The seer Vasiṣṭha (surrounded by) a hundred demons.<sup>3</sup> This too is a Vedic quotation.

Indra is called *parāśura* also, he is the destroyer of [other] demons.

Indra was the destroyer of the demons.<sup>4</sup> This too is a Vedic quotation.

*Krivirdutī*<sup>5</sup> means having sharp teeth.

Where your bright weapon, having sharp teeth, rends.<sup>6</sup> This too is a Vedic quotation.

*Karūlati*<sup>7</sup> means having gaps in the teeth. [Or else, having seen some god with gaps in his teeth, the seer made this remark.]

(Here ends the thirtieth section.)

May god Aryaman give you all fair and beautiful things. O destroyer (of enemies), may Pūṣā, Bhaga, and the god having gaps in his teeth give you all fair and beautiful things.<sup>8</sup>

Fair (is so called because) it is to be won. Destroyer (is so called) from destroying. But who is the god who has gaps in his teeth? According to some, it is an epithet of Bhaga who comes before it. According to others, this god is Pūṣā, because he has no teeth.<sup>9</sup> Pūṣā is without teeth, says a Brāhmana passage.

O Indra, (make) the tribes liberal and sweet in speech.<sup>10</sup>

O Indra, make us men charitable and soft in speech.<sup>11</sup> This noxious creature thinks me to be without a hero.<sup>12</sup>

This imp desirous of making mischief takes me to be of little strength as it were.

*Idamṛṇaḥ* means desiring this. Moreover, it is used in the sense of 'like that'. The expression 'Indra desirous of wealth' here means 'having wealth'.

See 5. 27.

'Destroyer, annihilator', Grassmann, *op. cit.*, p. 783.

vii. 18. 21.

vii. 104. 21; AV. 8. 4. 21.

'Having bloody, formidable teeth', Grassmann, *op. cit.*, p. 859.

<sup>6</sup> i. 166. 6.

<sup>7</sup> 'Having decaying, shattered teeth', Grassmann, *op. cit.*, p. 315.

<sup>8</sup> iv. 30. 24; cf. Brh. D. iv. 138.

<sup>9</sup> Cf. Brh. D. iv. 139.

<sup>10</sup> i. 174. 2.

<sup>11</sup> Cf. Muir, *op. cit.*, vol. ii, p. 377.

<sup>12</sup> x. 86. 9; AV. 20. 126. 9; cf. Brh. D. 1. 53.

Rich in horses, kine, chariots, and wealth.<sup>1</sup> This too is a Vedic quotation.

(Here ends the thirty-first section.)

What are the cows doing in the country of the barbarians? They neither get the milk (to mix) with soma, nor kindle fire. Bring to us the wealth of the usurer. Subdue the low-born to us, O lord of wealth.<sup>2</sup>

What are the cows doing in *Kikaṭa*? *Kikaṭu*<sup>3</sup> is the name of a country where the non-Aryans dwell.

Non-Aryan tribes are (so called because it is said), 'What have they done?' or their assumption is that religious rites are useless. They neither get the milk to mix with the soma, nor kindle fire. Bring to us the wealth of the usurer. *Magunda*<sup>4</sup> means a usurer: he advances with the thought that it will come back to him; his son, i. e. born in the family of great usurers, is called *pramagunda*. Or it means an epicurean who assumes that this is the only world and there is no other. Or it may mean impotent,<sup>5</sup> fond of sexual intercourse; or one who paralyses himself, i. e. his testicles. He makes his testicles firm as two pins. Low-born, born in a low family, or whose family is low.<sup>6</sup>

*Śākhā* (branch) is derived from (the root) *śak* (to be able).

*Āṇi* (testicles) are (so called) from being fitted (*uraṇāt*).

O lord of wealth, subdue him to us. The verb *radhyati* means to subdue.

*Bundah*<sup>7</sup> means an arrow. [Arrow] it pierces, it inspires awe, or it shines when it flies.

(Here ends the thirty-second section.)

Thy bow is most powerful, strongly made, and well shaped. Thy arrow is golden and swift. Both thy arms which knock down enemies and increase sweetness (for us) are well equipped and fit for war.<sup>8</sup>

Powerful, having a great capacity of discharging arrows, or having an enormous capacity of discharging arrows. Thy bow is well made, well shaped, delightful. Thy golden arrow is the accomplisher. Both thy arms are [fit for battle] beautiful, well equipped for battle. *Redūpe* means

<sup>1</sup> i. 51. 14.

<sup>2</sup> iii. 53. 14.

<sup>3</sup> Cf. Muir, *op. cit.*, vol. ii, p. 350. Sōyane explains *Kikaṭa* as *atheists* who have no faith and say: 'What is the use of sacrifice, sacred rites, gifts, and oblations? Eat and drink, for there is no world other than this.' 'A name of non-Aryan tribes', Grassmann, *op. cit.*, p. 327.

<sup>4</sup> Sayana explains it as the name of a king also.

<sup>5</sup> The wealth of such a person, like that of a usurer, is not spent in religious works. Durga.

<sup>6</sup> According to Sayana, *naicāḍāḥkam* is the name of a city.

<sup>7</sup> 'Bow, arrow', Grassmann, *op. cit.*, p. 910.

<sup>8</sup> viii. 77. 11.

knocking down by movement, knocking down by motion, [knocking down by sound, knocking down at great distance], or piercing the vital parts by movement, by motion, [piercing from the sound, or piercing from a distance].

*(Here ends the thirty-third section.)*

From the mountains, Indra transfixed the mellow cloud and held his well-aimed arrow.<sup>1</sup>

From the mountains Indra held the well-aimed arrow and transfixed the well-ripe cloud, the giver of rain-water.

*Vṛṇḍam* and *vṛṇḍāraka* are explained by *bunda* (arrow).

*(Here ends the thirty-fourth section.)*

This same sacrificer, who is the maker of Yama, carried oblations which the gods enjoy. He is generated every month, day by day; the gods appointed him their oblation-bearer.<sup>2</sup>

This same sacrificer, who is the maker of Yama, carries food which the gods eat. He is generated every month, every fortnight, day after day. And the gods appointed him their oblation-bearer.

*Uḷbam*<sup>3</sup> is derived from the root *ūrṇu* (to cover), or from *vṛ* (to cover). Great was that cover and compact also.<sup>4</sup> This too is a Vedic quotation.

*Rbīṣam*<sup>5</sup> means one whose lustre is gone, or taken away, or concealed, or lost.

*(Here ends the thirty-fifth section.)*

You covered the fire with snow during the day. You have bestowed on him strength rich in food. You have brought fire on earth, and you have raised the whole group for their welfare, O Ásvins.<sup>6</sup>

You have covered fire with snow, i.e. water, during the day, i.e. at the end of the summer season. You have bestowed on us and Agni strength rich in food. You have raised that fire which is inside *ṛbīṣa*, i.e. earth, herbs, trees of forests and waters. The whole group, i.e. a group consisting of all classes of every kind.

*Gaṇa* (group) and *guṇa* (quality) are (so called because) they count. All the herbs and living beings who spring to life on earth during the rainy season are but forms of the Ásvins. With these words, the seer praises them, the seer praises them.

*(Here ends the thirty-sixth section.)*

<sup>1</sup> viii. 77. 6.

<sup>2</sup> x. 52. 8.

<sup>3</sup> *Ēikau*, membrane round the embryo, Grassmann, *op. cit.*, p. 266.

<sup>4</sup> x. 51. 1.

<sup>5</sup> According to Durga, it means earth, on account of its non-luminous character.

<sup>6</sup> i. 116. 8; cf. Brh. D. ii. 110.

## CHAPTER VII

Now, therefore, (we shall explain) the section (of the *Nighaṇṭu*) relating to deities. The section, which enumerates appellations of deities, to whom panegyrics are primarily addressed, is called *daivutum*, i. e. relating to deities. The following is the detailed examination of the same. A particular stanza is said to belong to a deity, to whom a seer addresses his panegyrics<sup>1</sup> with a particular desire, and from whom he wishes to obtain his object.<sup>2</sup> The stanzas, to which reference has just been made,<sup>3</sup> are of three kinds: (1) indirectly addressed, (2) directly addressed, (3) and self-invocations. Of these, the indirectly addressed stanzas are composed (lit. joined) in all the cases of nouns but the verb of the third person (only).

(Here ends the first section.)

Indra rules heaven, Indra the earth.<sup>4</sup>

The chanters (praise) very much Indra alone.<sup>5</sup>

These Ṛṭsus being active with Indra.<sup>6</sup>

Chant the sāma-stanzas for the sake of Indra.<sup>7</sup>

Without Indra, no place whatsoever is pure.<sup>8</sup>

I will indeed proclaim the heroic exploits of Indra.<sup>9</sup>

Our desires rest on Indra.<sup>10</sup> And so on.

Now the directly addressed stanzas are compositions in the second person and are joined with the word 'thou' as the pronoun.

Thou, O Indra, (art born) from strength.<sup>11</sup>

O Indra, slay our enemies.<sup>12</sup> And so on.

Moreover, the praises are directly, while the objects of praise are indirectly, addressed.

Do not praise any other.<sup>13</sup>

Sing forth, O Kaṇvas.<sup>14</sup>

<sup>1</sup> The praise is of four kinds, according to its reference to (1) one's own name, (2) one's relatives and friends, (3) one's accomplishments, (4) one's beauty. Durga.

<sup>2</sup> Cf. Brh. D. 1. 6; Muir, *op. cit.*, vol. ii, p. 195.

<sup>3</sup> The clause 'to which ... been made' is not the literal translation, but rather gives expression to the contextual meaning of the word *lāp* used by Yāska.

<sup>4</sup> x. 89. 10.

<sup>5</sup> 1. 7. 1; AV. 20. 38. 4; 20. 47. 4; 20. 70. 7; SV. 1. 198; 2. 146.

<sup>6</sup> vii. 18. 15.

<sup>7</sup> viii. 98. 1; AV. 20. 62. 5; SV. 1. 383; 2. 875.

<sup>8</sup> x. 69. 6; SV. 2. 720.

<sup>9</sup> i. 32. 1; cf. AV. 2. 5. 5.

<sup>10</sup> Cf. Roth, *op. cit.*, p. 100.

<sup>11</sup> x. 153. 2; AV. 20. 93. 5; SV. 1. 120.

<sup>12</sup> x. 152. 4; AV. 1. 21. 2; SV. 2. 1218; VS. 8. 44; 18. 70.

<sup>13</sup> viii. 1. 1; AV. 20. 85. 1; SV. 1. 242; 2. 710.

<sup>14</sup> i. 37. 1.

Approach, O Kuśikas, be careful.<sup>1</sup>

Now self-invocations are compositions in the first person and are joined with the word 'I' as the pronoun, e.g. the hymn of Indra Vaikunṭha;<sup>2</sup> the hymn of Lava;<sup>3</sup> or the hymn of Vāk,<sup>4</sup> daughter of Ambhṛṇa, and so on.

*(Here ends the second section.)*

Indirectly addressed and directly addressed stanzas are by far the most numerous. Self-invocations are few and far between. Moreover, (in some stanzas) there is only praise (of the deity) without any benediction (being invoked), as in the hymn: I will indeed proclaim the heroic exploits of Indra.<sup>5</sup> Further, (in some stanzas) there is only benediction without any praise (being offered), as: May I see well with my eyes, may I be radiant in my face, may I hear well with my ears.<sup>6</sup> This is mostly found in the Yajurveda (*ādhvaryave*) and sacrificial formulae.<sup>7</sup> Further, (in some stanzas) there are asseverations and imprecations:

May I die to-day, if I be a juggling demon.<sup>8</sup>

Now may he be deprived of ten heroes.<sup>9</sup>

Further, (in some stanzas) there is an intention of describing a particular state:

Then was no death, nor indeed immortality.<sup>10</sup>

In the beginning (of creation) there was darkness, hidden in darkness.<sup>11</sup>

Further, (in some stanzas) there is apprehension arising from a particular state:

The benevolent god may fly forth to-day and never return.<sup>12</sup>

I do not know whether I am this or (that).<sup>13</sup> And so on.

Further, (in some stanzas) there are censure and praise:

He alone is guilty who eats alone.<sup>14</sup>

This dwelling-place of a liberal person is (beautiful) like a lotus-bed.<sup>15</sup>

Similarly, there is censure of gambling and praise of agriculture in the dice-hymn.<sup>16</sup> In this manner and with various intentions, seers have visions of their poetic compositions (*mantras*).<sup>17</sup>

*(Here ends the third section.)*

<sup>1</sup> iii. 53. 11; cf. Brh. D. iv. 115.

<sup>2</sup> x. 48; 49.

<sup>3</sup> x. 119.

<sup>4</sup> x. 125.

<sup>5</sup> i. 32. 1; cf. AV. 2. 5. 5.

<sup>6</sup> The quotation has not been traced.

<sup>7</sup> Cf. Muir, *op. cit.*, vol. iii, pp. 211-12.

<sup>8</sup> vii. 104. 15<sup>a</sup>; AV. 8. 4. 15<sup>a</sup>.

<sup>9</sup> vii. 104. 15<sup>a</sup>; AV. 8. 4. 15<sup>a</sup>.

<sup>10</sup> x. 129. 2.

<sup>11</sup> x. 129. 3; TB. ii. 8. 9. 4.

<sup>12</sup> x. 95. 15.

<sup>13</sup> i. 164. 37; AV. 9. 10. 15; cf. Brh. D. i. 56; N. 14. 22.

<sup>14</sup> x. 117. 6; TB. ii. 8. 8. 3.

<sup>15</sup> x. 107. 10.

<sup>16</sup> x. 34.

<sup>17</sup> Cf. Brh. D. i. 8.

With reference to this, the following is the ascertainment of the deity of those stanzas whose deity is not specified. Such stanzas belong to the same deity to whom that particular sacrifice, or a part of the sacrifice, is offered. Now, elsewhere than the sacrifice, they belong to Prajāpati according to the ritualists; and to Narāyaṇa according to the etymologists.<sup>1</sup>

Or else the deity may be an optional one, or even a group of deities.<sup>2</sup> It is, indeed, a very prevalent practice, (in everyday life) in the world, (to dedicate things in common) including what is sacred to gods, to guests, and to the manes.<sup>3</sup> As to the view that a stanza belongs to the deity to whom the sacrifice is offered, (it may be objected) that non-deities are also praised like deities, e. g. the objects beginning with horse and ending with herbs,<sup>4</sup> together with the eight pairs.<sup>5</sup> But he (the student) should not think that matters relating to gods are adventitious as it were. This is to be clearly seen (by the following): On account of the supereminence of the deity, a single soul is praised in various ways. Other gods are the individual limbs of a single soul.<sup>6</sup> Or else, as people say, seers praise objects according to the multiplicities of their original nature, as well as from its universality. They are produced from each other.<sup>7</sup> They are the original forms of each other.<sup>8</sup> They are produced from (action (*karma*)),<sup>9</sup> they are produced from the soul. Soul is even their chariot, their horse, their weapon, their arrows; soul is indeed the all-in-all of gods.<sup>10</sup>

(Here ends the fourth section.)

'There are three deities only,'<sup>11</sup> say the etymologists: (1) Agni, whose sphere is earth; (2) Vāyu or Indra, whose sphere is atmosphere; (3) the sun, whose sphere is heaven.<sup>12</sup> Of these, each receives many appellations on account of his supereminence, or the diversity of his function, just as a priest, although he is one, is called the sacrificer (*hotṛ*), the director of the sacrifice (*adhvaryu*), the possessor of the sacred lore (*brahmā*), and the chanter (*udgātṛ*). Or else they may be distinct, for their panegyrics as

<sup>1</sup> Cf. Roth, *op. cit.*, p. 101.

<sup>2</sup> Cf. Durga, quoted by Roth, *op. cit.*, p. 112.

<sup>3</sup> Cf. AB. i. 14. ii. 6; KB. x. 4; and also AB. i. 15.

<sup>4</sup> Ngh. v. 3. 1-22.

<sup>5</sup> Ngh. v. 3. 29-36.

<sup>6</sup> Cf. Bṛh. D. iv. 143.

<sup>7</sup> As, for instance, Dakṣa is born from Aditi, and Aditi from Dakṣa. Durga.

<sup>8</sup> As for instance, fire, lightning, and the sun are the original forms of each other. Durga.

<sup>9</sup> i. e. To make existence possible by bring-

ing the human works to accomplishment. There will be no crops without the sun and there can be no life without food. Durga.

<sup>10</sup> This is Yāska's rejoinder to the objection that non-deities are praised like deities. The so-called non-deities, says Yāska, are but different manifestations of the same single soul. In other words, Yāska here propounds the doctrine of pantheism. Cf. Bṛh. D. i. 73-74.

<sup>11</sup> AB. ii. 17; KB. viii. 8.

<sup>12</sup> AB. v. 32; SB. xi. 2. 3. 1; Sarva. Pari. 2. 8; Bṛh. D. i. 69; cf. RV. x. 158. 1; Muir, *op. cit.*

well as their appellations are distinct.<sup>1</sup> As to the view that (one receives many appellations) on account of the diversity of functions, (it may be remarked) that many men also can do the actions, having divided them among themselves. With regard to it, the community of jurisdiction and enjoyment should be noted, as for instance, the community of men and gods with regard to earth. Community of enjoyment is seen in the following, i. e. the enjoyment of earth by the cloud, together with air and the sun, and of the other world together with Agni. There everything is like the kingdom of man also.

*(Here ends the fifth section.)*

Now (we shall discuss) the appearance of the gods. Some say that they are anthropomorphic, for their panegyrics as well as their appellations are like those of sentient beings. Moreover they are praised with reference to anthropomorphic limbs:

O Indra, the two arms of the mighty one are noble.<sup>2</sup>

That (heaven and earth), which thou hast seized, is thy fist, O lord of wealth.<sup>3</sup>

Moreover (they are praised) as associated with anthropomorphic objects:

O Indra, come with thy team of two bay steeds.<sup>4</sup>

A beautiful wife and delightful things are in thy house.<sup>5</sup>

Moreover (they are praised) with regard to anthropomorphic actions:

O Indra, eat and drink the (soma) placed before (thee).<sup>6</sup>

Hear our call, O God that hast listening ears.<sup>7</sup>

*(Here ends the sixth section.)*

Others say that they are not anthropomorphic, because whatever is seen of them is unanthropomorphic, as for instance, fire, air, the sun, earth, the moon, &c. As to the view that their panegyrics are like those of sentient beings, (we reply) that inanimate objects, beginning from dice and ending with herbs,<sup>8</sup> are likewise praised. As to the view that they are praised with reference to anthropomorphic limbs, (we reply) that this (treatment) is accorded to inanimate objects also:

They shout with their green mouths.<sup>9</sup> This is a panegyric of stones.

As to the view that (they are praised) as associated with anthropo-

<sup>1</sup> Sarva. Pari. 2. 13.

<sup>2</sup> vi. 47. 8; AV. 19. 15. 4.

<sup>3</sup> iii. 30. 5.

<sup>4</sup> ii. 18. 4.

<sup>5</sup> iii. 53. 6.

<sup>6</sup> x. 116. 7.

<sup>7</sup> i. 10. 9.

<sup>8</sup> Ngh. v. 3. 4-22.

<sup>9</sup> x. 94. 2.

morphic objects, (we reply) that it is just the same (in the case of inanimate objects):

Sindhu yoked the comfortable car, drawn by a horse.<sup>1</sup>

This is a panegyric of a river. As to the view that (they are praised) with regard to anthropomorphic actions, (we reply) that it is exactly the same (in the case of inanimate objects):

Even before the sacrificer, they taste the delicious oblations.<sup>2</sup> This too is a panegyric of stones. Or else they may be both anthropomorphic and unanthropomorphic. Or else (the unanthropomorphic appearance) of the gods, who are really anthropomorphic,<sup>3</sup> is their counterself in the form of action. (*Karma*) as sacrifice is that of a sacrificer. This is the well-considered opinion of those who are well versed in legendary lore.

(Here ends the seventh section.)

It has been said before that there are three deities only. Now we shall explain their shares and companions. Now the following are the shares of Agni: this world, the morning libation, spring, the *Gāyatrī* metre, the triple hymn, the *rathantaram* chant, and the group of gods who are enumerated in the first place.<sup>4</sup>

*Agnāyī* (wife of Agni), *Pythirī* (earth), and *Ilā* (praise) are the women. Now its function is to carry oblations and to invoke the gods. And all that which relates to vision is the function of Agni also. Now the gods with whom Agni is jointly praised are (1) Indra, (2) Soma, (3) Varuṇa, (4) Parjanya, and (5) the *Ṛta*vas. There is a joint oblation offered to, but no joint panegyric addressed to, Agni and Viṣṇu in the ten books (of the *Rigveda*).<sup>5</sup> Moreover there is a joint oblation offered to, but no joint panegyric addressed to, Agni and Pūṣan. With regard to this, the following stanza is cited (in order to show their) separate praise.

(Here ends the eighth section.)

May Pūṣan, the wise, the guardian of the universe, whose cattle are never lost, cause thee to move forthwith from this world. May he hand thee over to these manes, and (may) Agni (entrust) thee to the benevolent gods.<sup>6</sup>

May Pūṣan, the wise, whose cattle are never lost, who is the guardian

<sup>1</sup> x. 75. 9.

<sup>2</sup> x. 94. 2.

<sup>3</sup> According to Durga, the visible form of gods, like air, the sun, &c., are the working selves, but the presiding deities of fire, &c., are the real gods and they are anthropomorphic. Cf. Professor Macdonell, *Vedic*

*Mythology*, pp. 15-20.

<sup>4</sup> Ngh. v. 1-3.

<sup>5</sup> Cf. AB. ii. 32; iii. 18; iv. 29; viii. 12, 17; KB. viii. 8. 9; xii. 4; xiv. 1. 3. 5; xxii. 1; GB. i. 1. 17. 24. 29; 2. 24; ii. 8. 10; 12. 16; Brh. D. i. 115-18.

<sup>6</sup> x. 17. 3; AV. 18. 2. 54.

of the universe, i.e. he, the sun, is indeed the guardian of all created beings, forthwith cause thee to move from this world. The third verse, 'May he hand thee over to the manes', is doubtful. According to some, it refers to Pūṣan, (mentioned) in the preceding hemistich; according to others this extols Agni, (mentioned) subsequently. (May) Agni (entrust) thee to the benevolent gods.

*Suvidatram* means wealth: it may be derived from (the root) *vid* (to find) with one preposition (*su*) or from *dā* (to give) with two prepositions (*su* and *vi*).

(Here ends the ninth section.)

Now the following are the shares of Indra: the atmosphere, the midday libation, the summer, the *triṣṭubh* metre, the fifteenfold hymn, the great chant,<sup>1</sup> and the gods who are enumerated in the middle place as well as the women.<sup>2</sup> Now his function is to release the waters and to slay Vṛtra. And all action that relates to strength is Indra's function also.<sup>3</sup> Now the gods with whom Indra is jointly praised are Agni, Soma, Varuṇa, Pūṣan, Bṛhaspati, Brahmanaspati, Parvata, Kutsa, Viṣṇu, Vāyu. Moreover, Mitra is jointly praised with Varuṇa; Soma with Pūṣan and Rudra; Pūṣan with Vāyu; and Parjanya with Vāta.

(Here ends the tenth section.)

Now the following are the shares of Āditya: that world (i.e. heaven), the third libation, the rainy season, the *jagati* metre, the seventeenfold hymn, the *Vairāja* chant, and the gods enumerated in the highest place as well as the women.<sup>4</sup> Now his function is to draw out and hold the juices with his rays. All that relates to greatness<sup>5</sup> is Āditya's function also. He is jointly praised with Candramas, Vāyu, and Saṃvatsara.<sup>6</sup> One should frame the remaining portions of seasons, metres, hymns, &c. in accordance with the distribution of the places (already mentioned). Autumn, the *anustubh* metre, the twentyfold hymn, the *Vairāja* chant are terrestrial. Winter, the *pañkti* metre, the twenty-sevenfold hymn, the *Śakvara*<sup>7</sup> chant are atmospheric. The dewy season, the *aticchandas* metres, the thirty-threefold hymn, the *Raivata* chant are celestial.<sup>8</sup>

(Here ends the eleventh section.)

<sup>1</sup> Cf. KB. iii. 5; *Yad āstṛgham brhat*, 'what is great'.

<sup>2</sup> Ngh. v. 4.

<sup>3</sup> Cf. AB. ii. 32; iii. 18; iv. 31; viii. 12. 17; KB. viii. 9; xiv. 1. 3. 5; xxii. 2; GB. i. 1-17, 18, 24, 29; ii. 8. 10. 12; 4. 4; Bṛh. D. i. 120-1; ii. 2-5

<sup>4</sup> Cf. Ngh. v. 5.

<sup>5</sup> 'Enigmatical', MW; 'mysterious', Roth.

<sup>6</sup> Cf. AB. ii. 32; iii. 18; v. 1; viii. 12. 17;

KB. viii. 9; xiv. 1. 3; xvi. 1; xxii. 3. 5; GB. i. 1. 19. 24. 29; ii. 8. 10; 4. 18; Bṛh. D. ii. 18-16.

<sup>7</sup> Cf. KB: 'These are Śakvari verses. With these verily Indra was able to slay Vṛtra: that Indra was able to slay Vṛtra with them is the characteristic of Śakvari verses.'

<sup>8</sup> Cf. AB. v. 4. 6; 12. 19; viii. 7. 12. 17; KB. xxii. 9; xxiii. 3; Bṛh. D. i. 116. 131.

Stanzas are (so called) from thinking, metres from covering, [hymn from praising]. *Yajus* is derived from (the root) *yaj* (to sacrifice). *Sāma* is (so called because) it is measured out by the stanza, or it may be derived from (the root) *as* (to throw). 'He thought it equal to the stanza,' say they who are well versed in Vedic metres.

*Gāyatrī*<sup>1</sup> is derived from (the root) *gai*, meaning to praise, or from *gam* with *tri* by metathesis, i. e. three-coursed.

There is a Brāhmaṇa passage: 'It fell out of (Brahmā's) mouth while he was singing'. *Uṣṇih* is (so called because) it has stepped out, or it may be derived from (the root) *snih*, meaning to shine. Or comparatively speaking, (it is so called) as if furnished with a head-dress. *Uṣṇiṣa* (head-dress) is derived from (the root) *snai* (to wrap round). *Kakubh* is (so called because) it has an elevation. *Kakubh* and *kubja* (crooked) are derived from (the root) *kuj* (to be crooked) or *uḥj* (to press down). *Anuṣṭubh* is (so called) from praising after. There is a Brāhmaṇa passage: It follows the *Gāyatrī*, which consists of three verses only, (with its fourth verse of praise). *Brhatī*<sup>2</sup> is (so called) from its great growth.

*Pañkti*<sup>3</sup> is a stanza of five verses. The second member of the word *Triṣṭubh*<sup>4</sup> is derived from (the root) *stubbh* (to praise). But what does the *tri* mean? (It means swiftest), i. e. it is the swiftest metre. Or (it is so called because) it praises the threefold thunderbolt. It is known: that it praised thrice, that is the characteristic of the *Triṣṭubh*.<sup>5</sup>

(Here ends the twelfth section.)

*Jagati*<sup>6</sup> is a metre gone farthest, or it has the gait of an aquatic animal. There is a Brāhmaṇa passage: 'The creator emitted it when he was disinclined to do anything'.<sup>7</sup> *Virāṭ*<sup>8</sup> is (so called) from excelling, or from being at variance with others, or from extension; from excelling, because the syllables are complete; from being at variance, because the (number of) syllables varies; from extension, because the (number of) syllables is very

<sup>1</sup> Cf. GB. ii. 8. 10; Bib. Ind. ed. p. 128: '*Gāyatrī*, verily, consists of eight syllables'. Cf. also AB. iv. 28: '*Gāyatrī* conceived, she gave birth to *Anuṣṭubh*. *Anuṣṭubh* conceived, she gave birth to *Pañkti*. *Jagati* conceived, she gave birth to *Aticchandas*'.

<sup>2</sup> Cf. KB. iii. 5: 'What is long is *brhat*'.

<sup>3</sup> Cf. AB. v. 19: '*Pañkti* consists of five verses': KB. xi. 2.

<sup>4</sup> Cf. GB. ii. 8. 10; Bib. Ind. ed. p. 128: '*ekādśāṣṭakapadā vai triṣṭubh*'; cf. also AB. viii. 2.

<sup>5</sup> The third *Khanda* of the *Dairata Brahmana*.

<sup>6</sup> 'It spreads like the waves of water.' Durga. Cf. KB. xxx. 11: 'They recite the five metres, *Anuṣṭubh*, *Gāyatrī*, *Uṣṇih*, *Triṣṭubh*, and *Jagati* during the night, they are verily night metres'.

<sup>7</sup> i. e. When he had lost all pleasure in his work. Durga.

<sup>8</sup> Cf. AB. vi. 20: '*Virāṭ* consists of ten syllables'.

large. Figuratively it is called the ant-waisted.<sup>1</sup> *Pipīlikā* (ant) is derived from (the root) *pel*, meaning to go.<sup>2</sup>

With these words, these deities are dealt with. Those to whom the hymns are addressed, oblations are offered, and stanzas are addressed are by far the most numerous. Some are incidentally mentioned.<sup>3</sup> Moreover, one offers oblations to gods, having announced (lit. joined together) them with their characteristic appellations, as to Indra, the destroyer of *Vṛtra*, [to Indra, who excels *Vṛtra*], to Indra, the deliverer from distress, and so on. Some make a list of these also, but they are too numerous to be collected together in a list. I enlist that appellation only which has become a conventional epithet and with reference to which chief praise is addressed (to the deity). Moreover, a seer praises deities with regard to their activities, as (Indra), the *Vṛtra*-slayer, or the city-destroyer, and so on. Some make a list of these also, but they are too numerous to be collected together in a list. These (epithets) are mere indications of (a particular aspect of the proper) appellations, just as 'give food to a *Brāhmaṇa* who is hungry, or unguents to one who has taken a bath, or water to one who is thirsty'.<sup>4</sup>

*(Here ends the thirteenth section.)*

Now, therefore, we shall take up the deities in their respective order. We shall first explain Agni,<sup>5</sup> whose sphere is the earth. From what root is Agni derived? He is the foremost leader,<sup>6</sup> he is led foremost in sacrifices, he makes everything, to which it inclines, a part of himself. 'He is a drying agent', says *Sthaulāsthīvi*, 'it does not make wet, it does not moisten.' 'It is derived from three verbs', says *Śākapūṇi*, 'from going, from shining or burning, and from leading.' He, indeed, takes the letter *a* from the root *i* (to go), the letter *y* from the root *añj* (to shine), or *duh* (to burn), with the root *nī* (to lead) as the last member. The following stanza is addressed to him.

*(Here ends the fourteenth section.)*

<sup>1</sup> This metre has only a few syllables in the middle. *Durga*.

<sup>2</sup> The whole of the twelfth section and this part of the thirteenth section are almost identical with the third *Khanda* of the *Daivata Brāhmaṇa*.

<sup>3</sup> Cf. *Bṛh. D. i. 17*.

<sup>4</sup> The words 'hungry', 'thirsty', &c., merely describe a particular state of a person, but do not represent the individual himself

or independent entities; similarly epithets like '*Vṛtra*-slayer', &c., indicate a particular activity of a deity, but do not represent the deity itself.

<sup>5</sup> Cf. Professor Macdonell, *Vedic Mythology*, pp. 88-100.

<sup>6</sup> Cf. *A.B. v. 16*: *Agnir netā*, 'Agni is the leader': also the etymology given by Professor Macdonell, *op. cit.*, p. 99: *Bṛh. D. ii. 24*.

I praise Agni, placed foremost, the god, the priest  
Of the sacrifice; the sacrificer and the best bestower of gifts.<sup>1</sup>

I praise Agni, I beseech Agni. The root *īḍ* means to solicit, or to worship. *Purohita* (placed foremost) and *yajña* (sacrifice) have been explained. *Deva* (god) is (so called) from making gifts (*√dā*) or from being brilliant (*√dīp*), from being radiant (*√dyut*), or because his sphere is heaven. He who is called god (*deva*) is also called deity (*devatā*). Sacrificer, invoker. (*Hotā*) (sacrificer) is derived from (the root) *hu* (to sacrifice), says Aurnavābha. 'The best bestower of gifts', the most liberal giver of delightful riches. The following additional stanza is addressed to him also.

(Here ends the fifteenth section.)

Agni should be solicited by seers, old as well as new; he shall bring the gods here.<sup>2</sup>

May Agni, who should be solicited, [should be worshipped], by older seers as well as by us, who are the younger ones, bring the gods to this place. He (the student) should not think that Agni refers to this (terrestrial fire) only. The two higher luminaries (lightning and the sun) are called Agni also. With reference to this (the following stanza refers to) the Agni of the middle region.

(Here ends the sixteenth section.)

Let them procure Agni like beautiful and smiling maidens of the same mind. Let the streams of clarified butter be united with fuel; enjoying them the god, who has all created beings as his property, is gratified.<sup>3</sup>

Let them<sup>4</sup> bend down towards it like maidens who have the same minds.<sup>5</sup> *Samanum* (of the same mind) is (so called) from breathing together or from thinking together. (Let them bend towards) Agni<sup>6</sup> like beautiful smiling maidens, is a simile. Streams of clarified butter, i. e. of water. Let them be united with fuel. The root *nas* means to obtain or to bend. Enjoying them, the god who has all created beings as his property is gratified. The root *har* means to desire to obtain, i. e. he desires to obtain them again and again.

<sup>1</sup> i. 1. 1; cf. Professor Macdonell, *Vedic Reader*, p. 8.

<sup>2</sup> i. 1. 2.

<sup>3</sup> iv. 58. 8: VS. 17. 96.

<sup>4</sup> i. e. Streams of water bend towards the atmospheric fire. Durga.

<sup>5</sup> i. e. Maidens who possess qualities such as youth, beauty, &c., have the same mind, i. e. of devoting themselves to their common husband. Durga, who thus indirectly supports polygamy.

<sup>6</sup> i. e. The atmospheric fire. Durga.

The wave, rich in honey, has arisen from the ocean.<sup>1</sup> This is regarded as referring to the sun.

He rises, indeed, from the ocean and from the waters.<sup>2</sup> This is a Brāhmaṇa quotation. Moreover, there is a Brāhmaṇa passage: Agni is all the deities.<sup>3</sup> The stanza following the present one explains it more clearly.

*(Here ends the seventeenth section.)*

They call Agni Indra, Mitra, and Varuṇa; (they) also (say) that he is the divine Garutmān of beautiful wings. The sages speak of him who is one in various ways; they call him Agni, Yama, Mātariśvan.<sup>4</sup>

The wise speak of this very Agni, [and] the great self, in various ways, as Indra, Mitra, Varuṇa, Agni, and the divine Garutmān. Divine, born in heaven. Garutmān is (so called because) he is praised, or whose soul is mighty, or whose soul is great. He to whom the hymn is addressed and the oblation is offered, is this very (terrestrial) Agni. These two higher luminaries receive (praise and oblations) under this appellation incidentally only.<sup>5</sup>

*(Here ends the eighteenth section.)*

From what root is *Jātavedāh* derived? <sup>6</sup>

He knows all created beings, or he is known to all created beings, or else he pervades every created being, or he has all created beings as his property or wealth, or he has all created beings as his knowledge, i. e. discernment. There is a Brāhmaṇa passage: that because, as soon as he was born, he found the cattle, that is the characteristic of Jātavedas. And also: Therefore, in all seasons, the cattle move towards Agni.<sup>7</sup> The following stanza is addressed to him.

*(Here ends the nineteenth section.)*

(We will press soma for Jātavedas. He shall consume the property belonging to the niggard. He takes us, i. e. the assembly, across all obstacles; Agni carries us across troubles like a river by means of a boat.)<sup>8</sup>

(We will press soma for Jātavedas, i. e. unto Jātavedas, or Jātavedas

<sup>1</sup> iv. 58. 1; VS. 17. 89; cf. AB. i. 22.

<sup>2</sup> KB. xxv. 1. 9; AB. v. 16.

<sup>3</sup> Cf. AB. i. 1; ii. 3; TB. ii. 1. 12; GB. ii. 1. 12; Śaṅ. B. 3. 7; ŚB. i. 6. 2. 8; MS. 1. 4. 14.

<sup>4</sup> i. 164. 46; AV. 9. 10. 28.

<sup>5</sup> Cf. Brh. D. i. 78.

<sup>6</sup> Cf. Brh. D. i. 92; ii. 30-1.

<sup>7</sup> The quotation is untraced. Cf. AB. i. 15: *Agnir hi devānām paśūḥ*, 'Agni indeed is the (sacrosanct) animal of the gods'.

<sup>8</sup> i. 99. 1. The stanza is omitted by the MSS. of the longer recension, Roth, and Durga. Cf. 14. 38.

worthy of being worshipped. For the pressing and straining of the immortal king, i.e. the soma, he shall consume, i.e. he will burn with determination, or reduce the property of the niggard to ashes, for the sake of sacrifice. The meaning is that he will cause soma to be offered. He takes us, i.e. the assembly, across all obstacles, all difficult places. Agni carries us across troubles like a river, a very deep and broad stream, by a boat, i.e. he helps us to overcome difficulties as if he were to take us across a river by means of a boat. The following additional stanza is addressed to him also.)<sup>1</sup>

Do ye impel Jātavedas, the strong horse, to sit on this our grass.<sup>2</sup>

With your actions impel Jātavedas, who pervades everywhere. Or else it may be a simile, i.e. Jātavedas, who is like a horse, may he sit on this our grass. In the ten books (of the *Rgveda*) there is but a single hymn, containing three stanzas in the Gāyatrī metre, addressed to Jātavedas. But whatever is addressed to Agni, is associated with Jātavedas too. He (the student) should not think that this refers to (terrestrial) Agni alone; even these two upper lights are called Jātavedas also.

With reference to this, (the following stanza refers to) the Agni of the middle region.

Let them procure like maidens of the same mind.<sup>3</sup>

This we have already explained.<sup>4</sup> Now (the following stanza refers to) the sun.

They uplift him, Jātavedas.<sup>5</sup>

We shall explain this later on.<sup>6</sup> He, to whom the hymn is addressed and the oblation is offered, is this very (terrestrial) Agni Jātavedas. These two upper luminaries receive (praise and oblations) under this appellation incidentally only.<sup>7</sup>

(Here ends the twentieth section.)

From what root is *Vaiśvānari* derived?

He leads all men, or all men lead him. Or else, *Vaiśvānari* may be

<sup>1</sup> The whole comment is omitted by MSS. of the longer recension, Roth, and Durga. The stanza, together with its explanation, is spurious. The style in which this passage is written is quite different from that of Yaska and similar to that of the author of the fourteenth chapter. It is, as a matter of fact, almost identical with the commentary of 14. 88. The few minor differences seem to be made with a deliberate intention to give it a

different appearance, but without success.

<sup>2</sup> x. 188. 1.

<sup>3</sup> iv. 58. 8; VS. 17. 96.

<sup>4</sup> See § 17.

<sup>5</sup> i. 50. 1; AV. 18. 2. 16; 20. 47. 18; SV. 1. 81; VS. 7. 41; 8. 41.

<sup>6</sup> See 12. 15.

<sup>7</sup> See § 18. Cf. Professor Macdonell, *Vedic Mythology*, pp. 98-4.

a (modified form) of *viśvān-ara*, i. e. who pervades all created beings. The following stanza is addressed to him.

*(Here ends the twenty-first section.)*

May we be in the goodwill of Vaiśvānara, for he indeed is the king, the refuge of all the worlds. Born from this world, he beholds this entire universe. Vaiśvānara stretches with the sun.<sup>1</sup>

Born from this world, he surveys the entire universe. Vaiśvānara stretches together with the sun. May we be in the benevolent will of Vaiśvānara, i. e. of him who is the king and the place of refuge of all created beings. But who is Vaiśvānara? The preceptors say, 'This is the atmospheric fire, for the seer praises him with regard to the phenomenon of rain'.

*(Here ends the twenty-second section.)*

I will proclaim the greatness of the bull. Supplicating men attend upon him who is the slayer of Vṛtra. The Vaiśvānara Agni killed the demon, shook the waters, and shattered Śambara.<sup>2</sup>

I will speak forth the greatness, i. e. the pre-eminence of the bull, i. e. the sprinkler of the waters. Supplicating men, i. e. whose request is to be granted, and who are desirous of rain, attend upon, i. e. serve him, who is the slayer of Vṛtra, i. e. the cloud. *Dasyu* (demon) is derived from (the root) *das*, meaning to lay waste: in him the juices are wasted, or he causes works to be laid waste.<sup>3</sup> The Vaiśvānara Agni slew him, shook the waters, and shattered Śambara, i. e. the cloud.

'Now (the reference is) to that sun,' say the older ritualists. The tradition handed down in the sacred texts is that the increase of libations is in accordance with the ascending order of these worlds. After the ascension, the series of descending is designed. The sacrificer accomplishes this series of descending with the Vaiśvānara hymn,<sup>4</sup> recited on (the occasion of) the invocation addressed to Agni and the Maruts. But he should not lay too much emphasis on the hymn, for it is addressed to Agni. From thence he comes to Rudra and the Maruts, the deities whose sphere is the atmosphere; from thence to Agni, whose sphere is this very world, and it is precisely on this spot that he recites the hymn.<sup>5</sup>

Moreover, the oblation assigned to Vaiśvānara is distributed in twelve potsherds,<sup>6</sup> for his function is twelvefold. Moreover, there is a Brāhmaṇa

<sup>1</sup> i. 98. 1; Vs. 26. 7.

<sup>2</sup> i. 59. 6.

<sup>3</sup> i. e. Works like agriculture, &c., are laid waste if the rain is withheld. Durga.

<sup>4</sup> vi. 8-9.

<sup>5</sup> Cf. Bṛh. D. i. 102-3.

<sup>6</sup> Cf. AB. vii. 9; KB. iv. 8; Bṛh. D. ii. 16-17.

passage: That Āditya verily is Agni Vaiśvānara.<sup>1</sup> Further, the invocations in the liturgy are addressed to Vaiśvānara, the sun, as: 'Who illumines heaven and earth'.<sup>2</sup>

He indeed illuminates both heaven and earth. Further, the *chāndomika* hymn<sup>3</sup> is addressed to Vaiśvānara, the sun:

He shone present in heaven.

He, indeed, shone present in heaven. Further, the *luviśpāntīya*<sup>4</sup> (i. e. libation to be drunk) hymn is addressed to Vaiśvānara, the sun.

'This very (i. e. terrestrial) fire is Vaiśvānara,' says Śākapūṇi.<sup>5</sup> These two upper lights are called Vaiśvānara also. This (terrestrial) fire is called Vaiśvānara, because it is engendered from them (i. e. the upper lights). But how is it engendered from them? Where the lightning fire strikes a place of shelter,<sup>6</sup> it retains the characteristics of the atmospheric fire, i. e. flashing in waters and becoming extinguished in solid bodies, as long as (that object) is not seized upon. But as soon as it is seized upon, this very (terrestrial) fire is produced, which becomes extinguished in water, and blazes in solid bodies.

Now (the following is the process of its production) from the sun. The sun having first revolved towards the northern hemisphere, a person holds a polished (piece of) white copper, or crystal, focusing the sun-rays in a place where there is some dry cow-dung, without touching it: it blazes forth, and this very (terrestrial) fire is produced.<sup>7</sup> Moreover, the seer has said:

Vaiśvānara stretches with the sun.<sup>8</sup>

But the sun itself cannot stretch together with his own self. A particular thing stretches together with something different only. One kindles this fire from this world, the rays of that one become manifest from the other world. Having seen the conjunction of their light with the flames of this terrestrial fire, the seer made (the above-mentioned) remark.

Now (had Vaiśvānara been the sun), there would have occurred expressions relating to Vaiśvānara in those same hymns and shares which are assigned to celestial deities, i. e. Savitr, [Sūrya], Pūṣan, Viṣṇu, and [the Viśvedevās.] And they would have praised him by (attributing to him) the functions of the sun, as thou risest, thou settest, thou revolvest, &c. It is only in the hymns addressed to Agni that there are found expressions

<sup>1</sup> The quotation is untraced.

<sup>2</sup> The quotation is untraced.

<sup>3</sup> VS. 38. 92; cf. KB. xxx. 10, 'cattle verily are chandomas'; cf. also AB. v. 16.

<sup>4</sup> x. 88. 4; cf. GB. i. 2. 20.

<sup>5</sup> Cf. Roth, *op. cit.*, p. 109.

<sup>6</sup> i. e. Wood or water. Durga.

<sup>7</sup> This shows that Yāska was familiar with the scientific law of the refraction of heat and light.

<sup>8</sup> i. 98. 1.

relating to Vaiśvānara. And the seer praises him (by attributing to him) the functions of Agni, as thou carriest, thou cookest, thou burnest, and so on.

As to (the view) that the seer praises him (by attributing) the phenomenon of rain, (we reply) that it is possible with regard to this (terrestrial) fire also.

Uniform with days, this water goes up and falls down again. Clouds bring new life to earth, fires animate heaven.<sup>1</sup>

This stanza is explained by the mere reading of it.

*(Here ends the twenty-third section.)*

The bay steeds having beautiful wings clad in waters fly up their dark course to heaven. They turned round from the seat of waters, and lo! the earth is made wet with clarified butter.<sup>2</sup>

The dark egression, i.e. the night of the sun. Bay steeds having beautiful wings are the draught-animals, i.e. the rays of the sun.<sup>3</sup> When from heaven, from the common dwelling-place of waters, i.e. the sun, they turn down towards the earth, the latter is made wet with clarified butter, i.e. water. The word *ghṛta* is a synonym of water; it is derived from (the root) *ghṛ*, meaning to besprinkle. Moreover, there is a Brāhmaṇa passage: Agni verily sends forth rain from this world. Having become [indeed] the space-coverer (i.e. cloud) in the atmosphere, it rains; the Maruts conduct the emitted rain. When, indeed, the sun turns round fire with his rays, then it rains.<sup>4</sup> As to (the view) that after ascension the series of descending is designed, (we reply) that this takes place by the injunction of the sacred texts. As to (the view) that the oblation assigned to Vaiśvānara is distributed in twelve potsherds, (we reply) that the number of potsherds has no (reference to) the explanation (of the function), for the oblation<sup>5</sup> assigned to the sun is distributed in one, as well as in five potsherds. As to the Brāhmaṇa quotation, (we reply) that the Brāhmaṇas, indeed, speak of many divisions, as: the earth is Vaiśvānara, the year is Vaiśvānara, Brāhmaṇa is Vaiśvānara,<sup>6</sup> and so on.

As to (the view) that invocations in the liturgy are addressed to Vaiśvānara, the sun, (we reply) that the liturgy is addressed to this very (terrestrial) fire. 'Who shone for the tribes of men.'<sup>7</sup> As to (the view) that

<sup>1</sup> i. 164. 51; TA. i. 9. 5.

<sup>2</sup> i. 164. 47; AV. 6. 22. 1.

<sup>3</sup> Cf. Bṛh. D. ii. 8-9.

<sup>4</sup> TS. ii. 4. 1. 2; KS. xi. 10.

<sup>5</sup> Cf. KB. v. 8: *Ata yat saurya cakrapālāḥ*.

<sup>6</sup> The quotation is untraced.

<sup>7</sup> The quotation is untraced. It is the terrestrial fire which shines for men alone. Durga.

the *chāndomika*<sup>1</sup> hymn is addressed to Vaiśvānara, the sun, (we reply) that it is addressed to this very (i. e. the terrestrial) fire.

Sacrificed with blazing fires.<sup>2</sup> Blazing fires, profusely generated fires, or burning fires; it is with them that the sacrifice is made. As to (the view) that the hymn,<sup>3</sup> 'Libation to be drunk', is addressed to Vaiśvānara, the sun, (we reply) that it is addressed to this very (terrestrial) fire.

*(Here ends the twenty-fourth section.)*

The undecaying and pleasant libation to be drunk is sacrificed in fire which touches heaven and knows the sun. For its maintenance, existence, and support, the gods spread it with food.<sup>4</sup>

The oblation which is to be drunk, which is pleasant and undecaying, is sacrificed in fire which touches heaven and knows the sun. For all the various actions, i. e. maintenance, existence, and support, the gods spread this fire with food. Moreover, the seer said:

*(Here ends the twenty-fifth section.)*

The mighty seized him in the lap of the waters; the tribes attended on the king worthy of honour. The messenger brought Agni from the sun, Mātariśvan (brought) Vaiśvānara from afar.<sup>5</sup>

Seated in the lap, in the bosom, of the waters, i. e. in the mighty world of the atmosphere, the groups of mighty atmospheric gods seized him like tribes who wait upon the king. Worthy of honour, having panegyrics addressed to him, or worthy of respect [or worthy of worship]. Whom the messenger of the gods brought from the shining one, the sun who drives away darkness, who impels all things and who is very far. [Or else] the seer called Mātariśvan, the bringer of this Vaiśvānara fire. Mātariśvan is air: it breathes in the atmosphere, or moves quickly in the atmosphere. Now the seer praises him with the following two stanzas in order to enter into all places.

*(Here ends the twenty-sixth section.)*

At night Agni becomes the head of the world. Then in the morning he is born as the rising sun. This is the supernatural power of the holy ones that with full knowledge he accomplishes the work so quickly.<sup>6</sup>

The head is (so called because) the body depends on it. He who is the head<sup>7</sup> of all beings at night is Agni, thence he himself is born as the sun rising

<sup>1</sup> VS. 33. 92.

<sup>2</sup> Śākh. Śr. S. x. 10. 8<sup>c</sup>.

<sup>3</sup> x. 88.

<sup>5</sup> vi. S. 4.

<sup>4</sup> x. 88. 6.

<sup>6</sup> x. 88. 1.

<sup>7</sup> Just as it is impossible to live without a head, so life is not possible without fire. Durga.

in the morning.<sup>1</sup> They know this profound wisdom of the holy gods who accomplish sacrifices: the work that he performs with full knowledge, i.e. hastening he goes through all places. The stanza following this explains it still more.

*(Here ends the twenty-seventh section.)*

With a hymn, in heaven, the gods generated Agni, who fills both heaven and earth, with powers. They made him for a threefold existence indeed. He ripens herbs of every kind.<sup>2</sup>

The gods made that Agni, whom they generated in heaven and earth with a hymn and who fills both heaven and earth, with [powers], i.e. actions, for threefold existence. 'For the terrestrial, atmospheric, and celestial (existence),' says Śākapūṇi. There is a Brāhmaṇa passage: Its third part, which is in heaven, is the sun.<sup>3</sup> With these words, the seer praises him with reference to fire. Now, in the following stanza, the seer praises him with reference to the sun.

*(Here ends the twenty-eighth section.)*

When the holy gods set him, the sun, the son of Aditi, in heaven. When the ever-wandering pair come to life, then they behold all the worlds.<sup>4</sup>

When all the holy gods set him, the sun, [Aditi's son], son of Aditi, in heaven, when the wandering couple, i.e. the couple that always wanders together, i.e. the sun and the dawn, were created. How is the word *mithuna*<sup>5</sup> (couple) derived? It is derived from (the root) *mi*, meaning to depend, with the suffix *thu* or *tha*, having the root *nī* or *van* as the last member. Depending on each other, they lead each other, or win each other.

Its (meaning), i.e. 'human couple', is derived from the same root also; or else they win each other, when they are united. Now in the following stanza, the seer praises him with reference to Agni.<sup>6</sup>

*(Here ends the twenty-ninth section.)*

Where the lower and the higher dispute as to which of us, the two leaders of sacrifice, knows more. The friends who enjoy together, and accomplish the sacrifice, were competent. Now who will decide this?<sup>7</sup>

Where the divine sacrificers, i.e. this (terrestrial) and that atmospheric

<sup>1</sup> Cf. AB. viii: 'The sun verily enters into fire when setting. He then disappears. Agni verily is born as the sun'.

<sup>2</sup> x. 88. 10.

<sup>3</sup> The quotation is untraced.

<sup>4</sup> x. 88. 11.

<sup>5</sup> Cf. AB. v. 16: *mithunaḥ vai paśavaḥ*, 'cattle verily are the couple'.

<sup>6</sup> Cf. Muir, *op. cit.*, vol. v, p. 207.

<sup>7</sup> x. 88. 17.

Agni, dispute, as to which of us two knows more about the sacrifice. Which of the priests, who tell the same tale, and who enjoy together, and who are the accomplisners of sacrifice, will decide this for us? The stanza following this explains it still more clearly.

*(Here ends the thirtieth section.)*

O Mātariśvan, as long as the birds of beautiful wings wear directly the illumination of dawn, so long the Brāhmaṇa, sitting lower than the sacrifice, and approaching the sacrifice, bears it.<sup>1</sup>

As long as there is the illumination or the manifestation of dawn. The particle of comparison is here used in the sense of 'directly', as 'place it directly here'. (As long as) birds of beautiful wings, which fly in a beautiful manner, i.e. these nights, O Mātariśvan, wear the light of the bright colour, so long the Brāhmaṇa sacrificer, who approaches the sacrificer and sits lower than this sacrificer, i.e. this Agni, bears it.

But the recitation of the sacrificer is addressed to Vaiśvānara, who is not Agni: O divine Savitr, he chooses thee, i.e. this fire, for the sacrifice, along with thy father, Vaiśvānara. The seer calls this very fire 'Savitr' (stimulator), and the atmospheric or the celestial fire, who is the progenitor of all, 'father'. He to whom the hymn is addressed and the oblation is offered is this same (terrestrial) Agni Vaiśvānara. These two upper luminaries receive (praise and oblations) under this appellation incidentally only.

*(Here ends the thirty-first section.)*

## CHAPTER VIII

FROM what root is *draviṇodāh* (giver of wealth) derived? *Draviṇam* means wealth (so called) because people run (✓*dru*) towards it, or strength (so called) because people run by means of it; *draviṇodāh* (therefore) means the giver of wealth or strength.<sup>2</sup> The following stanza is addressed to him.

*(Here ends the first section.)*

Thou art the giver of wealth. In worship, the priests with stones in their hands adore the god in sacrifices.<sup>3</sup>

It is thou who art the giver of wealth.<sup>4</sup> The word *draviṇasah* means

<sup>1</sup> x. 88. 19.

<sup>2</sup> 'Distributor of blessings'; cf. Roth, *op. cit.*, p. 116; cf. also Grassmann, *op. cit.*, p. 645; cf. Bṛh. D. ii 25.

<sup>3</sup> i. 15. 7.

<sup>4</sup> Roth construes *draviṇodāh* with priests, taking it as nom. pl. Yaska, however, explains it as nom. sing.

people who sit down (to distribute) wealth, or who prepare (offerings of) wealth. Or else it means a cup of soma: 'let him drink from this.' They adore, i. e. implore, praise, increase, or worship the god in sacrifices.

But who is this giver of wealth? 'It is Indra', says Krauṣṭiki; 'he is the most liberal giver of strength and wealth,<sup>1</sup> and all deeds relating to strength belong to him.' The seer also says:

I think he is indeed born of energetic strength.<sup>2</sup>

Moreover a seer calls Agni a descendant of the giver of wealth, because he is born from him.<sup>3</sup>

Who generated fire between two stones.<sup>4</sup> This too is a Vedic quotation.

Further, there are expressions relating to the 'giver of wealth' in (stanzas used in) sacrifices and offered to the seasons. 'Indra's drink', again, is the (name) of their vessel. Further, he is praised with reference to the drinking of soma. Further, a seer says: May the giver of wealth and his descendant drink.<sup>5</sup>

'This very (i. e. terrestrial) Agni is called "giver of wealth",' says Śākapūṇi. The expressions referring to 'the giver of wealth' are found in hymns addressed to Agni only.<sup>6</sup>

Gods supported Agni, giver of wealth.<sup>7</sup> This too is a Vedic quotation. As to (the view) that Indra is the most liberal giver of strength and wealth, (we reply) that all gods possess supernatural power. As to (the quotation) 'I think he is indeed born of energetic strength',<sup>8</sup> (we reply) that this very (i. e. terrestrial) fire is produced when churned with energetic strength; he is therefore called 'son of strength', 'offspring of strength', 'child of strength', and so on.<sup>9</sup> As to (the view) that a seer calls Agni 'a descendant of the giver of wealth', (we reply) that he is so called as he is generated by the priests, who are here called 'givers of wealth', because they offer oblations.<sup>10</sup>

This son of seers is the overlord.<sup>11</sup> This too is a Vedic quotation. As to (the view) that 'Indra's drink' is the name of their drinking-cup, (we reply) that it is a mere apportionment,<sup>12</sup> as all the cups used in drinking soma are called 'belonging to Vāyu'. As to (the view) that he is

<sup>1</sup> Cf. Brh. D. iii. 61.

<sup>2</sup> x. 73. 10.

<sup>3</sup> i. e. Agni is born from Indra. Durga.

<sup>4</sup> ii. 12. 3; AV. 20. 34. 3.

<sup>5</sup> The quotation is untraced.

<sup>6</sup> Cf. Brh. D. iii. 65.

<sup>7</sup> i. 96. 1.

<sup>8</sup> x. 73. 10.

<sup>9</sup> Cf. Professor Macdonell, *Vedic Mythology*,

p. 91; cf. Brh. D. iii. 62, 64.

<sup>10</sup> Cf. Brh. D. iii. 63-4.

<sup>11</sup> AV. 4. 39. 9; VS. 5. 4.

<sup>12</sup> Roth translates *bhaktimātram* as *ehrende* (*Einladung*), i. e. 'honouring invitation'. See *op. cit.*, p. 116: the etymological meaning of *bhakti* (✓*bhac*) is distribution, cf. Grassmann, *op. cit.*, p. 921. Durga's explanation of the same word is not quite clear.

praised with reference to the drinking of soma, (we reply) that this happens in his (Agni's) case also.

Accompanied by associating troops, and rejoicing, drink soma.<sup>1</sup> This too is a Vedic quotation. As to (the quotation) 'May the giver of wealth and his descendants drink', (we reply) that it refers to this very (i. e. terrestrial) fire.

(Here ends the second section.)

May thy draught animals, with which thou drivest without being injured, become fat. O lord of the forest, O courageous one, drink thou soma, O giver of wealth, from (the cup called) *neṣṭra*, together with the seasons.<sup>2</sup>

May thy draught animals, i. e. the team which draws (the chariot), with which thou drivest, without suffering any injury, become fat. Be firm. Having stirred<sup>3</sup> and having approved,<sup>4</sup> O courageous one, (drink) thou from the *neṣṭra* (cup), placed on the subordinate altar. *Dhiṣṇya* = *dhiṣanya*, i. e. the subordinate altar, (so called) because it is the place of recitation. *Dhiṣanā* [means speech] is derived from (the root) *dhiṣ* used in the sense 'to hold'.<sup>5</sup> Or else it distributes or procures intelligence. He is called 'the lord of forests', because he is the protector or benefactor<sup>6</sup> of forests. *Vanam* (forest) is derived from (the root) *van* (to win). Drink with the seasons, i. e. with periods of time.

(Here ends the third section.)

Now therefore the *Āprī* deities. From what root is *Āprī* derived? From (the root) *āp* (to obtain) or from *prī* (to please). There is also a Brāhmaṇa passage: One pleases them with *Āprī* hymns.<sup>7</sup> Of these, *Īlhma* (fuel) comes foremost. Fuel is (so called) from being kindled (*sam* ✓ *ūl*h). The following stanza is addressed to him.

(Here ends the fourth section.)

<sup>1</sup> v. 60. 8.

<sup>2</sup> ii. 37. 3.

<sup>3</sup> 'Having mixed, i. e. mixed together with the finger. It is the habit of the people who drink, to shake the liquid with their finger.' Durga.

<sup>4</sup> Durga paraphrases *abhi-gūrya* by *abhyud-yamya*, i. e. 'having lifted up'; Roth (*op. cit.*) translates *agnishmend*, i. e. 'taking up', cf. Grassmann, *op. cit.*, p. 402.

<sup>5</sup> 'Speech holds the meaning, for eternal indeed is the connexion between speech and

meaning.' Durga.

<sup>6</sup> According to Durga, Agni is the protector of forests, or trees of forests, because he does not burn them, although he is capable of doing so, as he exists in their interior. Roth has misunderstood Durga, as the following remark of his shows: 'Agni is so called because, according to Durga, he can burn wood'. See *op. cit.*, p. 116; cf. Brh. D. iii. 26.

<sup>7</sup> AB. ii. 4; KB. x. 3. 2.

Kindled to-day in the abode of man, O god, having all created beings as thy property, thou offerest sacrifice to the gods. And, O wise one, having plenty of friends, bring (them); thou art the messenger, thou art the learned bard.<sup>1</sup>

Kindled to-day in the house of every man, O god, having all created beings as thy property, thou offerest sacrifice to the gods. And O wise one, i. e. one who possesses knowledge, having plenty of friends,<sup>2</sup> bring them. Thou art the messenger, thou art the [learned], i. e. having profound knowledge, bard. 'Idhma is sacrifice,' says Kātthakya. 'It is Agni,' says Śākapūṇi.

*Tanūnapāt*,<sup>3</sup> 'one's own son'. ['It is clarified butter,' says Kātthakya.] The word *napāt* is a synonym of offspring which does not immediately succeed a person (i. e. a grandson):<sup>4</sup> it is very much propagated downwards. In this case, the cow is called *tanū* (because) delicious things are prepared (*talāḥ*) from her. Milk is produced from the cow, and the clarified butter is produced from milk. 'It is Agni,' says Śākapūṇi. Waters are here called *tanū* (because) they are spread in the atmosphere. Herbs and trees are produced from waters and this (fire) is produced from herbs and trees. The following stanza is addressed to him.

(Here ends the fifth section.)

O bright-tongued Tanūnapāt, having anointed the leading paths of the sacred rite with honey, be sweet. Directing the act of worship and our thoughts together with our prayers, carry our sacrifice to the gods.<sup>5</sup>

'Narā-śaṃsa is sacrifice,' says Kātthakya; 'seated men (*narāḥ*) praise (√*śam*) gods in sacrifice.'<sup>6</sup> 'It is Agni,' says Śākapūṇi; 'he is to be praised by men.' The following stanza is addressed to him.

(Here ends the sixth section.)

Of these, the gods, who are skilful, pure, meditative, and who enjoy both kinds of oblations, we will praise the greatness of the adorable Narāśaṃsa with sacrifices.<sup>7</sup>

<sup>1</sup> x. 110. 1; AV. 5. 12. 1; VS. 29. 25.

<sup>2</sup> Durga explains the word *mitrā-mahāḥ* as 'one who is honoured by his friends'; according to Roth, *op. cit.*, p. 117, it means *huldreich*, i. e. 'gracious'. The accent shows it to be a possessive compound, and it may be translated as 'one whose might is his friends'; cf. Grassmann, *op. cit.*, p. 1040.

<sup>3</sup> According to Durga, it means a 'grandson', and signifies (1) clarified butter, i. e. the offspring of milk, which is itself produced from the cow: thus clarified butter is the

grandson of the cow; (2) Agni, the grandson of waters, i. e. the offspring of trees and herbs which are produced from waters. According to Roth, *loc. cit.*, it does not necessarily mean 'a grandson', but 'a descendant in general'; cf. Grassmann, *op. cit.*, p. 520, 'a son of one's own self'.

<sup>4</sup> Cf. Brh. D. ii. 27.

<sup>5</sup> x. 110. 2; AV. 5. 12. 2; VS. 29. 26.

<sup>6</sup> Cf. Brh. D. ii. 28; iii. 2-3.

<sup>7</sup> vii. 2. 2; VS. 29. 27.

Of these,<sup>1</sup> the gods, who are of noble deeds, pure, promoters of meditation, and who enjoy oblations of both kinds, i.e. the soma and other oblations, or the mystical and the supplementary ones, we will highly praise the greatness of the holy Narāśansa.

*Itah*<sup>2</sup> is derived from (the root) *īḍ*, meaning to praise, or from *indh* (to kindle). The following stanza is addressed to him.

(Here ends the seventh section.)

Being invoked thou art to be praised and worshipped. O Agni, come united with the Vasus. O great one, thou art the sacrificer of the gods. As such, O excellent sacrificer, do thou sacrifice to them, incited (by us).<sup>3</sup>

Being invoked thou shouldst be praised and worshipped. O Agni, come associated together with the Vasus. O great one, thou art the sacrificer of the gods. The word *yahvu* is a synonym of great, i.e. gone ( $\sqrt{ya}$ ), and invoked ( $\sqrt{hu}$ ). As such, O excellent sacrificer, do thou sacrifice to them, incited (by us). Incited, impelled, or implored. Excellent sacrificer, the best sacrificer.

*Barhih*<sup>4</sup> (grass) is (so called) from growing rapidly. The following stanza is addressed to him.

(Here ends the eighth section.)

The grass in the eastern direction is twisted at daybreak with injunctions for the covering of this earth. He spreads it farther and farther to make the best and most comfortable seat for the gods and Aditi.<sup>5</sup>

The grass in the eastern direction is strewn at daybreak, in the first period of the day, with injunctions in order to cover<sup>6</sup> this earth. He spreads it [farther and farther]: it is scattered to a great extent, or spread to a great extent. Best, excellent, or very wide. A most comfortable seat for the gods and Aditi. The word *syonam* is a synonym of comfort; it is derived from (the root) *so* (to rest): they rest in it, or it is to be resorted to.

<sup>1</sup> Roth (*op. cit.*, p. 118) construes *epām* with *Narāśansa*, i.e. the plural with the singular, which is grammatically impossible. He defends himself by saying that *Narāśansa* = *Narāśam*, but without any support or justification. He explains this as *vicorum imperium tenens*, i.e. 'holding power over men'. Cf. Grassmann, *op. cit.*, p. 718.

<sup>2</sup> Cf. AB. ii. 1, i.e. the food of oblation.

According to Roth, *loc. cit.*, it means one to whom prayer is addressed, i.e. Agni.

<sup>3</sup> x. 110. 8; AV. 5. 12. 3; VS. 29. 28.

<sup>4</sup> Cf. Professor Macdonell, *Vedic Mythology*, p. 154.

<sup>5</sup> x. 110. 4; AV. 5. 12. 4; VS. 29. 29.

<sup>6</sup> Roth, *op. cit.*, p. 119, translates *vastōḥ* by *di-luculo*, i.e. 'at dawn', and Durga explains it as 'for covering'. Cf. Grassmann, *op. cit.*, p. 1238.

*Dvārāḥ* (door) is derived from (the root) *jū* (to press forward), or from *dru* (to move), or from the causal of *vr̥* (to exclude). The following stanza is addressed to them.

(Here ends the ninth section.)

Spacious doors remain wide open like beautiful wives for their husbands. O divine doors, great and all-impellers, be easy of access to the gods.<sup>1</sup>

Having spaciousness, make yourself wide open as exceedingly beautiful wives do their thighs for their husbands in sexual intercourse. The thighs are the most beautiful parts (of the body). O divine doors, mighty, i. e. great. All-impellers, i. e. all come to the sacrifice through them. 'It is the door of the house,' says Kātthakya. 'It is Agni,' says Śākapūṇi.

*Uṣāsānaktā* = dawn and night. Dawn has been explained. The word *naktā* is a synonym of night: it anoints beings with dew; or else it is (called) night (because) its colour is indistinct.<sup>2</sup> The following stanza is addressed to them.

(Here ends the tenth section.)

Pressing forward, adorable, brought near each other, dawn and night the divine women, mighty, shining beautifully and putting forth beauty adorned in a radiant manner, may sit down on the seat<sup>3</sup> (*yonī*).

Smiling or causing good sleep,<sup>4</sup> may (they) take their seat or sit down, i. e. the holy ones, neighbours of each other, divine women, mighty, shining beautifully, i. e. resplendent, and putting forth beauty adorned in a radiant manner. *Śukra* (radiant) is derived from (the root) *śuc*, meaning to shine. The word *peśas* is a synonym of beauty; it is derived from (the root) *piś* (to adorn): it is well adorned.

*Daiṇyā hotārā* means the two divine sacrificers, i. e. this (terrestrial) and that (atmospheric) Agni. The following stanza is addressed to them.

(Here ends the eleventh section.)

The two divine sacrificers are foremost, sweet-voiced, and the measurers of sacrifice for the man to worship. They are inciters, active in the sacrifices, and with injunctions point out the light in the eastern direction.<sup>5</sup>

<sup>1</sup> x. 110. 5; AV. 5. 12. 5; VS. 29. 30.

<sup>2</sup> Cf. Bṛh. D. iii. 9.

<sup>3</sup> x. 110. 6; AV. 5. 12. 6; 27. 8; VS. 29. 31.

<sup>4</sup> Yāska explains *śucayanāṁ* as 'smiling, or causing sleep'. Durga follows Yāska. According to Roth, *op. cit.*, p. 119, it is a de-

nominate form of *śuci*, 'to distribute'; cf. Śāyana's derivation quoted by Roth, *loc. cit.* It is, however, a participle of *śuci* which is derived from *śu* (to press), and means 'pressing'; cf. Grassmann, *op. cit.*, p. 1558.

<sup>5</sup> x. 110. 7; AV. 5. 12. 7; VS. 29. 32.

The two divine sacrificers are foremost, endowed with sweet speech, and the creators of sacrifice for the man [for every man] to worship. They are inciters, workers in sacrifices, who enjoin that one should offer sacrifice in the eastern direction.

*Tisro devīḥ* means the three goddesses. The following stanza is addressed to them.

*(Here ends the twelfth section.)*

May the light of the sun come to our sacrifice quickly, and speech, here instructing like man: May Sarasvatī and the three goddesses of noble deeds sit on this most comfortable seat of grass.<sup>1</sup>

May the light of the sun come soon to our sacrifice. The sun is (called) *bharata*: its light (therefore) is (called) *bhārati*.<sup>2</sup> And (may) speech, instructing here like a man, (come to us). May Sarasvatī and the three goddesses of noble actions sit on this comfortable seat of grass.

'*Tvaṣṭṛ*'<sup>3</sup> (is so called because) it pervades quickly,' say the etymologists. Or it may be derived from (the root) *tvīṣ*, meaning to shine, or from *tvakṣ*, meaning to do. The following stanza is addressed to him.

*(Here ends the thirteenth section.)*

O wise and excellent sacrificer, incited (by us) sacrifice here to-day to the god *Tvaṣṭṛ*, who adorned these two progenitors, i.e. heaven and earth, and all the worlds with beauty.<sup>4</sup>

O wise and excellent sacrificer, incited (by us) sacrifice here to-day to god *Tvaṣṭṛ*, who made these two progenitors, i.e. heaven and earth, and all created beings beautiful. According to some, *Tvaṣṭṛ* is an atmospheric deity, because he is enlisted among the atmospheric gods.<sup>5</sup> 'He is Agni,' says Śākapūṇi. The following, another stanza, is addressed to him.

*(Here ends the fourteenth section.)*

Spreader of light, the beautiful one grows among them, elevated by his own glory in the lap of the oblique. Both were afraid of *Tvaṣṭṛ*, who was being born, turning back, they both serve the lion.<sup>6</sup>

Light is (so called) from making (things) well known. The diffuser of light, the beautiful one grows among them. *Cāru* (beautiful) is derived from the root *car* (to be diffused). *Jihmam* (oblique) is derived from the

<sup>1</sup> x. 110. 8; AV. 5. 12. 8; VS. 29. 33.

<sup>2</sup> According to Yaska, *bhārati* means 'the light of the sun'. But *bhārati* and *bhāra* evidently stand in opposition to each other: i.e. as goddesses of speech; cf. Grassmann, *op. cit.*, p. 923.

<sup>3</sup> Cf. Professor Macdonell, *Vedic Mythology*, pp. 116, 117; cf. Bṛh. D. iii. 16.

<sup>4</sup> x. 110. 9; AV. 5. 12. 9; VS. 29. 34.

<sup>5</sup> Cf. Bṛh. D. iii. 25.

<sup>6</sup> i. 95. 5.

root *hā* (to bound). Elevated, held up. By his own glory, by the glory of his own self. In the lap, i. e. bosom. Both were afraid of Tvaṣṭr, who was being born. [Turning back, they both serve the lion.] Heaven and earth, or day and night, or the two sticks of wood: turned towards the lion, i. e. the vanquisher, they both <sup>1</sup> attend upon him.

*(Here ends the fifteenth section.)*

*Vanaspatih* <sup>2</sup> (lord of herbs) has been explained. The following stanza is addressed to him.

*(Here ends the sixteenth section.)*

Preparing the food and the season by oblations to the gods, bestow them thyself. May the lord of herbs, the god pacifier, and Agni enjoy the oblations with honey and clarified butter.<sup>3</sup>

Having prepared <sup>4</sup> the food and oblations at the proper time of performing the sacrifice, bestow thyself on thyself. May these three, i. e. the lord of herbs, the god pacifier, and Agni, enjoy the oblation with honey and clarified butter.<sup>5</sup>

But who is the lord of herbs? 'It is the sacrificial post,' says Kāthakya. 'It is Agni,' says Śākāpūni. The following, another stanza, is addressed to him.

*(Here ends the seventeenth section.)*

O lord of herbs, lovers of the gods anoint thee with divine honey in sacrifice. Whether thou standest uplifted or whether thy abode is in the lap of this mother, here bestow wealth on us.<sup>6</sup>

Lovers of the gods anoint thee, O lord of herbs, with divine honey and clarified butter in sacrifice. Whether thou standest uplifted, or whether thy dwelling-place is made in the lap, i. e. bosom, of this mother, thou shalt give us riches.

'It is Agni,' says Śākāpūni. The following, another stanza, is addressed to him.

*(Here ends the eighteenth section.)*

<sup>1</sup> The word both refers to the two arms of the priest who produces fire by attrition. Cf. Roth, p. 120.

<sup>2</sup> See above, § 8.

<sup>3</sup> x. 110. 10; AV. 5. 12. 10; VS. 29. 35.

<sup>4</sup> Roth, *op. cit.*, p. 120, translates *samanjan* as *schlingend*, i. e. swallowing.

<sup>5</sup> Yaska, followed by Durga, explains *madhū* as a noun, i. e. 'with honey'. Roth,

*loc. cit.*, makes it an attribute of *ghṛtēna*, i. e. 'with sweet butter', a very far-fetched explanation. The same word occurs in iii. 8. 1, quoted in the next section, coupled with *dairyēna*, i. e. 'divine'. From the comparison of this passage it is clear that *madhū* cannot be taken as an attribute.

<sup>6</sup> iii. 8. 1.

O lord of herbs, having golden wings, circumambulating and having fastened oblations with a cord, carry them to the gods along the most straight paths of sacrifice; this is thy object from the days of yore.<sup>1</sup>

O lord of herbs, (carry) oblations to the gods; having golden wings, i. e. wings of the sacred law. Or else it may have been used for the sake of comparison, i. e. whose wings glitter like gold. This is thy object from the days of yore, it is an ancient object of thine, hence we address thee. Carry (oblations) along the paths of sacrifice, which are the most straight, i. e. whose course is most straight, which abound in water, and which are free from darkness. The following, another stanza, is addressed to him.

*(Here ends the nineteenth section.)*

O lord of herbs, learned in all the ways, having fastened the oblations with the most beautiful cord, carry them to the gods, O thou desirous of bestowing, and among the immortals proclaim the giver.<sup>2</sup>

O lord of herbs, having fastened with the most beautiful cord,<sup>3</sup> carry the oblations of the giver<sup>4</sup> to the gods [in sacrifice]: learned in all ways, i. e. well versed in all branches of knowledge. And proclaim the giver among the immortals, i. e. gods.

Consecrations by saying 'hail!' (they are so called because) the word *svāhā* (hail!) is uttered in them; or speech herself said, 'well, ho!' or one addresses himself, or one offers oblation consecrated with (*svāhā*) 'hail'. The following stanza is addressed to them.

*(Here ends the twentieth section.)*

As soon as he was born, he measured the sacrifice, Agni became the leader of the gods. May the gods eat the oblations consecrated by the utterance of 'hail' in the speech of this sacrificer, set up in the eastern direction.<sup>5</sup>

As soon as he was born, he created the sacrifice. Agni became the chief of the gods. May the gods eat the oblation consecrated with the utterance of 'hail' in the speech, i. e. mouth, of this sacrificer, set up in the eastern direction. [With these words they sacrifice.]

With these words the *Āprī* deities are dealt with. Now who is the

<sup>1</sup> MS. 4. 3. 7; 208. 10; KS. 18. 21; TB. iii. 6. 11. 2.

<sup>2</sup> x. 70. 10; MS. 4. 18. 7; 209. 1; KS. 18. 21. Cf. TB. iii. 6. 12. 1.

<sup>3</sup> 'With a well-twisted, strong cord', Roth, *op. cit.*, p. 121.

<sup>4</sup> Yāska explains *didhīṣeḥ* as gen. sing., i. e. 'of the giver'. Durga amplifies it by

the remark: 'of the giver, i. e. of the sacrificer'. The word has no accent and can therefore be vocative only and refer to Agni, i. e. 'desirous of bestowing'. Roth, *loc. cit.*, attributes the following meanings to: 'wooer, bridegroom, husband', Grassmann, *op. cit.*, p. 600.

<sup>5</sup> x. 110. 11; AV. 5. 12. 11; VS. 29. 36.

god to whom the introductory and the concluding oblations are offered?<sup>1</sup> According to some, they are offered to Agni.

(Here ends the twenty-first section.)

The introductory and the concluding oblations are exclusively mine. Give me, O gods, the juicy portion of the offering: butter of waters and the fragrant exhalations of herbs. May the life of Agni be long.<sup>2</sup>

The introductory and the concluding oblations are exclusively thine, and so will be the juicy portions of the offerings; nay, this whole sacrifice will be thine, O Agni; to thee will bow down the four quarters.<sup>3</sup>

Further, there is a Brāhmaṇa passage: Verily, to Agni belong the introductory, and to Agni the concluding oblations.<sup>4</sup> According to others, they have the metres as their deities. There is a Brāhmaṇa passage: Verily, to the metres belong the introductory, and to metres the concluding oblations.<sup>5</sup> According to others, they have the seasons as their deities. There is a Brāhmaṇa passage: Verily, to the seasons belong the introductory, to the seasons the concluding oblations.<sup>6</sup> [According to others, they have sacrificial animals as their deities. There is a Brāhmaṇa passage: Verily, to sacrificial animals belong the introductory, to sacrificial animals the concluding oblations.<sup>7</sup>] According to others, they have breath as their deity. There is a Brāhmaṇa passage: Verily, to breath belong the introductory, to breath the concluding oblations.<sup>8</sup> According to others, they have soul as their deity. There is a Brāhmaṇa passage: Verily, to soul belong the introductory, to soul the concluding oblations.<sup>9</sup>

But the well-considered view is that they are addressed to Agni. The rest is mere apportionment. Then why are these views put forward? It is well known: A person, about to utter the sound *vaṇat*, should meditate on the particular deity to whom the oblation is offered.<sup>10</sup>

With these words, these eleven Āpri hymns are dealt with. Of these, the hymns of Vasiṣṭha, Atri, Vadhryaśva, and Gṛtsamada are addressed to Narāsaṃsa; the hymns of Medhātithi, Dirghatamas, and that of invitation (*praiṣas*) to both (i. e. Narāsaṃsa and Tanūnapāt). The hymns other than those (mentioned above) are therefore addressed to Tanūnapāt, to Tanūnapāt.<sup>11</sup>

(Here ends the twenty-second section.)

<sup>1</sup> Cf. Muir, *op. cit.*, vol. ii, pp. 175-6.

<sup>2</sup> x. 51. 8.

<sup>3</sup> x. 51. 9.

<sup>4</sup> Cf. Muir, *loc. cit.*

<sup>5</sup> Cf. ŚB. i. 3. 2. 9.

<sup>6</sup> Cf. ŚB. i. 3. 2. 8; KB. iii. 4; MS. 1. 4. 12.

<sup>7</sup> Cf. KB. iii. 4.

<sup>8</sup> Cf. KB. vii. 1: x. 3; AB. i. 11. 17; ŚB. xi. 2. 7. 27.

<sup>9</sup> Cf. TS. vi. 1. 5. 4.

<sup>10</sup> Cf. GB. ii. 3. 4; AB. iii. 8.

<sup>11</sup> Cf. Roth, *op. cit.*, p. 122; cf. Bṛh. D. II. 154-7.

## CHAPTER IX

Now therefore we shall take up in order the terrestrial beings to which panegyrics are addressed. Of these, the horse is the foremost. *Āśva* (horse) has been explained.<sup>1</sup> The following stanza is addressed to him.

*(Here ends the first section.)*

The horse as draught animal desires a comfortable chariot and the encouraging shout of the inciter; the male organ (desires) the two hairy rims; the frog (desires) the pond; flow, Indu, flow for Indra's sake.<sup>2</sup>

The horse as a draught animal; the draught animal (desires) a comfortable (chariot) [the draught animal a chariot]. The word *sukhum* (comfortable) is a synonym of 'good'.

Good is auspicious, very suitable [or it proceeds in a very suitable manner. Laughter; goer, or protector, or benefactor; the male organ goes towards. Water causes to conceal.] *Māna* has been explained. The following stanza is addressed to him.

*(Here ends the second section.)*<sup>3</sup>

Let not Mitra, Varuṇa, Aryaman, Āyu, Indra, Ṛbhuksan, and the Maruts overlook us, because we will proclaim the heroic deeds of the horse, the courser, born of the gods, in the assembly.<sup>4</sup>

On account of our proclaiming the heroic deeds of the horse, the courser, the racer, born of the gods, in the assembly, i. e. at sacrifice, may not Mitra, Varuṇa, Aryaman, Āyu, Vāyu, the swift one, Indra, the wide dweller or the king of the Ṛbhus, and the Maruts overlook us.

A bird (is so called because) it is able to lift itself up, or to make a sound, or to rush along, or else they wish him to be always auspicious, or the word (*śakuni*, bird) may be derived from (the root) *śak* (to be able).<sup>5</sup> The following stanza is addressed to him.

*(Here ends the third section.)*

Crying violently and proclaiming its nativity, it impels speech as a rower a boat. O bird, be highly auspicious. May no apparition whatsoever find thee anywhere.<sup>6</sup>

<sup>1</sup> See 2. 27; cf. also 1. 12.      <sup>2</sup> ix. 112. 4.

<sup>4</sup> i. 162. 1; VS. 25. 24.

<sup>3</sup> The section in *toto* must be spurious; cf. Roth, *op. cit.*, p. 125. *Mānaś* as a masc. is senseless, for it refers to *mā naś*, 'not us', of the following quotation, nor has it been explained.

<sup>5</sup> The etymological explanations of *śakuni* given by Yāska are the following: (1)  $\sqrt{\text{śak}}$  and  $\sqrt{\text{nā}}$ , (2)  $\sqrt{\text{śak}}$  and  $\sqrt{\text{nad}}$ , (3)  $\sqrt{\text{śam}}$  and  $\sqrt{\text{kṛ}}$ .

<sup>6</sup> ii. 42. 1; cf. Brh. D. iv. 94.

It cries violently, proclaiming its birth, i.e. its name is onomatopoeic. It propels speech as a rower does a boat. O bird, be highly auspicious i.e. exceedingly auspicious. *Mangalam* (auspicious) is derived from (the root) *gṛ̥*, meaning to praise.<sup>1</sup> Or else (from *gṛ̥*, to swallow), i.e. it swallows evil things.<sup>2</sup> Or else (the word) is *anga-lam*, i.e. having limbs.<sup>3</sup> According to the etymologists (it is derived from *√masj*), i.e. it submerges sin. Or else (people say) 'let it come to me'.<sup>4</sup> May no overpowering force find thee on any side.

A bird uttered a lowing sound to Gṛtsamada, as he was about to proceed (to acquire) a particular object.<sup>5</sup> This is indicated by the following stanza.

(Here ends the fourth section.)

O bird, speak out what is auspicious in the south, and that which is auspicious in the north. Say what is auspicious in front of us and also what is auspicious behind us.<sup>6</sup>

The stanza is explained by the mere reading of it.

Gṛtsamada = *Gṛtsa-madana*, i.e. wise and joyful. The word *gṛtsa* is a synonym of wise; it is derived from (the root) *gṛ̥*, meaning to praise.

*Maṇḍūkāḥ* (frogs) = *majjūkāḥ*, i.e. divers, (so called) from diving. Or the word may be derived from (the root) *mañ*, meaning to rejoice, or from *mañ*, meaning to be satisfied. 'It is derived from (the root) *mañḍ* (to decorate),' say the grammarians.<sup>7</sup> Or else, their abode (*okus*) is in water (*mañḍe*). *Mañḍu* (water) is derived from (the root) *mañ* (to rejoice) or from *mañ* (to be merry).<sup>8</sup> The following stanza is addressed to them.

(Here ends the fifth section.)

Sleeping for a year, the frogs have uttered forth speech, impelled by the cloud, like Brāhmaṇas engaged in religious rites.<sup>9</sup>

Sleeping for a year, the Brāhmaṇas, who are engaged in religious rites, i.e. who have taken the vow of silence. Or else a simile may have been intended, i.e. (uttered speech) like Brāhmaṇas, who are engaged in religious rites. The frogs have uttered forth speech which has been impelled by the cloud.<sup>10</sup>

<sup>1</sup> The bird is an object of praise. Durga.

<sup>2</sup> Auspiciousness destroys misfortunes as soon as they arise. Durga.

<sup>3</sup> According to Durga, *lam* = *ram*, the possessive suffix: the letter *m* is added without any meaning, and *anga* signifies the various ingredients, as honey, milk, &c., of the mixture.

<sup>4</sup> i.e. *Mangala* is derived from the root *gam* with *mām*, i.e. 'going to me'.

<sup>5</sup> 'Signifying success.' Durga.

<sup>6</sup> RVKH. 2. 43. 1; cf. Professor Macdonell, *Vedic Mythology*, p. 152.

<sup>7</sup> 'The frogs are adorned with variegated lines on their skin by nature.' Durga.

<sup>8</sup> The sentence is omitted by Durga.

<sup>9</sup> vii. 108. 1; AV. 4. 15. 13; cf. Bṛh. D. vi. 27.

<sup>10</sup> Cf. Professor Macdonell, *Vedic Mythology*, p. 151.

Vasiṣṭha, desirous of rain, praised the cloud. Frogs applauded him. On seeing the applauding frogs, he praised them. This is indicated by the following stanza.

(Here ends the sixth section.)

O frog, join me. O swimmer, invoke rain. Float in the middle of the pond, having spread your four feet.<sup>1</sup>

The stanza is explained by the mere reading of it.

Dice (*akṣāḥ*) are (so called because) they are obtained (✓*as*) by gamblers, or (wealth) is obtained through them. The following stanza is addressed to them.

(Here ends the seventh section.)

The waving ones of the great (tree), growing in windy places, rolling on the gambling board, intoxicate me. The ever-wakeful berry of the *vibhūḍaka* tree appears to me like a draught of soma that grows on the Mūjavat mountain.<sup>2</sup>

The waving berries of the mighty<sup>3</sup> *vibhūḍaka* tree intoxicate me. Growing in windy places, i.e. growing on mountain slopes. Rolling on the gambling board. Board (*irīṇam*) is free from debt<sup>4</sup> (*nir-ṛṇam*). It is derived from (the root) *ṛṇ* (to go), i.e. it is distant. Or else, herbs have been removed from it. Like a draught of soma growing on the Mūjavat mountain. *Maujavataḥ*, i.e. grown on Mūjavat. Mūjavat is the name of a mountain, (so called because) it abounds in *Saccharum sara* (*nuñja*). *Muñja* is (so called because) it is thrown out (✓*mau*) by a kind of rush. *Iṣikā* (a kind of rush) is derived from (the root) *iṣ*, meaning to go. This other (meaning of) *iṣikā* (i.e. arrow) is derived from the same root also. *Vibhūḍaku* (name of a tree) is (so called) from piercing. Wakeful is (so called) from keeping awake.<sup>5</sup> The poet praises them (i.e. dice) in the first and condemns them in the succeeding stanzas.<sup>6</sup> This is known to be the composition of a seer made miserable by dice.

*Grāvāṇaḥ* (stones) is derived from (the root) *han* (to kill), or from *gṛ* (to praise), or from *grah* (to seize). The following stanza is addressed to them.<sup>7</sup>

(Here ends the eighth section.)

<sup>1</sup> RVKH. 7. 103.

<sup>2</sup> x. 84. 1; R. Vidh. 3. 10. 1; cf. Bṛh. D. vii. 86.

<sup>3</sup> Yaska takes *brāṭo* as an adjective, agreeing with *vibhūḍakasya* to be supplied, as in the text of the RV. *vibhūḍakāḥ* in the nom. sing. is the subject of the second line.

<sup>4</sup> Debts incurred on the gambling board,

unlike others, are not payable by the descendants of the debtors. Durga.

<sup>5</sup> According to Durga, dice are called wakeful, because they keep the winner awake through the joy of winning, and the loser on account of the misery of his loss.

<sup>6</sup> See x. 84. 2-14.

<sup>7</sup> x. 94. 1.

Let them proclaim. Let us proclaim. Address the stones who speak in return, when ye, O unsplit mountains, quick and rich in soma, together bear the sound, i. e. invocation for Indra.<sup>1</sup>

Let them proclaim. Let us proclaim. Address the stones who speak in return. When unsplit mountains, i. e. who are not to be split up. Quick, making haste. Together (producing) soma. *Śloka* (call) is derived from (the root) *śṛ* (to break open). *Ghoṣa* (sound) is derived from (the root) *ghuṣ* (to sound). You are rich in soma, or you are in the abodes of one who is rich in soma.

A *nārāsamsa* stanza is that with which men are praised. The following stanza is addressed to it.

*(Here ends the ninth section.)*

I present, with wisdom, the sublime hymns of Bhāvya, who dwells on the Sindhu—the unsurpassed king who, desirous of glory, measured out a thousand libations for me.<sup>2</sup>

Sublime hymns, i. e. not childish, or not few. A child—turning round for strength—is to be brought up. Or else his mother is sufficient for him, or his mother is (a source of) strength for him. Or the word *bāla* (child) is derived from *balu* (strength), with the negative particle placed in the middle.<sup>3</sup> I present with wisdom, i. e. with ingenuity of mind, or praise, or intelligence. Of the King Bhāvya, who dwells on the Sindhu, and who prepared a thousand libations for me—the king who is unsurpassed, or who is not hasty, or who does not hurry, and who is desirous of praise.

*(Here ends the tenth section.)*

A king obtains praise on account of being associated with sacrifice, and the paraphernalia of war from their association with the king. Of these, the chariot comes first. *Rathah* (chariot) is derived from (the root) *ramh*, meaning to speed, or from *sthira* by metathesis:<sup>4</sup> one sits in a chariot with joy, or from *rap* (to chatter) [or from *rus* (to make a sound)].<sup>5</sup> The following stanza is addressed to it.<sup>6</sup>

*(Here ends the eleventh section.)*

<sup>1</sup> Cf. Professor Macdonell, *op. cit.*, pp. 154–5.

<sup>2</sup> i. 126. 1; cf. Bṛh. D. iii. 155.

<sup>3</sup> The passage, 'A child . . . in the middle', is omitted by Durga. It gives the etymological explanation of a word which neither occurs in the text of the RV., nor in that of

Yāska, hence I agree with Durga in thinking that the passage is spurious.

<sup>4</sup> i. e. *sthira* > *thara*, and by metathesis *ratha*.

<sup>5</sup> The last two etymologies are omitted by Durga.

<sup>6</sup> Cf. Professor Macdonell, *op. cit.*, p. 155.

O lord of forests, our friend, promoter, and a noble hero, indeed be firm in body. Thou art girt with cowhide, be strong. May thy rider win what is to be won.<sup>1</sup>

O lord of forests, indeed be firm in thy limbs. Thou art our friend, promoter, and a noble hero, i. e. a blessed hero. Thou art girt with cowhide, hence be strong, i. e. be very firm. May thy rider win what is worthy of winning.

The word *dundubhi*<sup>2</sup> (drum) is onomatopoeitic. Or else it is (so called) being made of a split tree.<sup>3</sup> Or it may be derived from (the verb) *dundubhya*, meaning to make a sound. The following stanza is addressed to it.

*(Here ends the twelfth section.)*

Fill earth and heaven also with thy roar. Let the immovable and the movable think of thee everywhere. Besides, O drum, together with Indra and the gods, keep off the enemy farther than afar.<sup>4</sup>

Fill earth and heaven with thy roar. Let them all that are immovable, i. e. stationary, and that are non-stationary, think highly of thy loud call. O drum, associated together with Indra and the gods, disperse the enemy farther than what is very far.

Quiver is the receptacle of arrows. The following stanza is addressed to it.<sup>5</sup>

*(Here ends the thirteenth section.)*

The father of many (daughters), and whose sons are many, clangs and clashes, having reached the field of battle. Slung on the back, the quiver, when hurled forth, conquers strifes and all the hostile armies.<sup>6</sup>

The father of many (daughters) and whose sons are many is with reference to arrows. When exposed, it smiles as it were. Or it is an onomatopoeitic word. *Saṅkāḥ* (strife) is derived from (the root) *sac* (to suffer), or from *kṛ* (to scatter), preceded by the preposition *sa-*. Slung on the back it conquers when hurled forth, is explained.

Handguard is (so called because) it is held firmly on the hand. The following stanza is addressed to it.

*(Here ends the fourteenth section.)*

<sup>1</sup> vi. 47. 26; AV. 6. 125. 1; VS. 29. 52.

<sup>2</sup> Cf. Professor Macdonell, *op. cit.*, p. 155.

<sup>3</sup> This gives the first derivation of the word *dundubhi*, i. e. the former part from *druma*

(tree), and the latter from the root *bhid*.

<sup>4</sup> vi. 47. 29; AV. 6. 126. 1; VS. 29. 55.

<sup>5</sup> Cf. Professor Macdonell, *loc. cit.*

<sup>6</sup> vi. 75. 5; VS. 29. 42.

Like a serpent, it encompasses the arm with its coils, protecting it from the impact of the bowstring. May the manly handguard, learned in all expedients, well protect the man from all sides.<sup>1</sup>

Like a serpent, it encircles the arm with its coils, shielding it from the strokes of the bowstring. The handguard well versed in all the sciences. A man is (so called because) he possesses abundance of manly spirit,<sup>2</sup> or the word *pumān* (man) is derived from (the root) *pums* (to crush).

Bridles have been explained.<sup>3</sup> The following stanza is addressed to them.

(Here ends the fifteenth section.)

Seated on the car, a skilful charioteer guides his steeds in front of him, to whatever place he likes. Admire the greatness of the bridles. From behind, the reins give direction to the mind.<sup>4</sup>

Seated on the car, a skilful charioteer, i. e. a noble charioteer, guides his steeds, which are in front of him, to whatever place he likes. I worship the greatness of bridles. The reins, although they are behind, give direction to the mind.

*Dhanus*<sup>5</sup> (bow) is derived from the root *dhanv*, meaning to go, or to kill: the arrows are discharged from it. The following stanza is addressed to it.

(Here ends the sixteenth section.)

May we win kine with the bow, and with the bow the combat. May we win dreadful battles with the bow. The bow brings the desires of the enemy to naught. May we conquer all quarters with bow.<sup>6</sup>

The stanza is explained by the mere reading of it.

*Samudāḥ* (battle) = *sam-adāḥ* (i. e. eating together) from (the root) *ad* (to eat),<sup>7</sup> or = *sam-madāḥ* (i. e. raging together) from (the root) *mad* (to rage).

*Jyā* (bowstring) is derived from (the root) *ji* (to conquer), or from *jī* (to conquer, cl. ix), or it is (so called because) it causes arrows to fly quickly. The following stanza is addressed to it.

(Here ends the seventeenth section.)

Coming close to the ear as if desirous of whispering a secret, and embracing its dear friend, this string, stretched on the bow, and leading us to salvation in battle, utters a low shrill sound like a woman.<sup>8</sup>

<sup>1</sup> vi. 75. 14; VS. 29. 51.

<sup>5</sup> Cf. Professor Macdonell, *loc. cit.*

<sup>2</sup> Compared to a woman, who is poor in spirit, a man has more manly strength. Durga.

<sup>6</sup> vi. 75. 2; VS. 29. 39.

<sup>7</sup> People devour each other, as it were, in battle. Durga.

<sup>3</sup> See 3. 9.

<sup>8</sup> vi. 75. 3; VS. 29. 40.

<sup>4</sup> vi. 75. 6; VS. 29. 43.

It comes close to the ear as if desirous of speaking. Embracing, as it were, its dear friend, i.e. the arrow. It utters a [shrill] sound like a woman. This string stretched on the bow. In battle, in strife. Leading us to salvation, [leading us across].

*Iṣu*<sup>1</sup> (arrow) is derived from (the root) *iṣ*, meaning to go [or to kill]. The following stanza is addressed to it.

(Here ends the eighteenth section.)

She wears a beautiful wing. Deer is her tooth. When hurled, she flies girt with cow-phlegm. May the arrows grant us protection there where men run to and fro.<sup>2</sup>

She wears a beautiful wing is with reference to the swift feathers of arrows. Her tooth is made of the horn of deer.<sup>3</sup> Or else it is derived from (the root) *mṛy* (to pursue).<sup>4</sup> 'When hurled, she flies girt with cow-phlegm', has been explained.<sup>5</sup> May the arrows grant us protection there where men run in the same direction and in the opposite direction, i.e. protection in battles.

Lashing rod is called whip. Whip (*kaśā*) is (so called because) it reveals (*pra-kāśayati*) danger to the horse. Or else it is derived from (the root) *kṛṣ* (to drag) on account of being small. Further, speech is called (*kaśā* because) it reveals meaning, or it rests in space; or it is derived from (the root) *kṛuś* (to make a noise). The following stanza is addressed to the horsewhip.

(Here ends the nineteenth section.)

They strike their thighs and deal blows on their buttocks. O lashing rod, impel sagacious horses in battles.<sup>6</sup>

They strike their thighs, i.e. their moving thigh-bones. *Sakthi* (thigh-bone) is derived from (the root) *sac* (to be united), the body is fixed in it. And they deal blows on their buttocks.<sup>7</sup> *Jaghanam* (buttock) is derived from (the verb) *jaṅghanya* (to strike repeatedly). O lashing rod, impel horses that are [sagacious,] of highly-developed intelligence, in battles, i.e. contests, or conflicts.

<sup>1</sup> Cf. Professor Macdonell, *loc. cit.*

<sup>2</sup> vi. 75. 11; VS. 29. 48.

<sup>3</sup> This gives the detailed description of an arrow. The pointed end is made of the horn of a deer, which is very sharp, and the rest is covered with beautiful wings. Cf. Durga's remarks.

<sup>4</sup> According to Durga, certain arrows possess the power of pursuing even an invisible

enemy and of discrimination in attack.

<sup>5</sup> See 2. 5.

<sup>6</sup> vi. 75. 18.

<sup>7</sup> Durga takes *jaṅghanti* as a participle in the vocative case, agreeing with *arudjani*. This explanation is wrong. Not only is it opposed to that of Yāska, but *jaṅghanti*, as the accent indicates, cannot be in the vocative case.

Mortar (*ulākhalam*) is (so called because) it causes to spread out (*uru-karam*), or it has a hole at the top, or it prepares food (*ūrj-karam*). There is a Brāhmaṇa passage:<sup>1</sup> 'Make me large,' said he. Then indeed he became a mortar. Verily, they call it *uru-karam* (causing to spread out), indirectly *ulākhalam*, i. e. mortar. The following stanza is addressed to it.

(Here ends the twentieth section.)

Whenever, O Mortar, thou art set to work from house to house. Then utter thy brightest sound like the trumpet of the conquerors.<sup>2</sup>

The stanza is explained by the mere reading of it.

(Here ends the twenty-first section.)

*Vṛṣabhaḥ* means one who rains down offspring,<sup>3</sup> or who increases the seed very much. *Vṛṣabhaḥ* is therefore so called from raining, i. e. whose characteristic is to rain. The following stanza is addressed to him.

(Here ends the twenty-second section.)

Thundering they approached him. In the midst of the strife, they made the bull shed water. Through him Mudgala won a hundred thousand well-nourished kine in battle.<sup>4</sup>

Thundering they approached him is explained. They made the bull shed water in the midst [of battle], i. e. the place of conquest or swiftness. Through him (he conquered) the king of beautiful possessions.<sup>5</sup> The verb *bharv* means to eat. Or else, Mudgala won a thousand well-nourished kine in battle. The word *pradhana* is a synonym of battle: treasures are scattered forth in it.

Wooden mace, i. e. mace made of wood. With reference to it they relate a legend. A seer Mudgala, a descendant of Bhṛmyasva, having yoked his bull and a wooden mace, and having fought in battle, won the contest. This is indicated by the following stanza.

(Here ends the twenty-third section.)

Look at this yoke of the bull and the wooden mace lying in the middle of battle, with which Mudgala won a hundred thousand kine in battles.<sup>6</sup>

Look at this yoking together of the bull, and the wooden mace lying in the middle of battle, with which Mudgala won a hundred thousand kine in battles. The word *prtanājyam*<sup>7</sup> is a synonym of battle, (so called) from dispersing or conquering hostile armies. *Mudgala* means one who possesses

<sup>1</sup> Cf. ŚB. vii. 5. 1. 12.

<sup>2</sup> I. 28. 5; AB. vii. 17; cf. Bṛh. D. iii. 101.

<sup>3</sup> *Prajāpatti-kṛāṇaṃ roṣaḥ sincati yonau.*

Durga.

<sup>4</sup> x. 102. 5.

<sup>5</sup> According to Durga, *sūbharaṇ* means a prosperous country, especially rich in barley.

<sup>6</sup> x. 102. 9.

<sup>7</sup> Cf. Roth, *op. cit.*, p. 180.

beans, or who swallows beans, or passion, or pride, or joy.<sup>1</sup> *Bhārmyasva*, a son of *Bhṛmyasva*. *Bhṛmyasva* means one whose horses are always wandering, or he is (so called) from horse-breeding.

The word *pituh* is a synonym of food. It is derived from (the root) *pā* (to protect), or from *pā* (to drink), or from *pyāy* (to swell). The following stanza is addressed to it.

(Here ends the twenty-fourth section.)

Verily I will praise the food, the holder of great invigorating strength ; with whose vigour Trita rent *Vṛtra* limb by limb.<sup>2</sup>

I praise the food which contains great invigorating strength. The word *tuviṣṭ*<sup>3</sup> is a synonym of strength. It is derived from (the root) *tu*, meaning to increase. With whose vigour, i.e. power, Trita, i.e. Indra who abides in three places, rends *Vṛtra* limb by limb.

Rivers have been explained.<sup>4</sup> The following stanza is addressed to them.

(Here ends the twenty-fifth section.)

Hear this my hymn of praise, O *Gaṅgā*, *Yamunā*, *Sarasvatī*, *Śutudrī* together with *Paruṣṇī*, *Marudvṛdhā* with *Asiknī*, and *Ārjikiyā* with *Vitastā* and *Susomā*.<sup>5</sup>

Attend<sup>6</sup> to this my hymn of praise, O *Gaṅgā*, *Yamunā*, *Sarasvatī*, *Śutudrī*, *Paruṣṇī*, *Marudvṛdhā* with *Asiknī*; hear, O *Ārjikiyā* with *Vitastā* and *Susomā*.<sup>7</sup> This is the general sense. Now (follows) the etymological explanation of every word. *Gaṅgā* is (so called) from going (✓*gam*).<sup>8</sup> *Yamunā*, she flows, joining herself (with other rivers), or she flows gently.<sup>9</sup> *Sarasvatī*—the word *saras* is a synonym of water, it is derived from (the root) *ṣ*? (to flow)—rich in water. *Śutudrī*, quick runner, rapid runner,<sup>10</sup> or it runs swiftly like one who is goaded. *Irāvati* is called *Paruṣṇī*, i.e. having joints, [shining,] winding. *Asiknī*, non-bright, non-white. The word *śitam* is a synonym of white colour, its antithesis is (denoted by) *a-śitum*. *Marudvṛdhā*, i.e. swollen by all other rivers and winds. *Vitastā*, not burnt,<sup>11</sup> mighty, having high banks. *Ārjikiyā* is called *Vipāś*, (so called

<sup>1</sup> Cf. Roth, *op. cit.*, p. 129.

<sup>2</sup> I. 187. 1.

<sup>3</sup> Cf. Roth, *op. cit.*, p. 130.

<sup>4</sup> See 2. 24.

<sup>5</sup> x. 75. 8.

<sup>6</sup> Cf. Muir, *op. cit.*, vol. ii, p. 342.

<sup>7</sup> Cf. M. A. Stein, *Bhandarkar Comm. Vol.*, pp. 21-9.

<sup>8</sup> I.e. She goes to the best place, or sends

created beings to the best place. Durga.

<sup>9</sup> There are no waves in it. Durga.

<sup>10</sup> Cf. Mbh. Ādi-par., verse 6753, *Śatadhā vidrūtā yamde chatadrur īti vidrūtā* 1.

<sup>11</sup> Durga says, on the authority of the *Sāmidhant Brāhmaṇa*, that there was fire called *Vaidēhaka* which consumed all rivers except this one.

because) it rises in *ṛjūka*, or it flows in a straight line. The *Vipās* is (so called) from bursting forth, or from loosening fetters, or from being extended. It is called fetterless because the fetters of the moribund *Vasiṣṭha* were loosened in it.<sup>1</sup> Formerly it was called *Uruñjirā*. *Suṣomā* is the *Sindhu*, (so called because) rivers flow towards it. *Sindhu* is (so called) from flowing.

*Apah* (waters) is derived from (the root) *āp* (to obtain). The following stanza is addressed to them.

*(Here ends the twenty-sixth section.)*

Ye waters are indeed beneficent. As such bestow strength on us, so that we may look upon great happiness.<sup>2</sup>

Ye waters are indeed a source of comfort. As such bestow food on us, so that we may look upon great happiness, i. e. delight.

Herbs (*oṣa-dhayaḥ*) are (so called because) they suck (*dhayanti*) the burning element<sup>3</sup> (*oṣat*), or (because) people suck them when something is burning (in the body). Or else they suck the morbid element (*doṣa*). The following stanza is addressed to them.

*(Here ends the twenty-seventh section.)*

I think there are indeed one hundred and seven abodes of the tawny ones, the herbs, that were produced three ages before the gods, in days of yore.<sup>4</sup>

I think there are indeed one hundred and seven abodes of the tawny ones, i. e. tawny-coloured ones, the herbs, which carry off (disease) produced three ages before the gods, in days of yore. There are three kinds of abodes, i. e. places, names, and species. Here species are meant.<sup>5</sup> Or else there are seven hundred<sup>6</sup> vital parts of man, the herbs are applied on them.

Night has been explained.<sup>7</sup> The following stanza is addressed to it.

*(Here ends the twenty-eighth section.)*

O night, the terrestrial region of the father together with (atmospheric) places has been well filled. Thou art great, and encompasseth the abodes of heaven; the dreadful darkness draws all around.<sup>8</sup>

<sup>1</sup> Cf. *Mbh.* *Ādi-par.*, verses 6745 and 6750.

<sup>2</sup> x. 9. 1.

<sup>3</sup> There are two etymologies given, (1) from *√uṣ* (to burn) and *√dhe* to suck, (2) from *√duṣ* and *√dhe*.

<sup>4</sup> x. 97. 1. Cf. Professor Macdonell, *op. cit.*, p. 154.

<sup>5</sup> i. e. There are 107 kinds of herbs.

<sup>6</sup> *Yāska* explains *śatām* . . . *saptā ca as sapta-śatām*, i. e. 700. According to the ordinary meaning of the words used, as indicated by the accent and *ca*, the phrase can only mean 'a hundred and seven'.

<sup>7</sup> See 2. 18.

<sup>8</sup> *RVKH.* x. 127. 1.

O night, thou hast well filled the terrestrial region along with the places of the middle (region). Great, mighty, thou encompassst the abodes of heaven; the dreadful darkness draws all round the region.

Wilderness<sup>1</sup> is the wife of desert. Desert (*aranya*) is (so called because) it is far (*apa-arṇa*) from the village, or because it is dull (*a-ramana*). The following stanza is addressed to her.

*(Here ends the twenty-ninth section.)*

O wilderness, how is it that thou who disappearest in deserts ever onwards dost not seek the village? it appears that fear does not find thee.<sup>2</sup>

The seer<sup>3</sup> addresses her with the words, 'O wilderness, how is it that thou who disappearest in deserts, i.e. forests, like one directed to some place onwards, dost not seek the village? It appears as if fear does not find thee.' Or the word *ivu* is used in the sense of slight apprehension (i.e. the slightest fear).

Faith (*śrad-dhā*) is (so called) on account of being based on truth (*śrad*).<sup>4</sup> The following stanza is addressed to it.

*(Here ends the thirtieth section.)*

Through faith is fire kindled, through faith is oblation offered. With our speech we announce faith at the head of fortune.<sup>5</sup>

Through faith is fire well kindled, through faith is oblation well offered.<sup>6</sup> With our speech we announce faith to be at the head, i.e. the chief limb of fortune, i.e. prosperity.

Earth has been explained.<sup>7</sup> The following stanza is addressed to it.

*(Here ends the thirty-first section.)*

O Earth, be pleasant, thornless providing a resting-place; grant us extensive protection.<sup>8</sup>

O Earth, be comfortable, thornless providing a resting-place. *Rkṣarah* means 'thorn', it is derived from (the verb) *rch* (to be stiff). *Kuṇṭakah* (thorn) is (so called) (because it says to itself), Whom (*kum*) should I hurt

<sup>1</sup> Cf. Professor Macdonell, *op. cit.*, p. 154.

<sup>2</sup> x. 146. 1.

<sup>3</sup> Durga remarks that the poet lost his way in the forest, and being puzzled as to what direction it was, and being afraid, addresses the goddess of the forest, 'How is it that I am afraid and thou art not?'

<sup>4</sup> Durga remarks that *śrad-dhā* means that intuitive attitude which one assumes towards religion and secular and spiritual matters

and which does not undergo any change. The tutelary deity of this intuition is called *śrad-dhā*. Cf. Professor Macdonell, *op. cit.*, p. 119-20.

<sup>5</sup> x. 151. 1.

<sup>6</sup> Durga quotes a passage which says that the gods do not accept the oblations of the faithless.

<sup>7</sup> See 1. 13-14.

<sup>8</sup> i. 22. 15.

(*tāpayāmi*)? or it may be derived from (the verb) *kṛt* (to pierce), or from *kaṇṭ*, meaning to go, i. e. it is very prominent on the tree. Grant us (let them grant)<sup>1</sup> protection from all sides, i. e. extensive protection.

*Apvā* (disease) has been explained.<sup>2</sup> The following stanza is addressed to it.

*(Here ends the thirty-second section.)*

Infatuating the heart of these (our enemies), seize their limbs; depart, O *Apvā*, approach (them), burn with flames in their hearts. Let our enemies abide in blinding darkness.<sup>3</sup>

Infatuating the heart [the intellect] of these (our enemies), seize their limbs; depart, O *Apvā*, approach them, burn their hearts with flames. Let our enemies grope in blinding darkness.

*Agnāyī*<sup>4</sup> is the wife of Agni. The following stanza is addressed to her.

*(Here ends the thirty-third section.)*

I call upon the wife of Indra, the wife of Varuṇa, and the wife of Agni for welfare and for drinking soma.<sup>5</sup>

The stanza is explained by the mere reading of it.

*(Here ends the thirty-fourth section.)*

Now, therefore, the eight pairs, mortar and pestle. Mortar<sup>6</sup> has been explained. Pestle (*musalam*) is (so called because) it moves again and again (*muhuh-saram*). The following stanza is addressed to them.

*(Here ends the thirty-fifth section.)*

Adorable, best winners of food, they are held aloft, devouring food like steeds.<sup>7</sup>

Worthy of being worshipped with sacrifices, best distributors of food, they are held aloft,<sup>8</sup> devouring food like steeds.

Two receptacles of oblations, i. e. depositories of oblations. The following stanza is addressed to them.

*(Here ends the thirty-sixth section.)*

<sup>1</sup> The passage within brackets is omitted by the manuscripts of the longer recension and Durga.

<sup>2</sup> See 6. 12.

<sup>3</sup> x. 108. 12.

<sup>4</sup> Cf. Professor Macdonell, *op. cit.*, pp. 124-5. Yaska's explanation that *Agnāyī* is the wife of Agni is liable to criticism, for in the following stanza she is associated with drink-

ing soma—a function not very appropriate for the wife of Agni.

<sup>5</sup> i. 22. 12.

<sup>6</sup> See 9. 20.

<sup>7</sup> i. 28. 7.

<sup>8</sup> The mortar is mounted or made to stand upright; the pestle is lifted up for pounding. Durga.

O ye free from treachery, let the holy gods sit in your lap ; here, to-day, to drink the soma.<sup>1</sup>

Let them (gods) sit in your lap, in your bosom, [or else, O ye not to be injured]. Holy gods, accomplishers of sacrifice ; here, to-day, for the drinking of soma. Heaven and earth have been explained.<sup>2</sup> The following stanza is addressed to them.

*(Here ends the thirty-seventh section.)*

To-day may heaven and earth extend our accomplishment, this sky-touching sacrifice, to the gods.<sup>3</sup>

To-day may heaven and earth extend farther our performance, i.e. this sky-touching sacrifice, to the gods.

Vipāś and Śutudrī have been explained.<sup>4</sup> The following stanza is addressed to them.

*(Here ends the thirty-eighth section.)*

Like two bright cows, like two licking mothers, Vipāś and Śutudrī hasten forth eagerly with their waters from the lap of the mountains, contending like two mares let loose.<sup>5</sup>

From the lap of the mountains, i.e. from their mountainous abode. Eagerly, i.e. longingly.<sup>6</sup> Like two mares who are released, or who are out of temper. Contending—the verb *hās* is used in (the sense of) emulation—or who are excited. Like two [bright] beautiful cows, two mothers licking together,<sup>7</sup> Vipāś and Śutudrī hasten forth with their waters.

The ends of the bow are (so called because) they send forth arrows, or they are made of wood, or they never fail. The following stanza is addressed to them.

*(Here ends the thirty-ninth section.)*

Approaching each other like women of the same mind, they bear (arrows) in their lap as a mother does a son. May these quivering ends of the bow, having a mutual understanding, drive away the enemy, the unfriendly people.<sup>8</sup>

Approaching each other like two women who have the same thought, they bear arrows in their lap, i.e. bosom, as a mother does a child. May these destructive ends of the bow, having a mutual understanding, drive away the enemy, the unfriendly people.

<sup>1</sup> ii. 41. 21.

<sup>2</sup> See 1. 13. 14 ; 3. 22.

<sup>3</sup> ii. 41. 20.

<sup>4</sup> See 2. 24 ; 9. 26.

<sup>5</sup> iii. 33. 1.

<sup>6</sup> i.e. Longing for their mutual confluence or the sea. Durga.

<sup>7</sup> i.e. Two mothers who want to lick the same calf.

<sup>8</sup> vi. 75. 4.

Wind and sun.<sup>1</sup> *Sūnah* means wind, (so called) because it moves quickly in the atmosphere. *Sīnah* means the sun, (so called) from moving (✓*sr*). The following stanza is addressed to them.

*(Here ends the fortieth section.)*

O wind and sun, enjoy this praise. Sprinkle ye both this (earth) with whatever water you make in heaven.<sup>2</sup>

The stanza is explained by the mere reading of it.

The two approving goddesses, the two goddesses who approve without reflection, i. e. heaven and earth, or day and night. According to Kāthhakra, they are crop and season. The following invitation is addressed to them.

*(Here ends the forty-first section.)*

The two approving goddesses who bestow treasures: of these two, one shall remove the ills and hostilities, and the other shall bring noble treasures for the sacrificer. Do ye both eat in order to win and to bestow treasures. Sacrifice.<sup>3</sup>

The two approving goddesses, i. e. the two goddesses who approve without reflection. [Who bestow treasures,] who distribute treasures. Of these two, one causes ills and hostilities to be removed, and the other brings excellent treasures for the sacrificer, in order to win or bestow treasures. Do ye both eat, drink, or desire the sacrifice. With these words, the invitation is expressed.

Two goddesses worshipped with food-oblations, two goddesses who are to be worshipped with food-oblations, i. e. heaven and earth, or day and night. According to Kāthhakra, they are crop and season. The following invitation is addressed to them.

*(Here ends the forty-second section.)*

The two goddesses worshipped with food-oblations: one shall bring the strengthening food, and the other a common meal and drink. May we partake of the old with the new and of the new with the old. The two goddesses worshipped with food-oblations, and causing strength, have bestowed that strengthening food. Do ye both eat in order to win and to bestow treasures. Sacrifice.<sup>4</sup>

The two goddesses worshipped with food-oblations, i. e. who are to be worshipped with food-oblations. One brings food and juice, and the other common meal and drink. May we partake of the old with the new and of the new with the old. The two goddesses worshipped with food-oblations,

<sup>1</sup> Cf. Professor Macdonell, *op. cit.*, pp. 126-30.

<sup>2</sup> KS. 19. 13; MS. 4. 13. 8; 210. 1.

<sup>3</sup> iv. 57. 5.

<sup>4</sup> KS. 19. 13; MS. 4. 13; 210. 4.

and causing strength, have bestowed that strengthening food. Do ye both eat and drink or enjoy desire, in order to win and to bestow treasures. Sacrifice. With these words, the invitation is expressed.

*(Here ends the forty-third section.)*

## CHAPTER X

Now, therefore, (we shall take up) the deities of the middle region. Of these, Vāyu<sup>1</sup> (wind) is the foremost. *Vāyu* (wind) is derived from (the verb) *vā* (to blow), or it may be derived from the verb *vī* (meaning to move). 'It is derived from the verb *i* (to go),' says Sthaulāsthīvi, 'the letter *v* being meaningless.' The following stanza is addressed to him.

*(Here ends the first section.)*

Come, O beautiful Vāyu, these soma-juices are made ready. Drink them, hear (our) call.<sup>2</sup>

Come, O Vāyu, worthy of being seen. These soma-juices are made ready [i. e. prepared]; drink them and hear our call. What deity other than the atmospheric will the seer thus address?<sup>3</sup>

The following, another stanza, is addressed to him.

*(Here ends the second section.)*

May the ever-running steeds, the chariot-horses, who move in a straight line, bring the vigorous Indra, in a car of beautiful wheels, towards the old and the new food: lest the nectar of Vāyu be wasted.<sup>4</sup>

The constantly-running steeds, the chariot-horses, i. e. the horses which draw the chariot. Who move in a straight line, i. e. whose course is straight. May (they) bring Indra, who is becoming very powerful, in a car of blessed wheels, in order to join the old and the new<sup>5</sup> food. The word *śravas* is a synonym of food, (so called) because it is heard (*√śru*). So that the

<sup>1</sup> Cf. Professor Macdonell, *op. cit.*, pp. 81-3.

<sup>2</sup> i. 2. 1.

<sup>3</sup> The commentator here criticizes Yāska's view that Vāyu is foremost among the atmospheric deities. He claims that place for Indra. He then endeavours to justify Yāska by trying to identify Vāyu with Indra. He says: 'It is indeed well known that Indra, whose sphere is the atmosphere, drinks soma. The preparation of soma-juice is

meant for him only. It is not to be pressed for any other deity. Vāyu is therefore Indra himself.'

<sup>4</sup> vi. 37. 3; cf. Bṛh. D. v. 107.

<sup>5</sup> Cf. 4. 17. Durga explains new as the soma which is gathered and offered at the same time; old, as the soma which is gathered at the morning libation and offered at the midday or the evening libation.

soma-draught of this Vāyu may not<sup>1</sup> be wasted. According to some, the stanza is primarily addressed to Indra, the function of Vāyu being subordinate; according to others, it is primarily addressed to both.

Varuṇa is (so called) because he covers (√vr̥). The following stanza is addressed to him.

(Here ends the third section.)

Varuṇa sent forth the cloud, opening downwards, and created heaven, earth, and the intermediate space. With it, the king of the entire universe moistens earth as rain the barley.<sup>2</sup>

Varuṇa (sent forth) the cloud, whose door opens downwards. (A cloud, *kabandham*, is so called because) *kavanam*, which means water, is deposited into it. Water is called *kabandham* also—the verb *bandh*<sup>3</sup> is used to denote an unfixed state—it is comfortable and unrestrained. He creates heaven, earth, and the intermediate space. With that greatness, the king of the entire universe moistens earth as rain does barley.<sup>4</sup> The following, another stanza, is addressed to him.

(Here ends the fourth section.)

I praise him, who possesses seven sisters at the birth of rivers, and who belongs to the middle region, with noble speech, hymns of the manes, and panegyrics of Nābhāka at the same time. Let all others be killed.<sup>5</sup>

I praise him well with speech, i. e. song or eulogy, equal to the respectable hymns of the manes and the panegyrics of Nābhāka at the same time. Nābhāka was a seer who, in his speech, called him one having seven sisters at the birth of these flowing (rivers). He (Varuṇa)<sup>6</sup> is called one belonging to the middle region. Now this is he himself. Let all others be killed.<sup>7</sup> All others, who bear enmity to us, who are evil-minded, i. e. whose minds or whose thoughts are sinful, shall not be suffered to live.

<sup>1</sup> There is no negative particle in the text of the RV. Yāska uses the verb *das* in 1. 9, which is explained by Durga as *kṣayārthasya*. It may be that Yāska derives the negative meaning from the preposition *vi*. However, this explanation does not hold good, for Yāska uses the words: *na vi dasyet*, paraphrased by Durga as *avidaste 'nupakṣiṇe*.

<sup>2</sup> v. 85. 3.

<sup>3</sup> According to Durga, the word *kavanam* is derived from √kar, 'to go'. He says: *bandhīr anibhṛtato, nibhṛtas tīvad acapalaḥ. Tad-vipartivaḍḍi bandhīḥ. Kaṇi ca tac capalam ceti*

*kabandham*.

<sup>4</sup> This stanza does not bring out with sufficient clearness the characteristic of the atmospheric Varuṇa, rain being mentioned as a function of the celestial sun. The stanza therefore leaves one in doubt as to whether Varuṇa is an atmospheric or a celestial deity. The ambiguity, however, is cleared by the next stanza.

<sup>5</sup> vii. 41. 2.

<sup>6</sup> Cf. Professor Macdonell, *op. cit.*, pp. 22-9.

<sup>7</sup> The root *nabh* means 'to kill' according to Ngh. ii. 19.

Rudra<sup>1</sup> is (so called) because he bellows (*rauti*), or because he runs (*druvati*) vociferating (int. of *ru*), or it is derived from the causal of the verb *rud* (to roar). There is a Kaṭhaka passage: Because he has roared, that is the characteristic of Rudra. There is a Hārīdravika passage. Because he roared, that is the characteristic of Rudra. The following stanza is addressed to him.

(Here ends the fifth section.)

Bear these songs to Rudra of strong bow and swift arrows, the god rich in food, irresistible, the assailant, the disposer, armed with sharp weapons. May he hear us!<sup>2</sup>

Bear these songs to Rudra of massive bow and swift arrows, the god who abounds in food,<sup>3</sup> unassailable by his opponents, the assailant, the disposer, and armed with sharp weapons. May he hear us. The word *tigma* is derived from (the root) *tij*, meaning to sharpen. *Āyudham* (weapon) is (so called) from killing. The following, another stanza, is addressed to him.

(Here ends the sixth section.)

May that bright weapon of thine, which, hurled down from heaven, flies on earth, avoid us. O god of authoritative speech, thou hast a thousand medicines; do thou not hurt our sons and descendants.<sup>4</sup>

May that bright weapon of thine, which is hurled down from heaven, i. e. from beyond heaven, (avoid us). *Didyut* (bright weapon) is derived from (the root) *do* (to cut), or from *dya* (to assail), [or from *dyut* (to shine)].<sup>5</sup> It flies on earth. *Kṣmā* means earth, it flies on it or along it. Or else it flies bringing destruction. May it pass us over. O god of authoritative speech, a thousand medicines belong to thee; do thou not injure our sons and grandsons. *Tokam* (offspring) is derived from the verb *tud*<sup>6</sup> (to push). *Tanayam* (son) is derived from the verb *tan* (to spread). Agni is called Rudra also.<sup>7</sup> The following stanza is addressed to him.

(Here ends the seventh section.)

O thou who art skilled in praise, be active for the worship of every man; a beautiful hymn for Rudra.<sup>8</sup>

<sup>1</sup> Cf. Professor Macdonell, *op. cit.*, pp. 74-7.

<sup>2</sup> vii. 46. 1.

<sup>3</sup> Yāska explains *svadhāms* as *annavata*. Roth, *op. cit.*, p. 185, attributes to it the meaning 'independent', *selbständig*, or 'magnificent by nature', *selbsterherrlich*; cf. also Muir, *op. cit.*, vol. iv, p. 814.

<sup>4</sup> vii. 46. 3.

<sup>5</sup> Two other derivations suggested are the

following: (1)  $\sqrt{d\bar{a}}$  3 cl. 'to shine',  $\sqrt{d\bar{a}c}$  4 cl. 'to cast'.

<sup>6</sup> He is pushed, as it were, by his father, who urges him to do this or who prohibits him from doing that.

<sup>7</sup> Agni is identified with Rudra; cf. AV. 7. 87. 1: *yo agnau rudra yo aperi anīar ... tasmai rudrāya name astv agnaye*.

<sup>8</sup> i. 27. 10; SV. 1. 15; 2. 1013.

*Jurā*<sup>1</sup> means praise; it is derived from (the verb) *jī*, meaning to praise. He who receives praise, or awakens another by praise, (is called *jurā-bodha*). Be active, i. e. do that, so that every man may be able to sacrifice; a beautiful hymn for Rudra.

Indra<sup>2</sup> is (so called because) he divides food (*irā + dr*), or he gives food (*irā + dā*), or he bestows food (*irā + dhā*), or he sends food (*irā + dāraya*), or he holds food (*irā + dhāraya*), or he runs for the sake of soma (*indu + dru*), or he takes delight in soma (*indu + ram*), or he sets beings on fire (*√indh*). It is known: that because they animated him with vital breaths, that is the characteristic of Indra.<sup>3</sup> 'He is (so called) from doing everything (lit. this),' says Āgrāyaṇa. 'He is (so called) from seeing everything (*idam + drś*),' says Aupamanyava. Or the word is derived from (the verb) *ind*, meaning to be powerful, i. e. being powerful he tears the enemies asunder, or puts them to flight. Or he honours the sacrificers. The following stanza is addressed to him.

*(Here ends the eighth section.)*

Thou didst pierce the spring, create channels, and rich in water send them forth knocking against each other. O Indra, thou didst uncover the great cloud, emit the streams, and smite down the giver (of water).<sup>4</sup>

Thou didst pierce the spring. *Ut-sa* (spring) is (so called) [from moving upwards (*ut-√sr*)], or from rising upwards (*ut-√sru*), or from flowing upwards (*ut-√syand*), or it is derived from the verb *ul* (to issue out). Thou didst create its channels. Thou, rich in water, didst send forth these atmospheric multitudes (of clouds) having water, and pressing each other hard. The verb *ram* means to stop or to emit. O Indra, thou didst uncover the great mountain, i. e. the cloud emitted its streams and smote him down, i. e. the giver whose function is to give (rain). The following other stanza is addressed to him.

*(Here ends the ninth section.)*

The wise god, who immediately on his birth became foremost and who surpassed (other) gods in strength, at whose breath heaven and earth tremble on account of the greatness of his might, he, O men, is Indra.<sup>5</sup>

Who as soon as he was born became foremost, the wise god, who, with his strength, i. e. strong action, subdued, i. e. seized all around, protected all around, or surpassed (other) gods; at whose power even heaven and earth trembled on account of the greatness of his might, i. e. on account

<sup>1</sup> Cf. Roth, *op. cit.*, p. 136; Muir, *op. cit.*, vol. iv, pp. 299, 300.

<sup>2</sup> Cf. Professor Macdonell, *op. cit.*, pp. 64-67.

<sup>3</sup> The quotation is untraced.

<sup>4</sup> v. 82. 1; SV. 1. 315.

<sup>5</sup> ii. 12. 1; AV. 20. 34. 1.

of the mightiness of his power. He, O men, is Indra. Thus the gratification of the seer who had an intuitive insight into reality expresses itself conjoined with a narrative.<sup>1</sup>

*Parjanya*<sup>2</sup> (cloud) is derived from (the verb) *trp* (to be satisfied) by reversing the first and the last (letter): one who gives satisfaction and is favourable to men (*trp* + *janyah* = *pṛt* + *janyah* = *parj* + *janyah* = *par* + *janyah*), or he is (so called because) he is the best conqueror (*para* +  $\sqrt{j}$ in), or he is the best progenitor (*para* +  $\sqrt{j}$ an), or he is the bestower of juices (*pra* +  $\sqrt{rj}$ ). The following stanza is addressed to him.

(Here ends the tenth section.)

He strikes down trees and he strikes down demons, the entire universe was afraid of the great slaughter. Even the guileless fly from the rainer, when *Parjanya* thundering strikes the evil-doers.<sup>3</sup>

He strikes down the trees and he strikes down the demons. All beings are afraid of this great slaughter. Great, indeed, is his slaughter. Even the innocent, being afraid, run away from him whose function is to rain, when *Parjanya* thundering strikes the evil-doers, i. e. men who commit sinful acts.

*Bṛhas-patī*<sup>4</sup> is the protector or supporter of the great. The following stanza is addressed to him.

(Here ends the eleventh section.)

On all sides he saw water bound up by the cloud like fish dwelling in shallow water. Having rent (the cloud) with a dreadful roar, *Bṛhaspati* drew it out like a cup from a tree.<sup>5</sup>

On all sides he saw water bound up by the all-pervading cloud like fish living in shallow water. He took it out like a cup from the tree. From what verb is *camasa* (cup) derived? (from  $\sqrt{cam}$ ) i. e. they drink in it. *Bṛhaspati* having rent it with a dreadful roar, i. e. sound.

*Brahmanas-patī* is the protector or supporter of *brahma*. The following stanza is addressed to him.

(Here ends the twelfth section.)

All the rays of the sun drank that very stream of water, pervading and flowing downwards, which *Brahmanaspati* pierced with his might, and together they poured an abundant spring rich in water.<sup>6</sup>

<sup>1</sup> According to Durga, the seer *Gṛtsamada*, a friend of Indra, who had enjoyed his companionship, expresses his gratification in the stanza. He remarks that the stanzas of the RV. often refer to historical events also. He offers an alternative explanation for 'conjoined with a narrative', i. e. which is worthy

of being related to posterity.

Cf. Professor Macdonell, *op. cit.*, pp. 83-5. v. 88. 2.

Cf. Professor Macdonell, *op. cit.*, 101-4. Cf. above, 2. 12; Bṛh. D. ii. 1.

x. 68. 8; AV. 20. 16. 8.

ii. 24. 4.

All the rays of the sun, which appear like the sun, drink that very stream of water, pervading, flowing, and spreading downward, which Brahmanaspati pierced with his might, i. e. with power. And together they pour out the abundant springs, rich in water, i. e. abounding in water.

*(Here ends the thirteenth section.)*

Lord of the abode<sup>1</sup>—*kyetram* (abode) is derived from (the verb) *kṣi*, meaning to dwell—the protector or supporter of the dwelling-place. The following stanza is addressed to him.

*(Here ends the fourteenth section.)*

We will win with the lord of the abode as with a friend; bring to us a horse or cow, O nourisher. He shall be gracious to us for such (gift).<sup>2</sup>

We will win with the lord of the abode as with a very friendly person. Bring, O nourisher, a well-nourished cow and horse. He shall be gracious to us for such (gift).

With strength or wealth. The verb *mṛ* means to give. The following stanza is addressed to him.

*(Here ends the fifteenth section.)*

O lord of the abode, bestow upon us the wave, rich in honey, distilling honey, and well purified like clarified butter, as a cow does its milk. May the lords of the sacred law be gracious to us.<sup>3</sup>

Bestow upon us, O lord of the abode, as a cow her milk, the honeyed wave, distilling honey, i. e. water, well purified like clarified butter. May the lords or protectors of law be gracious to us. The verb *mṛay* means to protect, or to worship. With reference to this some think that the recurrence of the same expression in the same stanza means tautology, as for instance, 'the wave rich in honey', and 'distilling honey'; others think that the recurrence of the same expression in the same verse (*pāda*) is tautology, as for instance, 'Golden in form, he is golden in appearance'.<sup>4</sup> Another school of thought does not admit tautology, if there is some difference, even if it is very slight, as for instance, 'as from water the frogs', and 'as frogs from water'.<sup>5</sup>

*Vāstoṣ-patiḥ*<sup>6</sup> (house-lord)—*vāstruḥ* (house) is derived from (the verb)

<sup>1</sup> Cf. Professor Macdonell, *op. cit.*, p. 138.

<sup>2</sup> iv. 57. 1.

<sup>3</sup> iv. 57. 2.

<sup>4</sup> ii. 35. 10.

<sup>5</sup> x. 166. 5.

<sup>6</sup> Cf. Professor Macdonell, *op. cit.*, p. 138.

*vas*, meaning to dwell—is the lord or protector of the house. The following stanza is addressed to him.

(Here ends the sixteenth section.)

O lord of the house, thou art the killer of disease, wearing all forms; be our very kind friend.<sup>1</sup>

O lord of the house, thou art the killer of disease, wearing all forms; be our very happy friend. The word *śeva* is a synonym of happiness (*sukha*). The verb *śiṣ* takes the suffix *va*, which replaces the letter next to the penultimate (i. e. *ṣ*) and optionally takes *guṇa*.<sup>2</sup>

The word *śiva* is derived from the same root also. He becomes the deity of all those forms that he longs for.

Maghavā assumes every form.<sup>3</sup> This too is a Vedic quotation.

*Vācas-pati* is the lord or protector of speech. The following stanza is addressed to him.

(Here ends the seventeenth section.)

Come again, O lord of speech, together with the divine mind. O lord of wealth, make me happy, let my body (depend) on me alone.<sup>4</sup>

The stanza is explained by the mere reading of it.

*Apām napāt*<sup>5</sup> is explained by the offspring of the self (*tanū-nupāt*).<sup>6</sup> The following stanza is addressed to him.

(Here ends the eighteenth section.)

Offspring of waters, who shines within the waters without fuel, whom priests implore in sacrifices; thou hast given us honeyed waters with which Indra grew in vigour.<sup>7</sup>

Who [will shine, i. e.] shines in the interior of waters without fuel, whom wise men praise in sacrifices; O offspring of waters, give us honeyed waters for pressing the soma with which Indra grows in vigour, i. e. in vigorous action.

Yama<sup>8</sup> is (so called) because he governs (*√yam*). The following stanza is addressed to him.

(Here ends the nineteenth section.)

With oblation, worship the king, Yama, son of Vivasvat (the sun), who has departed along the great heavenly heights, who has made the path clear for many, and who is the rendezvous of men.<sup>9</sup>

<sup>1</sup> vii. 55. 1.

<sup>2</sup> *Śiṣ + va > śiva* and, with *guṇa*, *śeva*.

<sup>3</sup> iii. 53. 8.

<sup>4</sup> AV. 1. 1. 2.

<sup>5</sup> Cf. Professor Macdonell, *op. cit.*, pp. 69-71.

<sup>6</sup> See 8. 5.

<sup>7</sup> x. 30. 4; AV. 14. 1. 37.

<sup>8</sup> Cf. Professor Macdonell, *op. cit.*, p. 171.

<sup>9</sup> x. 14. 1; cf. AV. 18. 1. 49.

Who has departed: who has gone round the heavenly heights, i.e. elevations and depressions. The verb *av* means to go.<sup>1</sup> The sense is: and with oblation, worship the king, Yama, the son of Vivasvat (the sun), who has shown the path to many and who is the rendezvous of men. The verb *dhvasyati* means to worship. Agni is called Yama also. The following stanzas proclaim him.

(Here ends the twentieth section.)

Like a spear hurled, it inspires awe as the archer's arrow of bright appearance.<sup>2</sup>

Yama, indeed, is what is born, Yama, what shall be born; he is the maidens' lover, the matrons' lord.<sup>3</sup>

With the moving and the non-moving oblation we obtain him, the kindled god, as cows do their abode in the evening.<sup>4</sup>

These are hemistichs. Like a spear hurled, it inspires terror (among enemies) or courage (among friends), as does the archer's arrow of bright appearance, of dreadful appearance, [of strong appearance, of glorious appearance], of great appearance, or of shining appearance.

Yama indeed was born, associated with Indra.

Ye are twin brothers, whose mother is here and there.<sup>5</sup>

This too is a Vedic quotation. Yama is, as it were, what is born and what shall be born. Maidens' lover, i.e. one who causes maidens to be loved.<sup>6</sup> Matrons' lord, i.e. one who causes matrons to be protected. Matrons have Agni as their chief deity, on account of their association with sacrifice.

Agni was thy third husband.<sup>7</sup> This too is a Vedic quotation.

As cows obtain their home in the evening so may we obtain the kindled god, who is well kindled with pleasant things, with our non-stationary, moving, i.e. oblation in the form of an animal, and non-moving, stationary, i.e. oblation in the form of herbs.

*Mi-tra*<sup>8</sup> is (so called) because he preserves (*trāyate*) from destruction (*pra-mī-ti*) or because he runs (*dravati*) measuring things together ( $\sqrt{mi}$ ), or

<sup>1</sup> It is not clear why Yāska introduces the verb *av*, 'to go'. Durga does not throw any light on it.

<sup>2</sup> i. 66. 7.

<sup>3</sup> i. 66. 8.

<sup>4</sup> i. 66. 9. According to Durga, the word *vaś* in the text of the RV. is an expletive.

<sup>5</sup> vi. 59. 2.

<sup>6</sup> Indian marriage is accomplished by taking seven steps round the fire-altar. Fire is here called maidens' lover, because fire causes the marriage to be accomplished, with which the period of maidenhood comes to an end.

<sup>7</sup> x. 85. 40; AV. 14. 2. 3.

<sup>8</sup> Cf. Professor Macdonell, *op. cit.*, pp. 29-30.

the word is derived from the causal of (the verb) *mid* (to be fat). The following stanza is addressed to him.

*(Here ends the twenty-first section.)*

Proclaiming, Mitra leads men forth, Mitra supported earth and heaven. Ever watchful, Mitra beheld the tribes. To Mitra sacrifice the fat oblations.<sup>1</sup>

Proclaiming, i. e. speaking encouraging words, Mitra leads men; Mitra alone supports earth and heaven. Without winking Mitra beholds the tribes. The word *kṛṣṭayah* is a synonym of men, (so called) because they are active, or because their bodies are long (*vi-kṛṣṭa*). 'To Mitra sacrifice the fat oblations' has been explained. The verb *hu* means to give.<sup>2</sup>

*Kaḥ* is (so called because) he is loving, or surpassing, or happy. The following stanza is addressed to him.

*(Here ends the twenty-second section.)*

In the beginning, the golden foetus took shape; he was the sole existing lord of the universe. He supported this earth and heaven. Let us, with oblations, worship the god *Ka*.<sup>3</sup>

The golden foetus; the foetus made of gold, or he whose foetus is made of gold. The word *garbhah* (foetus) is derived from the verb *grbh* (used) in the sense of praising, or (so called because) it swallows useless things. Now when a woman receives the life-germs (*guṇān*) and her own life-germs are brought into contact with them, fertilization takes place.<sup>4</sup> He came into existence in the beginning. He was the sole existing lord of the universe. He supports earth and heaven. 'Let us, with oblations, worship the god *Ka*' is explained. The verb *vidh* means to give.

Sarasvat has been explained.<sup>5</sup> The following stanza is addressed to him.

*(Here ends the twenty-third section.)*

Be our protector with those waves of thine, O Sarasvat, which are rich in honey and distil clarified butter.<sup>6</sup>

The stanza is explained by the mere reading of it.

*(Here ends the twenty-fourth section.)*

<sup>1</sup> iii. 59. 1.

<sup>2</sup> The sentence is omitted by Durga.

<sup>3</sup> x. 121. 1; AV. 4. 2. 7; Vā. 13. 4; 23. 1; 25. 10.

<sup>4</sup> Durga describes the process of fertilization as follows: 'When a woman receives from a man the life-germs, i. e. the essence of the marrow of his bones, &c., in the form of seminal fluid and brings them (i. e. spermatozoa) in contact with her own life-germs, i. e. the essence of her flesh and blood in the

form of her germinating fluid, then by the mutual contact of the male and female fluid in the interior of the uterus which is capable of receiving them, fertilization of a woman takes place. Or when a woman admires the qualities of a man, on account of her love for him, and a man a woman, the result of their mutual admiration is passion, and passionate intercourse produces fertilization.'

<sup>5</sup> i. e. By Sarasvatī.

<sup>6</sup> vii. 96. 5.

*Viśvakarman is the maker of all. The following stanza is addressed to him.*

*(Here ends the twenty-fifth section.)*

Viśvakarman is sagacious, mighty, creator, disposer, and supreme beholder. The objects of their desire rejoice together with food, where beyond the seven seers, they declare (only) one to exist.<sup>1</sup>

Viśvakarman is of a penetrating mind, pervading, creator, disposer, and the most supreme beholder of beings. The objects of their desire, i.e. objects which are loved or sought after, or approached, or thought about, or aimed at. They rejoice with waters. Where these seven seers, i.e. luminaries. Beyond them is the sun. In him (the sun) they (the luminaries) become one. This is with reference to the deity.

Now with reference to the soul.

Viśvakarman is of a penetrating mind, pervading, creator, and disposer, and the most supreme manifester of the senses. The objects of worship of these (senses), i.e. objects desired, or sought after, or approached, or thought about, or aimed at. They rejoice together with food. Where these seven seers, i.e. the senses. Beyond them is the soul. In him (the soul) they (senses) become one. This expounds the course of the life of the soul.<sup>2</sup> With reference to it they relate a legend. Viśvakarman, the son of Bhuvana, sacrificed all beings in a universal sacrifice.<sup>3</sup> He sacrificed even himself in the end. This is indicated by the following stanza.

Who sacrificed all these created beings.<sup>4</sup> The following stanza explains it still more explicitly.

*(Here ends the twenty-sixth section.)*

O Viśvakarman, growing with oblations, thyself sacrifice earth and heaven. On both sides let other men be stupified. Here may Indra be our inciter.<sup>5</sup>

<sup>1</sup> x. 82, 2.

<sup>2</sup> The manuscripts of the longer recension read *asmin*, while those of the shorter read *asmiṇ*. I prefer the latter to the former, because a comparison of the *adhi-daivata* and *adhy-ātma* explanation of the stanza shows that Yaska intends to bring about a contrast between his two interpretations. For this reason he uses *tapam*, *śānti*, *śubhyaḥ*, and *asmin* in the former, and *śānti*, *imānti*, *śubhyaḥ* in the latter. The corresponding word for *asmin* is therefore *asmiṇ*, hence I conclude that the reading of the shorter recension is the correct one.

<sup>3</sup> Universal sacrifice is regarded as very

efficacious. Cf. ŚB. xiii. 7. 1. 1: 'Ah, I will sacrifice myself in created beings, and created beings in myself. Then, having sacrificed himself in all created beings and created beings in himself, he acquired superiority, sovereignty, and overlordship over all created beings. Likewise, a man having sacrificed all oblations and all created beings in a universal sacrifice, acquires superiority, sovereignty, and overlordship.' Cf. also Manu, xii. 91; Īśa. U. 6; AP. i. 23. 1; Muir, *op. cit.*, vol. v, p. 372.

<sup>4</sup> x. 81. 1; VS. 17. 17.

<sup>5</sup> x. 81. 6; SV. 2. 939; VS. 17. 22.

O Viśvakarman, growing with oblations, thyself sacrifice earth and heaven. On both sides let other men, i.e. rivals, be stupified. Let Indra, who is pre-eminent in knowledge, here be our inciter.

Tārṅkṣya<sup>1</sup> is explained by Tvaṣṭṛ: (1) he dwells (*krayati*) in the crossed-over place ( $\sqrt{tṛ}$ ), i.e. atmosphere; (2) he protects (*rakṣati*) objects quickly (*tūrṇam*); or (3) it is derived from (the verb) *as* (to pervade). The following stanza is addressed to him.

*(Here ends the twenty-seventh section.)*

Let us, here, invoke Tārṅkṣya, who is rich in food, incited by gods, mighty, impeller of chariots, the felly of whose wheel is unhurt and who is a hero in battle, quickly for our welfare.<sup>2</sup>

(Let us invoke) him who is exceedingly rich in food. *Jūti* signifies motion or pleasure; *deva-jūtam* therefore means one who is incited by the gods, or pleased by them. Endowed with might, transporter of chariots, the felly of whose wheel is uninjured and who is victorious in battles. Let us be quick and here invoke Tārṅkṣya for our welfare. What god other than the atmospheric would the seer have thus addressed?<sup>3</sup> The following stanza is addressed to him.

*(Here ends the twenty-eighth section.)*

Who even spread, with his might, the five tribes in a moment, as the sun, with his light, does the waters. A hundredfold, a thousandfold in his speed. Like a hurled javelin, they cannot keep him back.<sup>4</sup>

Who also spreads five human tribes, in a moment, with his might, i.e. strength, as the sun does the waters with his light. His motion gains a hundredfold, a thousandfold speed. Like a discharged arrow made of reeds, they cannot keep him back.

Manyu<sup>5</sup> (anger) is derived from (the verb) *man*, meaning to shine, or to be angry, [or to slay]: arrows shine through anger. The following stanza is addressed to him.

*(Here ends the twenty-ninth section.)*

Accompanied by thee on the same chariot, O Manyu, let our heroes, demolishing, making hairs stand on their end, unassailable, swift like Maruts, having pointed arrows, sharpening their weapons, fire-incarnate rush forth towards the (enemy).<sup>6</sup>

<sup>1</sup> Cf. Professor Macdonell, *op. cit.*, p. 148.

<sup>2</sup> x. 178. 1; AV. 8. 85. 1; SV. 1. 832.

<sup>3</sup> The characteristic of the atmospheric gods is strength. They perform deeds of valour, and all that requires power. The author thinks that this trait is clearly

attributed to Tārṅkṣya in the stanza, and according to him, therefore, Tārṅkṣya can be no other than an atmospheric deity.

<sup>4</sup> x. 178. 3; AB. iv. 20.

<sup>5</sup> Cf. Professor Macdonell, *op. cit.*, p. 119.

<sup>6</sup> x. 84. 1; AV. 4. 31. 1.

Having mounted the same chariot with thee, O Manyu, let our heroes, demolishing, causing the hair to stand on end, unassailable, swift like the Maruts, having pointed arrows, sharpening their weapons, rush forward towards the enemy. Fire-incarnate, i. e. destroying like fire, or armed, or wearing a coat of mail.

*Dadhikrā* has been explained.<sup>1</sup> The following stanza is addressed to him.

*(Here ends the thirtieth section.)*

*Dadhikrā* spread out the five tribes with might as the sun the waters with his light. Thousand-gaining, hundred-gaining is the swift courser. May he commingle these speeches with honey.<sup>2</sup>

*Dadhikrā* spreads out water [with might] with strength as the sun the five human tribes with light. Thousand-gaining, hundred-gaining is the swift, i. e. having speed, courser, i. e. having motion. May he commingle these speeches of ours with honey, i. e. water. *Madhu* (honey) is derived from the verb *dham* (to blow) reversed.

*Savitṛ*<sup>3</sup> (is so called because) he is the stimulator of all. The following stanza is addressed to him.

*(Here ends the thirty-first section.)*

*Savitṛ* has fixed the earth with supports; *Savitṛ* has fastened heaven in unsupported space; *Savitṛ* has milked the atmosphere, shaking itself like a horse, and the ocean bound in illimitable space.<sup>4</sup>

*Savitṛ* caused the earth to be fastened with supports. In the supportless atmosphere *Savitṛ* has made the heaven firm. *Savitṛ* has milked the cloud fastened in the atmosphere, i. e. fastened in the illimitable space, or fastened in space which does not move quickly, or hasten, i. e. (the cloud) which moistens, shaking<sup>5</sup> itself like a horse. What other god than the atmospheric one would the seer have thus described? The sun is called *Savitṛ* also. He is so praised in the *Hiranyastūpa* hymn.<sup>6</sup> The seer *Hiranyastūpa* proclaimed this hymn in the act of worship. This is indicated by the following stanza.

*(Here ends the thirty-second section.)*

<sup>1</sup> See 2. 27. Cf. Professor Macdonell, *op. cit.*, p. 148.

<sup>2</sup> iv. 38. 10.

<sup>3</sup> Cf. Professor Macdonell, *op. cit.*, p. 32.

<sup>4</sup> x. 179. 1.

<sup>5</sup> The word *dhami* is explained by Durga as

'shaking', and also by Roth, *op. cit.*, p. 148. But in his famous lexicon he attributes to it the meaning 'sounding', which is adopted both by Muir, *op. cit.*, vol. iv, pp. 110-11, and Max Müller.

<sup>6</sup> x. 149.

Like Āgirasa Hiranyastūpa, I invite thee, O Savitr, to this sacrificial food. Thus worshipping and bowing before thee for protection, I kept watch as for a stalk of soma.<sup>1</sup>

Golden tuft of hair: a tuft of hair made of gold or one having a golden tuft of hair. *Stūpa* (tuft of hair) is derived from the verb *styai* (to be collected into a heap), i. e. a collection. O Savitr, like Āgirasa, I invite thee to this sacrifice, i. e. sacrificial food. Thus worshipping, bowing before thee for protection, I keep watch as for a stalk of soma.

Tvaṣṭṛ has been explained.<sup>2</sup> The following stanza is addressed to him.

*(Here ends the thirty-third section.)*

The divine stimulator, multiform Tvaṣṭṛ, generated and nourished manifold mankind. All these created beings and the great divinity of the gods are solely his.<sup>3</sup>

The divine stimulator, omniform Tvaṣṭā, nourished mankind by the gift of juice. And he generated them in various ways. All these beings, i. e. waters, are his. And for him is the one great divinity of the gods, i. e. the state of being endowed with wisdom or with the bread of life. The word *as-u* is a synonym of wisdom: (1) it throws out the senseless; and sense is thrown into it (*√as*, to throw); (2) or the word *asu-ratva* has its first letter (*v*) elided.

Vāta<sup>4</sup> (wind) is (so called) because he blows (*vāti*). The following stanza is addressed to him.

*(Here ends the thirty-fourth section.)*

May Vāta blow towards us what is healing, full of happiness and comfort for our heart. He shall prolong our lives.<sup>5</sup>

May Vāta blow towards us the healing medicines and what is full of happiness and comfort for our heart. And may he prolong our life.

Agni has been<sup>6</sup> explained. The following stanza is addressed to him.

*(Here ends the thirty-fifth section.)*

Thou art invited to this beautiful sacrifice for the drinking of soma. Come, O Agni, with the Maruts.<sup>7</sup>

Thou art invited to this beautiful sacrifice for the drinking of soma.

<sup>1</sup> x. 149. 5.

<sup>2</sup> See 8. 18; cf. Professor Macdonell, *op. cit.*, p. 116.

<sup>3</sup> iii. 55. 19; AV. 18. 1. 5.

<sup>4</sup> Cf. Professor Macdonell, *op. cit.*, pp. 81-8.

<sup>5</sup> x. 186. 1; SV. 1. 184; 2. 1190.

<sup>6</sup> See 7. 4.

<sup>7</sup> i. 19. 1; SV. 1. 16.

As such, O Agni, come together with the Maruts. What god other than the atmospheric one would the seer thus address? The following stanza is addressed to him.

*(Here ends the thirty-sixth section.)*

I prepare the sweet mead for thee to drink first. Come, O Agni, with the Maruts.<sup>1</sup>

I prepare the sweet mead, i. e. made of soma, for thee to drink first, i. e. to partake of first. As such, O Agni, come together with the Maruts.

*(Here ends the thirty-seventh section.)*

Vena is derived from (the root) *ven*, meaning to long for. The following stanza is addressed to him.

*(Here ends the thirty-eighth section.)*

This Vena impels them who are in the womb of the variegated one. Light is the chorion in measuring the region of vapours. At the contact of waters and the sun, the wise kiss him with thoughts like an infant.<sup>2</sup>

This Vena impels (them who are) in the womb of the variegated one, i. e. in the womb of one who is endowed with variegated colours, i. e. waters. Light is the chorion, his light serves the purpose of chorion. The chorion develops with the external membrane of the foetus, or it is joined with the external membrane. At the coming together of waters and the sun, wise men kiss, lap, praise, cause to grow, or worship, with hymns as they do an infant. Infant (*śiśu*) is (so called because) he is worthy of praise (*samsantya*), or it is from (the root) *śi*, meaning to give.<sup>3</sup> Foetus is obtained after a long time.

*Asu-nīti* is (so called because) it carries breath away (*astūn nayati*). The following stanza is addressed to it.

*(Here ends the thirty-ninth section.)*

O Asunīti, support the mind with us for the continuation of life, prolong well our age. Make us happy in the sight of the sun, do thou increase our body with clarified butter.<sup>4</sup>

O Asunīti, support the mind within us for a longer life. And prolong our age, and make us complete for beholding the sun. The verb *radh* is used in the sense 'to be subdued'.

We will not be subjected to the foe, O King Soma!<sup>5</sup> This too is

<sup>1</sup> i. 19. 9; viii. 8. 7; AV. 20. 99. 1; SV. 1. 256; 2. 923.

<sup>2</sup> x. 123. 1; VS. 7. 16.

<sup>3</sup> It is given by man to woman. Durga.

<sup>4</sup> x. 59. 5.

<sup>5</sup> x. 123. 5; AV. 5. 8. 7.

a Vedic quotation. Do thou increase the self, i.e. the body, with clarified butter.

*R̥ta* has been explained.<sup>1</sup> The following stanza is addressed to him.

*(Here ends the fortieth section.)*

Of *R̥ta*, indeed, are the earlier invigorating draughts. Contemplation of *R̥ta* kills vices. The call of *R̥ta* awakening and illuminating, pierced even the deaf ears of the living being.<sup>2</sup>

Of *R̥ta*, indeed, are the earlier invigorating draughts. Consciousness of *R̥ta* kills all that should be avoided. The call of *R̥ta* pierces the ears even of the deaf. Deaf, whose ears are closed. Causing to wake and making bright the ears of the living being, of the moving being, of man, of light, or of water.

*Indu* is derived from (the verb) *indh* (to kindle) or from *ud* (to moisten). The following stanza is addressed to him.

*(Here ends the forty-first section.)*

May I proclaim that to the auspicious Indu who, like one to be invoked, is vigorous. He stirs prayer; the slayer of demons stirs prayer. May he himself drive away from us the mockery of the scoffer with slaughter. May the wicked drop down, lower and lower, like some insignificant thing, may he drop down.<sup>3</sup>

I proclaim that to the auspicious Indu, like one who is worthy of being invoked, who is vigorous, rich in food, or full of desire, he causes our prayers to stir; and the slayer of demons causes them to stir with strength. May he himself drive away the man who scoffs and his mockery from us with slaughter. May the wicked drop down. Even lower than that may he drop down, like an insignificant thing. Some think that repetition (of the same words) adds a greater force to a (particular) sentiment, as for instance: Oh, she is beautiful, oh, she is beautiful. This (repetition) is characteristic (of the style) of Paruccheпа.<sup>4</sup> He was a seer. He whose organ is (large) like a joint, he whose organ is in every joint.

With these words, the twenty-seven appellations of deities are dealt with. Hymns are addressed and oblations are offered to them. Of these,

<sup>1</sup> See 2. 25; 3. 4; 4. 9; 6. 22.

<sup>2</sup> iv. 23. 8; cf. 6. 16.

<sup>3</sup> i. 129. 6; cf. Bṛh. D. iv. 4.

<sup>4</sup> Cf. Muir, *op. cit.*, vol. i, p. 196; vol. iii, p. 212. Paruccheпа is mentioned in TS. ii. 5. 8. 8.

Nṛmedha and Paruccheпа dispute as to whose knowledge is of a superior kind. They try to kindle fire in moist wood. The former produces smoke only, the latter a flame, and thus establishes his superiority.

the following, i. e. Vena, Asunitī, R̥ta, and Indu, do not have oblations offered to them.

*Prajā-pati*<sup>1</sup> is the protector or supporter of creatures. The following stanza is addressed to him.

*(Here ends the forty-second section.)*

O Prajāpati, no one except thyself did encompass all these created things. With whatever desire we sacrifice to thee, let that be ours. May we be lords of treasures.<sup>2</sup>

O Prajāpati, no one, indeed, other than thyself encompassed all those created things. With whatever desire we sacrifice to thee, let that be ours. May we be lords of treasures: (this) is a benediction.

*Ahi* has been explained.<sup>3</sup> The following stanza is addressed to him.

*(Here ends the forty-third section.)*

With hymns thou singest (the praise) of *Ahi*, born in the waters, sitting in the lowest part of the rivers, in vapours.<sup>4</sup>

With hymns thou singest (the praise) of *Ahi*, born in waters, sitting in the lowest part of the rivers, in vapours, [in waters]. *Budhnam* means atmosphere: waters are held bound in it; the other word *budhnam* (body) is derived from the same root also, i. e. breath is held bound in it. He, who is *Ahi*, is *budhnya*, i. e. a dweller in atmosphere, *budhnam* meaning atmosphere. The following stanza is addressed to him.

*(Here ends the forty-fourth section.)*

May *Ahi* who dwells in the atmosphere not put us to hurt. May the sacrifice of this man, the lover of sacred rites, never fail.<sup>5</sup>

May *Ahi* who dwells in the atmosphere not put us to injury. May his sacrifice never fail, i. e. of the lover of sacrifice.

*Su-parna* (having beautiful wings) has been explained.<sup>6</sup> The following stanza is addressed to him.

*(Here ends the forty-fifth section.)*

One had beautiful wings, he has entered the ocean, he beholds this entire universe. With a pure mind I saw him from near, him the mother kisses and he kisses the mother.<sup>7</sup>

One has beautiful wings; he enters into ocean; he beholds all these

<sup>1</sup> Cf. Professor Maedonell, *op. cit.*, p. 118.

<sup>2</sup> x. 121. 10; AV. 7. 80. 3; VS. 10. 20; 23. 65.

<sup>3</sup> See 2. 17.

<sup>4</sup> vii. 34. 16.

<sup>5</sup> vii. 34. 17; cf. Bṛh. D. v. 165.

<sup>6</sup> See 4. 3; 7. 24.

<sup>7</sup> x. 144. 4; AA. iii. 1. 6. 15.

created beings. With a pure mind I saw him. Here the seer, who had intuitive insight into reality, (expresses) his pleasure in a narration.<sup>1</sup>

The mother, i. e. atmospheric speech, kisses him and he kisses the mother.

*Purū-ravas* is (so called) because he cries too much. The following stanza is addressed to him.

*(Here ends the forty-sixth section.)*

On his being born, the goers (*gnāh*) sat together and the rivers flowing by themselves strengthened him, when, O Purūravas, the gods strengthened thee for the great battle, for slaying the barbarian.<sup>2</sup>

On his being born the goers, i. e. waters, (so called) from going, or else the divine women, sat together, and the rivers, [flowing by themselves,] moving by themselves, strengthened him, when the gods strengthened thee, O Purūravas, for the great battle, for the delightful combat, for slaying the barbarian, the gods (strengthened thee), the gods.

*(Here ends the forty-seventh section.)*

## CHAPTER XI

*Śyena* (falcon) has been explained.<sup>3</sup> The following stanza is addressed to him.

*(Here ends the first section.)*

Having seized soma, the falcon bore a thousand, ten thousand libations together. Here, in the enjoyment of soma, the bountiful left the illiberal behind, and the wise the dull-witted man.<sup>4</sup>

Having seized soma, the falcon carried a thousand, ten thousand libations at the same time. (The word) thousand is used with reference to the sacrifice, in which soma is pressed a thousand times. In the sacrifice there are ten thousand soma-draughts, or there are ten thousand gifts in connexion with the pressing of soma. There the bountiful left the unfriendly, i. e. the non-liberal, behind in the enjoyment of soma, and the wise the dull-witted man.

He is praised with reference to the drinking of soma, and in a hymn addressed to Indra; he is therefore identified with Indra.

<sup>1</sup> Cf. Muir, *op. cit.*, vol. II, p. 196.

<sup>2</sup> x. 95. 7.

<sup>3</sup> See 4. 24.

<sup>4</sup> iv. 26. 7.

Soma is a plant: the word is derived from (the root) *su* (to press): it is pressed again and again. Its character (as a deity) is mostly secondary and only rarely primary. In order to point out its (primary use) in the hymns relating to soma-juice while it is being purified, we shall quote (the following stanza).

*(Here ends the second section.)*

Be pure with thy sweetest and most gladdening stream. O soma, thou art pressed for Indra to drink.<sup>1</sup>

The stanza is explained by the mere reading of it.

Now here is another stanza addressed to him or to the moon, as follows.

*(Here ends the third section.)*

Because they grind the herbs together, one thinks that he has drunk the soma. Of the soma which the Brāhmaṇas know, none whatsoever partakes.<sup>2</sup>

The hemistich, 'Because they grind the herbs together, one thinks that he has drunk the soma', refers to the uselessly-pressed soma, which is not soma at all. Of the soma which the Brāhmaṇas know, none whatsoever, i. e. no one who does not offer sacrifice, can partake. This is with reference to sacrifice.

Now with reference to the deity. The hemistich, 'Because they grind the herbs together, one thinks that he has drunk the soma', refers to the soma pressed with the Yajus formula, which is not soma at all. Of the soma which the Brāhmaṇas know, i. e. the moon, none whatsoever, i. e. no one who is not a god, can partake.

The following, another stanza, is addressed to him, or to the moon.

*(Here ends the fourth section.)*

O god, when they drink thee, forth thenceforward thou thriveest again. Wind is the protector of soma; the month is the maker of years.

O god, when they begin to drink thee, forth thenceforward thou again thriveest; this refers to some particular libations, or to the first and second fortnights of the lunar month. Wind is the protector of soma. The seer calls wind its protector on account of companionship or extracting the juice.<sup>3</sup> The month is the maker of years, of annual periods, i. e. the plant soma on account of its (assuming) particular shapes, or the moon.

*Can-dramās*<sup>4</sup> (the moon) is (so called because) it roams about noticing ( $\sqrt{\text{cay}} + \sqrt{\text{dram}}$ ) or is bright and measures (*candra-mā*), or its measure is bright. *Candra* (bright) is derived from (the verb) *cand*, meaning to

<sup>1</sup> ix. 1. 1; SV. 1. 468; 2. 39; VS. 26. 25.

<sup>2</sup> x. 85. 8; AV. 14. 1. 8.

<sup>3</sup> x. 85. 5; cf. AV. 14. 1. 14.

<sup>4</sup> Cp. 2. 20.

<sup>5</sup> Cp. Brh. D. vii. 129.

shine. The word *candunam* (sandalwood) is derived from the same root also.

It roams about beautifully, or it roams about for a long time. Or the former part of the word (*candramās*) is derived from (the verb) *cam* (to drink). *Cāru* (bright) is derived from (the verb) *ruc* (to shine) reversed. The following stanza is addressed to him.

*(Here ends the fifth section.)*

When he is born, he is ever new, the banner of day he goes before dawns. Approaching he distributes their share among the gods; the moon extends farther long life.<sup>1</sup>

When he is born he is ever new to the beginning of the first fortnight. 'The banner of days he goes before dawns' refers to the end of the second fortnight.

According to some the second verse has the sun as its deity. 'Approaching he distributes their share to the gods' refers to the half-monthly oblation of clarified butter. The moon farther extends long life.

*Mṛtyu* (death) is (so called) because he makes people die. 'He is (so called because) he causes the dead to be removed,' says Śatabalākṣa, the son of Mudgala. The following stanza is addressed to him.

*(Here ends the sixth section.)*

Away, O Death, depart along the path that is thine own, but different from the road of the gods. I speak to thee, who hast eyes and possessest the power of hearing. Do not injure our children, nor our heroes.<sup>2</sup>

Away, O Death, certainly, O Death, certainly depart, O Death, with this it is declared, O Death, the dead is for him who causes him to be removed, O Death. It is derived from (the verb) *mad* or from *mud*. The following stanza is addressed to them.

*(Here ends the seventh section.)*

Here is the impetuous meeting of the two mighty ones. O Indra and Viṣṇu, the drinker of the pressed soma-juice avoids you. You two turn aside that which is directed towards mortal man, aye, the dart of the archer Kṛśānu.<sup>3</sup>

The stanza is explained by the mere reading of it.

*Viśvānara* has been explained.<sup>4</sup> The following stanza is addressed to him.

*(Here ends the eighth section.)*

<sup>1</sup> x. 85. 19; cf. AV. 7. 81. 2.

<sup>2</sup> x. 18. 1; AV. 12. 2. 21; VS. 85. 7.

<sup>3</sup> i. 155. 2. The stanza together with the

commentary on x. 18. 1 in the 7th section is omitted by Durga; cf. Roth, *op. cit.*, p. 147.

<sup>4</sup> See 7. 21.

Bring your worship to the great (god) who is being exhilarated, and (who is giver of) food, who is dear to all men, who is all-powerful; to Indra, whose great strength is very overpowering, whose great glory and power heaven and earth honour.<sup>1</sup>

Honour [you], with praise, the great god, giver of sacrificial food, who is being exhilarated, i.e. who is rejoicing, who is being praised, or who is being implored; who is dear to all men, and who is all-powerful; and to Indra, in whose pleasure there is exceedingly great strength and most praiseworthy glory and power bestowed on men. Heaven and earth worship you. What god other than the atmospheric would the seer have thus addressed?

The following, another stanza, is addressed to him.

*(Here ends the ninth section.)*

Viśvānara the divine stimulator has lifted up the all-impelling immortal light.<sup>2</sup>

The meaning is that Viśvānara, the god who stimulates, has lifted up the all-impelling immortal light.

Dhātṛ<sup>3</sup> is the creator of all. The following stanza is addressed to him.

*(Here ends the tenth section.)*

May Dhātṛ give uninjured life extending to the sacrificer. We meditate on the goodwill of the god whose laws are true.<sup>4</sup>

May Dhātṛ give prolonged and undecaying livelihood to the liberal worshipper.

We meditate on the goodwill, the blessed will, of the god whose laws are true.

Vidhātṛ is explained by dhātṛ. The following is his incidental mention in a stanza addressed to many deities.

*(Here ends the eleventh section.)*

In the law of King Soma and Varuṇa, in the protection of Bṛhaspati and Anumati, to-day in thy invocation, O Maghavan, and of Dhātṛ and Vidhātṛ, I partook of the jars.<sup>5</sup>

The meaning is: induced by these deities I partook of the jars full of soma-juice. *Kalāśa* (jar) [from what verb is it derived?] is (so called because) *kalāḥ*, particular measures of soma, are deposited in it (*kalā-* + √*śt*).

<sup>1</sup> x. 50. 1.

<sup>2</sup> vii. 76. 1; cf. Bṛh. D. vi. 11.

<sup>3</sup> Cf. Professor Macdonell, *op. cit.*, p. 115.

<sup>4</sup> AV. 7. 17. 2.

<sup>5</sup> x. 167. 8.

*Kalīh* and *kalāh* are both derived from (the root) *kṛ* (to scatter): their measures are scattered.

(Here ends the twelfth section.)

Now therefore (we shall deal with) the groups of atmospheric deities. Of these, the Maruts<sup>1</sup> come first. *Ma-rutaḥ*, of measured sound ( $\sqrt{mi} + \sqrt{ru}$ ), or of measured brilliancy ( $\sqrt{mi} + \sqrt{ruc}$ ), or they run very much (*mahad + dru*). The following stanza is addressed to them.

(Here ends the thirteenth section.)

Come, O Maruts, with chariots charged with lightning, of good speed, furnished with spears and having horses as their wings. Fly to us like birds, O ye that have wise counsel, with the most wholesome food.<sup>2</sup>

O Maruts, with (chariots) charged with lightning. Of good speed, i.e. that turn well, or praise well, or shine well. Come with chariots furnished with spears. Having horses as their wings, as the means of flying. Fly to us like birds with the most wholesome food. Having wise counsel: whose works are blessed or whose wisdom is blessed.

Rudras have been explained.<sup>3</sup> The following stanza is addressed to them.

(Here ends the fourteenth section.)

Come, O Rudras, accompanied by Indra, of one accord, riding in golden chariots for prosperity. This thought from us longs for you, (come) like springs from heaven for one who seeks water in the hot season.<sup>4</sup>

Come, O Rudras, with Indra, accordant for the action of bringing prosperity. This thought from us yearns strongly for you as the thirsty for the divine springs of water. *Tṛṇaj* is derived from (the verb) *tṛṣ* (to be thirsty). *Udanyuḥ*<sup>5</sup> (one who seeks water) is derived from the verb *udunya* (to moisten).

*R-bhavaḥ* are (so called because) they shine widely (*uru + √bhā*), or they shine with sacred rite (*rta + √bhā*), or they live with sacred rite (*rta + √bhū*).<sup>6</sup> The following stanza is addressed to them.

(Here ends the fifteenth section.)

Having performed laborious works with zeal, institutors of sacrifice, being mortals, they attained immortality. The Ṛbhus, sons of Sudhanvan,

<sup>1</sup> Cf. Professor Macdonell, *op. cit.*, p. 77.

<sup>2</sup> i. 88. 1.

<sup>3</sup> See 10. 5; cf. Professor Macdonell, *op. cit.*, p. 74.

<sup>4</sup> v. 57. 1.

<sup>5</sup> Durga remarks that some commentators explain *udanyu* as a bird called *cātaka*, at whose prayer divine springs of water come down from heaven.

<sup>6</sup> Cf. Professor Macdonell, *op. cit.*, pp. 181-4.

radiant like the sun, mixed things together with their works during the year.<sup>1</sup>

Having finished the works with utmost quickness, the bearers, or the wise Ṛbhus, attained immortality although they were mortals. The Ṛbhus, sons of Sudhanvan, looking like the sun, or wise like the sun. They mixed things together with their works, i. e. actions during the year.

Ṛbhu, Vibhvau, and Vāja were the three sons of Sudhanvan, a descendant of Āngiras.<sup>2</sup> With reference to them there are Vedic passages which mention the first and the last (Ṛbhu and Vāja) in the plural number, but not the middle one. With regard to this, i. e. the use of plural number of Ṛbhu and the praising together of the cup, there are many hymns in the ten books (of the Ṛgveda). The rays of the sun are called Ṛbhus also.

When you slept in the house of the unconcealable one, because (you were) there, hence, O Ṛbhus, you did not come here to-day.<sup>3</sup>

The unconcealable one is the sun, (so called because) he cannot be concealed. Because you slept in his house; as long as you remain there, so long you cannot be here.

Āngirasas have been explained.<sup>4</sup> The following stanza is addressed to them.

*(Here ends the sixteenth section.)*

These seers are indeed multiform, moreover they are inscrutable. They are sons of Āngiras; they were born of Agni.<sup>5</sup>

These seers have many forms. Their actions are inscrutable, or their wisdom is profound. They are sons of Āngiras. 'They were born of Agni': with these words their birth from Agni is described.

The Manes have been explained.<sup>6</sup> The following stanza is addressed to them.

*(Here ends the seventeenth section.)*

Let the lower manes who press soma, go upwards, up the higher ones, and up the middle ones. May the manes who followed breath, who are harmless, and who know the sacred rites, come to us at our invocations.<sup>7</sup>

Let the lower manes go upwards, let the higher manes go upwards, let the middle manes go upwards. Who press soma, i. e. who prepare the soma-juice. Who went in pursuit of breath, i. e. life. Who are harmless, i. e. who are not hostile. And who know what is truth and what is sacrifice. May the manes come at our call. Yama is said to be an

<sup>1</sup> i. 110. 4.

p. 142.

<sup>2</sup> x. 62. 5.

<sup>3</sup> Cp. Bṛh. D. iii. 83.

<sup>4</sup> i. 161. 11.

<sup>5</sup> See 4 21.

<sup>6</sup> See 3. 17; cf. Professor Macdonell, *op. cit.*,

<sup>7</sup> x. 15. 1; AV. 18. 1. 44; VS. 19. 49.

atmospheric deity,<sup>1</sup> the manes are therefore regarded as atmospheric deities also. Āngirasas have been explained.<sup>2</sup> Manes have been explained.<sup>3</sup> Bhṛguṣ have been explained.<sup>4</sup> *Atharvānas*,<sup>5</sup> i. e. motionless—the verb *tharv* means ‘to move’, its negation—i. e. who are without motion. The following stanza is addressed to them in common.

*(Here ends the eighteenth section.)*

Āngirasas and our manes of ninefold gaits, Atharvānas and Bhṛguṣ, the soma-pressers: may we be in the goodwill of those holy ones, in the blessed favour of their minds.<sup>6</sup>

Āngirasas and our manes of nine gaits, i. e. whose ways of going lead in nine directions. Atharvānas and Bhṛguṣ, the soma-pressers, i. e. who prepare the soma-juice. May we be in the goodwill, in the blessed will of the holy ones, in the auspicious, excellent, generous, or blessed favour of their minds. ‘This refers to a group of atmospheric deities,’ say the etymologists. ‘They are manes,’ says the tradition. Moreover, seers are praised.

*(Here ends the nineteenth section.)*

Their splendour is dazzling like that of the sun, their greatness is unfathomed like that of the ocean, their speed is like that of the wind. Your hymn, O Vasiṣṭhas, cannot be imitated by any other.<sup>7</sup> This is the (panegyric).

*Āptyāḥ*<sup>8</sup> is derived from (the verb) *āp* (to obtain). The following is their incidental occurrence in a stanza addressed to Indra.

*(Here ends the twentieth section.)*

Praiseworthy, multiform, great, most supreme lord, worthy of being obtained among those to be obtained, he crushed seven demons with his strength; and he overpowers many adversaries.<sup>9</sup>

Worthy of praise, of many forms, very wide, most supreme master, worthy of being obtained of those who should be obtained, who tears to pieces the seven givers or the seven gift-makers with his strength; who overpowers many adversaries. The verb *sākṣ* means to obtain.

*(Here ends the twenty-first section.)*

<sup>1</sup> Cf. Professor Macdonell, *op. cit.*, p. 171.

<sup>2</sup> See 3. 17; cf. Professor Macdonell, *op. cit.*, p. 142.

<sup>3</sup> See 4. 21.

<sup>4</sup> See 3. 17; cf. Professor Macdonell, *op. cit.*, p. 140.

Professor Macdonell, *op. cit.*, p. 141.

x. 14. 6; AV. 18. 1. 58.

vii. 33. 8.

Cf. Professor Macdonell, *op. cit.*, p. 67.

x. 120. 6; AV. 20. 107. 2.

Now, therefore, (we shall deal with) the groups of atmospheric goddesses. Of these Aditi<sup>2</sup> comes first. Aditi has been explained.<sup>1</sup> The following stanza is addressed to her.

*(Here ends the twenty-second section.)*

At the birth and ordinance of Dakṣa, thou attendest, O Aditi, on the two kings Mitra and Varuṇa. In births of diverse forms, Aryaman of the seven priests and rich in chariots has his path unobstructed.<sup>3</sup>

O Aditi, thou attendest on two kings, Mitra and Varuṇa, at the birth and the ordinance, i. e. action, of Dakṣa. The verb *vivāṣti* is used in the sense of attending. *Rich in obligations, he attends upon (gods).*<sup>3</sup> Or it is used in the sense of 'praying for'.<sup>4</sup> Aryaman, i. e. the sun, having many chariots,<sup>5</sup> and whose path is unobstructed, i. e. unimpeded, chastises the enemy.<sup>6</sup> Seven priests: seven rays extract juices for him, or seven seers praise him. In births of diverse forms, i. e. activities, sunrises.<sup>7</sup>

They say that Dakṣa is a son of Aditi and is praised among the sons of Aditi. But Aditi is the daughter of Dakṣa.

Dakṣa was born from Aditi, and Aditi sprang into life from Dakṣa.<sup>8</sup> This (is the text) also.<sup>9</sup>

How can this be possible? (We reply) they may have had the same origin, or, in accordance with the nature of gods, they may have been born from each other, or they may have derived their characteristics from each other.<sup>10</sup> Agni is called Aditi also. The following stanza is addressed to him.

*(Here ends the twenty-third section.)*

May we be those to whom, O Aditi, mistress of noble wealth, thou wilt grant perfect innocence, and whom thou wilt impel with blessed strength, and food rich in offspring.<sup>11</sup>

O Aditi, mistress of noble wealth, (may we be they) to whom thou givest innocence, i. e. faultlessness, in the entire sphere of action. *Āgas* is derived from (the root) *gam*, preceded by the preposition *ā*. *Enas* (sin) is derived from (the root) *i* (to go). *Kil-biṣam*: destroyer of glory, i. e. averseness to the performance of noble deeds: it destroys the reputation of a person.

<sup>1</sup> Cf. Professor Maconell, *op. cit.*, p. 120.

<sup>2</sup> x. 64. 5; cf. Bṛh. D. vii. 104.

<sup>3</sup> i. 12. 9; SV. 2. 196; VS. 6. 23.

<sup>4</sup> i. e. She prays that 'may these two sons of mine work for the good of the world'. Durga.

<sup>5</sup> According to Durga it means 'very swift'.

<sup>6</sup> By the enemy Durga understands darkness, i. e. the sun dispels darkness.

<sup>7</sup> i. e. The rising of the sun in different parts of the sky at different periods. Durga.

<sup>8</sup> x. 72. 4.

<sup>9</sup> According to Durga, 'also' here denotes cause.

<sup>10</sup> Cf. 7. 4; ŚB. iii. 1. 3. 3. See Roth, *op. cit.*, pp. 150-1; Muir, *op. cit.*, vol. iv, p. 13.

<sup>11</sup> i. 94. 15.

And whom thou impellest with blessed strength, i. e. vigour, and goods, [wealth] rich in offspring. May we be those persons.

Saramā is (so called) from moving ( $\sqrt{sr}$ ). The following stanza is addressed to her.

*(Here ends the twenty-fourth section.)*

With what desire has Saramā attained this place? The road leads far off to distant regions. What is the errand for us? what was the night? and how hast thou crossed the waters of the Rasā? <sup>1</sup>

With what desire has Saramā come here? The road is distant. *Jagurih* (leading) is derived from the intensive form of the verb *gam* (to go). (Far off), i. e. winding with curves. What was the errand with regard to us? what night? *Paritakmyā* means night, (so called) because *takma* surrounds it on both sides. *Takma* is a synonym of heat, (so called) because it goes away ( $\sqrt{tak}$ ). How hast thou crossed the waters of the Rasā? Rasā, a river, is derived from (the verb) *ras*, meaning to make a sound. Or else how (hast thou crossed) those roaring waters? There is a legend that the bitch of the gods, sent forth by Indra, conversed with the demons called Panis.

*Sarasvatī* has been explained.<sup>2</sup> The following stanza is addressed to her.

*(Here ends the twenty-fifth section.)*

May Sarasvatī, who purifies, who possesses large stores of food, and who is rich in devotion, like our sacrifice.<sup>3</sup>

May Sarasvatī, our purifier, having abundant stores of food, and rich in devotion, i. e. in acts of worship, like the sacrifice.<sup>4</sup> The following, another stanza, is addressed to her.

*(Here ends the twenty-sixth section.)*

With her banner Sarasvatī makes the great ocean manifest. She presides over all devotions.<sup>5</sup>

With her banner, i. e. with her activity or wisdom, Sarasvatī makes the great ocean manifest, i. e. causes it to be known. She presides over all these sacrifices. This is applied to the objects of speech; speech is therefore regarded as belonging to the sphere of the atmosphere.

Speech has been explained.<sup>6</sup> The following stanza is addressed to her.

*(Here ends the twenty-seventh section.)*

<sup>1</sup> x. 108. 1; cf. Bṛh. D. viii. 26.

<sup>2</sup> See 2. 23.

<sup>3</sup> i. 8. 10; SV. 1. 189; VS. 20. 84.

<sup>4</sup> Durga explains it as 'may she carry the sacrifice to the gods'.

<sup>5</sup> i. 8. 12; VS. 20. 86.

<sup>6</sup> See 2. 23.

When Vāc, speaking unknown words, sat down as the charming queen of the gods, the four milked food and milk, but where did her best portion go?<sup>1</sup>

When Vāc, speaking unknown, i. e. unintelligible, words,<sup>2</sup> sat down as the [charming] pleasant<sup>3</sup> queen of the gods, all the four quarters milked food and waters. But where did her best portion go?<sup>4</sup> It may be that which goes to the earth or that which is taken away by the rays of the sun. The following, another stanza, is addressed to her.

*(Here ends the twenty-eighth section.)*

The gods generated divine speech. Animals of all shapes speak it. May that charming milch cow, in the form of speech bestowing on us strength-giving food, easily approach us.<sup>5</sup>

The gods generated the goddess Vāc.<sup>6</sup> Animals of all shapes speak it, i. e. animals whose sounds are articulate, and those whose sounds are inarticulate. May that pleasant milch cow, in the form of Vāc bestowing food and juice on us, easily approach us.

'Anumatī and Rākā are two wives of gods,' say the etymologists. 'They are the days of full moon,' say the ritualists. It is known: that which is the earlier day of full moon is Anumatī, that which is later is Rākā.<sup>7</sup>

*Anumatī* (approbation) is (so called) on account of approving (*anu* + *√man*). The following stanza is addressed to her.

*(Here ends the twenty-ninth section.)*

O Anumatī, do thou approve of it and bring peace to us. Impel us for expert judgement, prolong our lives.<sup>8</sup>

Do thou approve, O Anumatī, and bring happiness to us. Bestow food on our offspring and prolong our lives.

*Rākā* is derived from (the verb) *rā*, meaning to give. The following stanza is addressed to her.

*(Here ends the thirtieth section.)*

With noble praise I call upon Rākā of noble invocations. Let the blessed one hear us and wake up herself. With unbreakable needle let her sew the work. May she give us a hero worthy of a hundredfold praise.<sup>9</sup>

<sup>1</sup> viii. 100. 10.

<sup>2</sup> i. e. In the form of thunder. Durga.

<sup>3</sup> i. e. Giving satisfaction or delight to the whole world on account of producing rain. 'Sat down,' i. e. when she begins to produce rain. Durga.

<sup>4</sup> i. e. Having caused the herbs to grow,

where do these showers go; where do they come from every year? Durga.

<sup>5</sup> viii. 100. 11.

<sup>6</sup> Durga explains *devī* as 'giver of waters'.

<sup>7</sup> AB. vii. 11; Śaṅ. B. iv. 6; GB. 2. 1. 10.

<sup>8</sup> AV. 7. 20. 2; VS. 34. 8; cf. Brh. D iv. 88.

<sup>9</sup> ii. 32. 4; AV. 7. 48. 1.

With excellent praise, I invoke Rākā, to whom excellent invocations are addressed. May the blessed one hear us. May she wake up herself. With an unbreakable needle may she sew the work together, i. e. function of procreation. *Sūci* (needle) is derived from (the verb) *siv* (to sew). May she give us a hero of a hundred gifts, worthy of praise, i. e. whose praises should be proclaimed.

'Sinivāli and Kuhū are two wives of gods,' say the etymologists. 'They are the days on which the moon is invisible,' say the ritualists. It is known: that which is the earlier day on which the moon is invisible is Sinivāli, that which is later is Kuhū.<sup>1</sup>

*Sinivāli*: *sinam* means food: it makes created beings strong (*sināti*); *vālum* means a particular period, and is derived from (the verb) *vṛ* (to cover)—i. e. rich in food in that period, or hairy. Or it is (so called) because the moon being very minute during this period is to be attended, as it were, with a hair. The following stanza is addressed to her.

(Here ends the thirty-first section.)

O broad-hipped Sinivāli, thou who art the sister of the gods, enjoy this oblation which is offered to thee, and grant, O goddess, offspring to us.<sup>2</sup>

O Sinivāli, having broad thighs. *Stuka*, (thigh or tuft of hair), derived from (the verb) *styu* (to be heaped together), means a heap, i. e. having a large tuft of hair, or praise. Thou art the sister of the gods. *Svaṣā* (sister) = *su* + *asā*, i. e. she who sits (*sīdati*) among her own people (*sveṣu*). Enjoy this oblation, i. e. food. O goddess, grant us offspring.

*Kuhū* is derived from the verb *guh* (to conceal). Or (it is said) where has she been? Or at what place is she invoked? Or where does she sacrifice the offered oblation? The following stanza is addressed to her.

(Here ends the thirty-second section.)

I invoke again and again Kuhū of noble actions and invocations, who knows her work, in this sacrifice. May she give us the glory of our manes: as such, O goddess, we worship thee with oblation.<sup>3</sup>

I invoke Kuhū of noble deeds, to whom the actions are known, and of noble invocations, in this sacrifice. May she give us the glory of our manes, i. e. ancestral property or ancestral fame. 'As such, O goddess, we worship thee with oblations' is explained.

Yami has been explained.<sup>4</sup> The following stanza is addressed to her.

(Here ends the thirty-third section.)

<sup>1</sup> AB. viii. 1; Śaḍ. B. iv. 6; GB. 2. 1. 10.

<sup>4</sup> Cf. 10. 19; Professor Macdonell, *op. cit.*,

<sup>2</sup> ii. 32. 6; AV. 7. 46. 1; VS. 34. 10.

p. 171.

<sup>3</sup> AV. 7. 47. 1.

(Embrace) another, O Yamī, another shall embrace thee as a creeper a tree. Do thou seek his heart and he thine, with him make the blessed contract.<sup>1</sup>

Indeed, Yamī, thou wilt embrace some one else and he thee, as a creeper does a tree. Do thou seek his heart and let him seek thine. With him make the blessed contract, i. e. blessed and auspicious. Yamī loved Yama who repulsed her, such is the legend.

*(Here ends the thirty-fourth section.)*

Urvaśi has been explained.<sup>2</sup> The following stanza is addressed to her.

*(Here ends the thirty-fifth section.)*

Who shone like a flash of lightning bearing to me the desired watery (gifts). From the waters has been born a noble and strong hero. Urvaśi extends long life.<sup>3</sup>

Who shone like a flash of lightning bringing to me the desired watery (gifts), i. e. waters of the world of the atmosphere. When (this takes place) then certainly is born from the waters this lord, strong hero, i. e. man, or who is favourable to men, or the offspring of men. Well born, very nobly born. Now Urvaśi increases long life.

Pr̥thivī (earth) has been explained.<sup>4</sup> The following stanza is addressed to her.

*(Here ends the thirty-sixth section.)*

There indeed, O earth, thou bearest the instrument of splitting the mountains, O great one, and abounding in heights, thou quickenest the earth with thy might.<sup>5</sup>

Truly thou holdest, O earth, the instrument of splitting, of rending, [of tearing asunder] mountains, i. e. clouds, in that region, O great one, thou, abounding in declivities, or in water, quickenest the earth with thy greatness.

Indrāṇī is the wife of Indra. The following stanza is addressed to her.

*(Here ends the thirty-seventh section.)*

I have heard the wife of Indra to be the most fortunate among these women. Like others, her husband never dies from old age. Indra is supreme over all.<sup>6</sup>

<sup>1</sup> x. 10. 14; cf. AV. 18. 1. 16.

<sup>4</sup> See 1. 18. 14.

<sup>2</sup> See 5. 18; cf. Professor Macdonell, *op. cit.*, p. 184.

<sup>5</sup> v. 84. 1.

<sup>3</sup> x. 95. 10.

<sup>6</sup> x. 86. 11; AV. 20. 126. 11. For the refrain cf. *Deutschland über alles*.

I have heard the wife of Indra to be the most fortunate among these women. Never, indeed, does her husband die from old age even in extreme years. We say this to Indra, who is supreme over all. The following, another stanza, is addressed to her.

*(Here ends the thirty-eighth section.)*

I never rejoice, O Indrāṇi, without my friend Vṛṣākapi, whose watery and dear oblation here goes to the gods. Indra is supreme over all.<sup>1</sup>

O Indrāṇi, I never enjoy myself without my friend Vṛṣākapi, whose watery oblation, i.e. cooked in water, or seasoned with water, which is pleasant, now goes to the gods. We say this to Indra, who is supreme over all.

Gaurī is derived from (the verb) *ruc*, meaning to shine. This other word *gaura*, which means white colour, is derived from the same root also: it is praiseworthy. The following stanza is addressed to her.

*(Here ends the thirty-ninth section.)*

Fashioning waters Gaurī lowed, one-footed, two-footed, aye, four-footed, eight-footed, nine-footed, and having become thousand-syllabled in the highest heaven.<sup>2</sup>

Fashioning, creating waters Gaurī lowed. One-footed with the middle (air). Two-footed, with the middle (air) and the sun. Four-footed, with the quarters. Eight-footed, with the quarters and intermediate quarters. Nine-footed, with the quarters, intermediate quarters, and the sun. Thousand-syllabled, i.e. having much water in the highest heaven. The following, another stanza, is addressed to her.

*(Here ends the fortieth section.)*

Oceans flow down from her, thereby the four quarters subsist. Thence flows the imperishable; on that the entire universe lives.<sup>3</sup>

Oceans flow down from her, i.e. the clouds pour rain, and all the created beings, dependent on the quarters, live thereby. Thence flows the imperishable water; on that all created beings live.

*Gauh* has been explained.<sup>4</sup> The following stanza is addressed to her.

*(Here ends the forty-first section.)*

The cow lowed after the blinking calf. On its forehead she made the sound *hiṇ* for recognition. Longing for the flow of the warm milk-stream, she utters a lowing sound and swells with milk.<sup>5</sup>

<sup>1</sup> x. 86. 12; AV. 20. 126. 12.

<sup>2</sup> i. 164. 41; cf. AV. 9. 10. 21.

<sup>3</sup> i. 164. 42; AV. 9. 10. 22; 13. 1. 42.

<sup>4</sup> See 2. 6. <sup>5</sup> i. 164. 28; cf. AV. 9. 10. 6.

The cow lowed after the calf, who blinks, or who does not blink, i. e. the sun. On its forehead she made the *hiñ* sound for recognition. Longing for the flow, i. e. oozing, of the warm, i. e. fresh milk,<sup>1</sup> she utters a lowing sound and swells with milk. Or else she lows like *māyu*, i. e. the sun. This is the atmospheric speech. 'This is the giver of warm milk,' say the ritualists.

*Dhenu* (milch cow) is derived from (the root) *dhe* (to suck), or from *dhi* (to nourish). The following stanza is addressed to her.

*(Here ends the forty-second section.)*

I call upon this milch cow which is easy to milk. The deft-handed cow-herd shall milk her. Savitr shall generate the best stimulation. I will well proclaim the heat kindled around us.<sup>2</sup>

I call upon this milch cow which is milked easily, and the cow-milker of blessed hand milks her. May Savitr produce the best stimulation for us. This, indeed, is the best of all stimulations, the water or milk which is prepared with a yajus formula.

Fire is kindled all around, I will proclaim it well. This is the atmospheric speech. 'This is the giver of warm milk,' say the ritualists.

*Aghnyā* (cow) is (so called because) she is not to be killed, (*a* +  $\sqrt{han}$ ), or she is the destroyer of sin. The following stanza is addressed to her.

*(Here ends the forty-third section.)*

Be indeed fortunate with good pasture, hence may we also be fortunate. Eat grass, O cow, and always drink limpid water while wandering.<sup>3</sup>

Be fortunate indeed as eating good pasture. Hence may we now be fortunate. Eat grass, O cow! Always drink limpid water while wandering. The following, another stanza, is addressed to her.

*(Here ends the forty-fourth section.)*

Making the *hiñ* sound, the treasure queen, desiring the calf of treasures with her mind, has approached. Let this cow yield milk for the two *Aśvins*, and may she grow for greater prosperity.<sup>4</sup>

The stanza is explained by the mere reading of it.

*Pathyā* means fortune, (so called because) it dwells in the atmosphere the word *panthās* denoting atmosphere.

The following stanza is addressed to it.

*(Here ends the forty-fifth section.)*

<sup>1</sup> According to Durga, 'the oozing', &c., is the flow of rain and the evaporation of water.

<sup>2</sup> i. 164. 26; AV. 7. 78. 7; 9. 10. 4.

<sup>3</sup> i. 164. 40; AV. 7. 78. 11; 9. 10. 20.

<sup>4</sup> 164. 27; AV. 7. 78. 8; 9. 10. 5.

The fortune which comes abounding in wealth to riches is best indeed in the distant atmosphere. May she preserve us at home and abroad. May she, whose guardians are the gods, be easy of access.<sup>1</sup>

Fortune is indeed best in the distant atmosphere. She comes abounding in wealth to riches, i. e. treasures which are worthy of being sought after. May she protect us at home, i. e. in our own dwelling-place, and abroad, i. e. in travelling to distant places. May she be easy of access. The guardian goddess, i. e. who protects the gods, or whom the gods protect.

Uṣas (dawn) has been explained.<sup>2</sup> The following stanza is addressed to her.

*(Here ends the forty-sixth section.)*

Being afraid, Uṣas has fled from the shattered car, because the strong bull has struck it down.<sup>3</sup>

Being afraid, Uṣas has fled from the shattered car, i. e. the cloud. *Anas* means wind, derived from (the verb) *an* (to breathe). Or else it may be for the sake of comparison, i. e. as if from the car. *Anas* means a car, (so called) because rags are tied to (*ā-nah*) it, or it may be derived from (the verb) *an*, meaning to live: it is a means of livelihood for people.<sup>4</sup>

Cloud is called *anas* from the same verb also. Because the strong bull, the rainer, i. e. the atmospheric god, has struck it down. The following, another stanza, is addressed to her.

*(Here ends the forty-seventh section.)*

Here lies her car, shattered and all broken into pieces. She has fled afar.<sup>5</sup>

Here lies her car, shattered in such a manner as if it were a different car altogether. Broken into pieces, i. e. without a single connected piece. Dawn has fled afar, being pushed out, or being pursued.

*Iṭā* has been explained.<sup>6</sup> The following stanza is addressed to her.

*(Here ends the forty-eighth section.)*

May *Iṭā*, the mother of the herd, or *Urvaśī* praise us with the rivers. May *Urvaśī*, praising with the mighty heaven, and concealing the prepared thing of the living man, accompany us for the increase of the strength-giving portion.<sup>7</sup>

<sup>1</sup> x. 68. 16.

<sup>2</sup> See 2. 18.

<sup>3</sup> iv. 30. 10.

<sup>4</sup> This shows that some sort of hackney carriages, or carriages which plied for hire,

were obtainable in the time of Yaska.

<sup>5</sup> iv. 30. 11.

<sup>6</sup> See 8. 7.

<sup>7</sup> v. 41. 19; cf. Bṛh. D. v. 37.

May Iḷā, the mother of the herd [the mother of all], or Urvaśī with rivers praise us. Or may Urvaśī, praising with the mighty heaven, i. e. the great heaven, and concealing the prepared thing, i. e. the ready-made thing of the living being, [of the man,] of light, or of water, attend to the increase of our food.

*Rodasī* is the wife of Rudra.<sup>1</sup> The following stanza is addressed to her.

*(Here ends the forty-ninth section.)*

We invoke indeed the glorious chariot of the Maruts, wherein has stood Rodasī, bearing delightful things, in the company of the Maruts.<sup>2</sup>

We invoke the swift, the famous chariot of the Maruts, i. e. the cloud, wherein has stood Rodasī bearing the delightful waters, in the company of, i. e. together with, the Maruts.

*(Here ends the fiftieth section.)*

## CHAPTER XII

Now, therefore, (we shall deal with) the celestial deities. Of these, the Aśvins come first. The Aśvins<sup>3</sup> are (so called) because they two pervade (√*as*) everything, one with moisture, the other with light. 'They are called Aśvins on account of their having horses (*aśva*),' says Aurnavābha.<sup>4</sup> Who then are the Aśvins? According to some they are heaven and earth;<sup>5</sup> day and night, according to others. Some take them to be the sun and the moon, (while) the historians regard them as two virtuous kings. Their time is after midnight, which, in consequence, is an impediment to the appearance of light. The part in the dark is the atmosphere, and the part in the light is the sun. The following stanza is addressed to them.

*(Here ends the first section.)*

<sup>1</sup> Cf. Śāyana on i. 167. 4: 'Some say that the wife of Rudra is called Rodasī, others think that this is the name given to the wives of the Maruts. The latter view is the right one.' Cf. *op. cit.*, i. 167. 5; Rodasī is the wife of Marut, or lightning. Cf. Muir, *op. cit.*, vol. iv, p. 420.

<sup>2</sup> v. 56. 8.

<sup>3</sup> Cf. Professor Macdonell, *op. cit.*, p. 49.

<sup>4</sup> Cf. Muir, *op. cit.*, vol. ii, p. 176.

<sup>5</sup> Cf. ŚB. iv. 1. 5. 16:

अथ यदग्निनावितीति ह वै आवापुषिवी  
प्रत्यक्षमग्निनाविनि हीदं सर्वमनुवाताम् ।

You wandered like two black clouds during the nights. O Aśvins, when was it that you came to the gods?<sup>1</sup>

The stanza is explained by the mere reading of it.<sup>2</sup> It is with reference to their separate individual praise that the hemistich is addressed to the two Aśvins, who are mostly praised conjointly, and whose time and functions are identical. One is called the son of night, the other son of dawn. The following, another stanza, is addressed to them.

*(Here ends the second section.)*

Born here and there, they are conjointly praised with reference to their own names and a spotless body. One of you is the victor, the promotor of noble sacrifice; the other is regarded as the blessed son of heaven.<sup>3</sup>

Born here and there they two are praised together with reference to a body unstained by sin and to their own names. One of you two is the victor, the furtherer of very great strength, i. e. belonging to the middle region; the other is considered the blessed son of heaven, i. e. the sun. The following, another stanza, is addressed to them.

*(Here ends the third section.)*

Awaken the two early-yoking Aśvins. May they come here to drink of this soma.<sup>4</sup>

Awaken the Aśvins, who yoke early in the morning. May they two come here to drink of this soma. The following, another stanza, is addressed to them.

*(Here ends the fourth section.)*

Offer sacrifice and impel the two Aśvins in the morning; there is no divine worship: that in the evening is unaccepted; also another than us sacrifices and gives satisfaction. The earlier a sacrificer worships, the more he gains.<sup>5</sup>

Sacrifice and impel the Aśvins early in the morning; there is not an oblation offered to the gods in the evening: that is not enjoyed, another than us should sacrifice and give satisfaction. The earlier one sacrifices, the more he wins, i. e. he is the best winner. Their time is up to the rising of the sun; during this period<sup>6</sup> other deities are invoked.

*Uṣas* is derived from (the verb) *vaś*, meaning to desire. The other *uṣas*

<sup>1</sup> The quotation is untraced.

<sup>2</sup> Cf. Roth, *op. cit.*, p. 159.

<sup>3</sup> i. 181. 4.

<sup>4</sup> i. 22. 1.

<sup>5</sup> v. 77. 2.

<sup>6</sup> According to Durga, the time immediately following that of the Aśvins is the time for sacrifice, during which many deities are invoked.

(dawn) is derived from (the verb) *vas* (to shine), and belongs to the middle region. The following stanza is addressed to her.

*(Here ends the fifth section.)*

O Uṣas, abounding in food, bring to us variegated (wealth), with which we may support son and grandson.<sup>1</sup>

O Uṣas, rich in food, bring that [variegated,] noteworthy, [respectable] wealth to us, so that we may support our sons and grandsons thereby. The following, another stanza, is addressed to her.

*(Here ends the sixth section.)*

These same dawns have raised their banners, they anoint the sun in the eastern half of the region. Like bold heroes making their weapons ready, the red mother cows proceed.<sup>2</sup>

These same dawns have lifted up their banner, i.e. light. The plural number may have been used for one deity only, in order to show respect. Together they anoint the eastern half of the intermediate world with the light. Like bold heroes making their weapons bright.<sup>3</sup> The preposition *nir* has been used in place of the preposition *sam*.

I go to their meeting-place as a woman to her lover.<sup>4</sup> This too is a Vedic quotation.

They go forth; the rays (*gāvaḥ*) are (so called) on account of going (*√gam*). They are called red (*a-ruṣiḥ*), on account of shining (*ā-√ruc*). Mothers (*mā-taraḥ*): the measurers (*√mā*) of light.

Sūryā<sup>5</sup> is the wife of the sun. This very dawn (*uṣas*) after the expiry of a good deal of time (becomes *sūryā*). The following stanza is addressed to her.

*(Here ends the seventh section.)*

O Sūryā, ascend this world of nectar, which is very bright, free from impurities, multiform, golden in colour, easy to turn and with beautiful wheels, in order to bring comfort to thy husband.<sup>6</sup>

Shining beautifully, whose impurity has been destroyed, omniform. Or the terms may have been used for the sake of comparison, i.e. bright like a beautiful *Kimśuka* flower, soft like the silk-cotton tree. *Kimśuka* is derived from (the verb) *kṛmś*, meaning to illumine. *Salmaliḥ* (silk-cotton tree) is (so called) because it is easy to pierce, or because it abounds in pricking

<sup>1</sup> i. 92. 13; SV. 2. 1081; VS. 34. 33.

<sup>2</sup> i. 92. 1; SV. 2. 1105; cf. Bṛh. D. iii. 124.

<sup>3</sup> i.e. They make the world bright as soldiers do their weapons. Durga.

<sup>4</sup> x. 34. 5. The passage is cited to illustrate

the interchange of the prepositions *nir* and *sam*.

<sup>5</sup> x. 85. 20; cf. AV. 14. 1. 61.

<sup>6</sup> Cf. Professor Macdonell, *op. cit.*, p. 30.

thorns. O Sūryā, ascend the world of nectar, i.e. of water. Do so, in order to bring happiness to thy husband. There is a Brāhmaṇa passage: Savitr gave Sūryā in marriage to King Soma, or to Prajāpati.<sup>1</sup>

*Vṛṣākapyī* is the wife of *Vṛṣākapi*. This very (*Sūryā*) after the expiry of a good deal of time (becomes *Vṛṣākapyī*). The following stanza is addressed to her.

*(Here ends the eighth section.)*

O *Vṛṣākapyī*, abounding in wealth, having noble sons and fair daughters-in-law, Indra shall eat thy bulls and the agreeable oblation, which can do everything. Indra is supreme over all.<sup>2</sup>

O *Vṛṣākapyī*, abounding in wealth. Having a noble son, i.e. the atmospheric Indra. Having a fair daughter-in-law, i.e. the atmospheric speech. A daughter-in-law is (so called because) she sits well, or procures well. Or else she procures *su*, which means offspring. May Indra devour thy sprinkling bulls, i.e. these atmospheric heaps of clouds. *Ukṣan* (sprinkling bull) is derived from the verb *ukṣ*, meaning to grow, i.e. they grow with water. Make thy oblation agreeable, which brings infinite happiness [the oblation which brings happiness]. We say this to Indra, i.e. the sun, who is supreme over all.

*Saranyū* is (so called) on account of moving. The following stanza is addressed to her.

*(Here ends the ninth section.)*

They concealed the immortal lady from the mortals; having made one of like appearance, they gave her to the sun. And *Saranyū* bore the *Aśvins* when that took place, and deserted the two twins.<sup>3</sup>

They concealed the immortal lady from the mortals. Having made one of similar appearance, they gave her to the sun. *Saranyū* supported the *Aśvins* when that took place, and deserted the two twins. 'The atmospheric (Indra) and the atmospheric speech (are meant),' say the etymologists; 'Yama and Yamī,' say the historians. With reference to this, they relate a legend.<sup>4</sup>

*Saranyū* daughter of *Tvaṣṭṛ* bore twins, Yama and Yamī, to *Vivasvat* the sun. She having substituted another lady of similar appearance, and having assumed the shape of a mare, ran away. He, *Vivasvat*, the sun, having also assumed the shape of a horse, pursued her, and joined her.

<sup>1</sup> AB. iv. 7; cf. KB. xviii. 1; cf. Gune, *Bhand. Comm. Vol.*, p. 49

<sup>2</sup> x. 86. 18; AV. 20. 126. 13.

<sup>3</sup> and <sup>4</sup> The legend is related in greater detail

in Brh. D. vi. 162-3; vii. 1-7; see Professor Macdonell's edition, vol. i, pp. 78-9; vol. ii, pp. 251-3. Cf. Roth, *op. cit.*, p. 161; Muir, *op. cit.*, vol. v, pp. 227-8.

Thence the *Aśvins* were born. *Manu* was born from the lady of similar appearance. This is indicated by the following stanza.

*(Here ends the tenth section.)*

*Tvaṣṭṛ* celebrates the marriage of his daughter : hence this entire universe comes together. Being married, the wife of the great *Vivasvat*, and the mother of *Yama*, disappeared.<sup>1</sup>

*Tvaṣṭṛ* celebrates the marriage of his daughter.

[This entire universe comes together.] All these created beings come together. Being married, the wife of the mighty *Vivasvat*, and the mother of *Yama*, disappeared, i.e. the night, who is the wife of the sun, disappears at sunrise.

*(Here ends the eleventh section.)*

*Savitṛ* has been explained.<sup>2</sup> His time is that when the sky, with its darkness dispelled, is overspread by the rays of the sun. The following stanza is addressed to him.

*(Here ends the twelfth section.)*

The wise one puts on all forms. He has generated bliss for the biped and the quadruped. Noble *Savitṛ* has looked on heaven. He shines bright after the departure of dawn.<sup>3</sup>

The discreet one puts on all the brilliant lights. Wise (*kavi*) is (so called) because his presence is desired (*√kum*), or the word is derived from (the root) *kav* (to praise). He generates bliss for bipeds and quadrupeds. Noble *Savitṛ* has seen heaven. He shines brightly after the departure of dawn. It is known from the list where animals are enumerated<sup>4</sup> that a goat, having characteristic black marks on the lower parts, is sacred to the sun.<sup>5</sup>

From what analogy is this so? From the analogy that at his time it is dark below on earth. Having characteristic black marks on the lower parts, i.e. dark in the lower parts. From what analogy is this so?<sup>6</sup> Having kindled the sacred fire, one should not approach a lovely dark maiden. It is only for the enjoyment and not for any sacred purpose that a lovely dark maiden is approached. From the analogy that she belongs to the dark race.<sup>7</sup> It is known in the list that enumerates

<sup>1</sup> x. 17. 1; AV. 3. 31. 5; 18. 1. 53; cf. Brh. D. vii. 7.

<sup>2</sup> See 10. 31.

<sup>3</sup> v. 81. 2; VS. 12. 3.

<sup>4</sup> VS. 29. 48.

<sup>5</sup> TS. v. 5. 22. 1; VS. 22. 58.

<sup>6</sup> and <sup>7</sup> The question is: 'how does the word *rāmā* come to signify "dark"?' The answer is this. The word *rāmā* literally means a lovely maiden, but it has acquired the significance 'dark' because the maiden belongs to the dark race.

animals: <sup>1</sup> the cock is sacred to the sun.<sup>2</sup> From what analogy is this so? (The cock is sacred to the sun), because he announces the time (of the sun). The former part of the word *krku-vāku* is onomatopoeitic, the latter is derived from (the root) *vac* (to speak).

*Bhaga* has been explained.<sup>3</sup> His time is previous to the sunrise. The following stanza is addressed to him.

*(Here ends the thirteenth section.)*

May we invoke the early-conquering *Bhaga*, the fierce son of *Aditi*, him who is the supporter. Thinking of whom the destitute, even the rich, aye even the king says, 'Bestow on me'.<sup>4</sup>

May we invoke the early-conquering *Bhaga*, the fierce son of *Aditi*, him who is the supporter of all. Thinking of whom the destitute, i. e. the poor desirous of becoming rich. Even the rich—the word *tura* (rich) is a synonym of *Yama*, being derived from the verb *tṛ* (to cross), or from *tvar* (to hasten), i. e. on account of hastening, *Yama* is (called) of 'quick-gait'—even the king says to him, i. e. *Bhaga*, 'Bestow'. They say that *Bhaga* is blind: it is not visible, while it has not risen. There is a *Brāhmana* passage: *Prāśitra* destroyed both his eyes.<sup>5</sup> It is known: *Bhaga* (fortune) goes to man,<sup>6</sup> i. e. the sun after rising goes to men.

*Sūrya*<sup>7</sup> is derived from *sr* (to move), or from *śā* (to stimulate), or from *svīr* (to promote well). The following stanza is addressed to him.

*(Here ends the fourteenth section.)*

Rays uplift him, the god who has all created things as his property, i. e. *Sūrya*, for all to see.<sup>8</sup>

The meaning is that the rays lift up *Sūrya*, who has all created things as his property, for all beings to see.

[What god other than the sun would the seer have thus addressed?] The following, another stanza, is addressed to him.

*(Here ends the fifteenth section.)*

The variegated splendour of the gods, the eye of *Mitra*, *Varuna*, and *Agni*, has gone up. He has filled heaven, earth, and the intermediate space. *Sūrya* is the soul of the moving and the stationary.<sup>9</sup>

<sup>1</sup> VS. 29. 48.

<sup>2</sup> VS. 24. 35; TS. v. 5. 18. 1; MS. 3. 14. 15: 175. 9.

<sup>3</sup> See 3. 16.

<sup>4</sup> vii. 41. 2.

<sup>5</sup> KB. vi. 8; cf. ŚB. i. 7. 4. 6; GB. 11. 1.

<sup>2</sup>; cf. Gune, *op. cit.*

<sup>6</sup> The quotation is untraced.

<sup>7</sup> Cf. Professor Macdonell, *op. cit.*, p. 30.

<sup>8</sup> i. 50. 1; AV. 13. 2. 16; 20. 47. 13.

<sup>9</sup> i. 115. 1; AV. 13. 2. 35; 20. 107. 14.

The noteworthy splendour of the gods, the perception of Mitra, Varuṇa, and Agni, has gone up. He has filled heaven, earth, and the intermediate space by his greatness [that greatness]. Sūrya is the soul of the movable and the immovable (universe).

Now when he goes on account of the increase of rays, he is called Pūṣan.<sup>1</sup> The following stanza is addressed to him.

*(Here ends the sixteenth section.)*

Thy one form is bright, thy other is holy. Day and night are dissimilar in form. Like heaven art thou. Thou protectest all arts, indeed. Here let thy gifts be blessed, O Pūṣan, rich in food.<sup>2</sup>

Thy one form is bright, bright-red. Thy other is holy, i.e. to which the sacrifice is offered. Thy function is to make the day and the night of different forms. And thou art like heaven. Thou protectest all sciences. Here let thy gift be full of fortune, O Pūṣan, abounding in food. The following, another stanza, is addressed to him.

*(Here ends the seventeenth section.)*

Made ready with desire, he has reached the worshipful overlord of every path with speech. He shall give us invigorating draughts of sparkling surface. Pūṣan shall accomplish our every thought.<sup>3</sup>

Made ready with desire, he has reached, or come in contact with, the worshipful supreme overlord of every path. May he give us treasures of noteworthy surface, and may Pūṣan accomplish our every action.

Now that which is set free becomes Viṣṇu. Viṣṇu<sup>4</sup> is derived from (the root) *viś* (to pervade), or from *vy-as* (to interpenetrate). The following stanza is addressed to him.

*(Here ends the eighteenth section.)*

Viṣṇu strode over this (universe). Thrice he planted his foot, enveloped in dust.<sup>5</sup>

Viṣṇu strides over this and all that exists. Thrice he plants his foot, [for threefold existence]. 'On earth, in the intermediate space, and in heaven,'<sup>6</sup> says Śakapūṇi. 'On the mountain of sunrise, on the meridian, and on the mountain of sunset,' says Aurnavābha.

Enveloped in his [dust], i.e. the foot-print is not visible in the stormy

<sup>1</sup> Cf. Professor Macdonell, *op. cit.*, p. 35.

<sup>2</sup> vi. 58. 1; SV. 1. 75.

<sup>3</sup> vi. 49. 8; VS. 34. 42.

<sup>4</sup> See 5. 8-9; cf. Professor Macdonell, *op. cit.*, p. 37.

<sup>5</sup> i. 22. 17; AV. 7. 26. 4.

<sup>6</sup> Cf. Muir, *op. cit.*, vol. ii, p. 177. According to Durga this refers to the terrestrial, the atmospheric, and the celestial Agni.

atmosphere. Or it is used in a metaphorical sense, i.e. his footstep is not visible, as if enveloped in a dusty place. *Pāṃsavuḥ* (dust) is (so called) because it is produced (✓*sū*) by feet (*pādaiḥ*) or else it lies scattered on the ground, or it is trodden down.

*(Here ends the nineteenth section.)*

Viśvānara has been explained.<sup>1</sup> The following is his incidental mention in a stanza addressed to Indra.

*(Here ends the twentieth section.)*

I invoke for you the lord of Viśvānara, whose prowess is unhumbled, with the desires of human beings, and with the protection of chariots.<sup>2</sup>

In this sacrifice I invoke Indra, (lord) of Viśvānara, i.e. the sun, of unhumbled prowess, or of mighty strength, with desires, courses, or protection of men, i.e. of mortals along with the protection, i.e. path, of chariots.

Varuṇa has been explained.<sup>3</sup> The following stanza is addressed to him.

*(Here ends the twenty-first section.)*

The eye with which, O pure Varuṇa, thou seest the active sacrificer among men.<sup>4</sup>

The word *bhuraṇyu* is a synonym of 'quick'. *Bhuraṇyu* means a bird: it flies to a long distance; it carries one to the heavenly world also. Flying together with (bird), the sacrificer is called *bhuraṇyu* also.

With this perception, O purifier, thou seest the actively striving sacrificer among men. The words 'we praise that eye of thine' must be supplied. Or else the context (should be sought) in the following stanza.

*(Here ends the twenty-second section.)*

The eye with which, O pure Varuṇa, thou seest the active sacrificer among men:<sup>5</sup>

with that thou reachest heaven in various ways, measuring the wide region and days with nights, and seeing many generations, O sun!<sup>6</sup>

Thou reachest heaven in different directions, measuring the broad region, the mighty world, and days with *aktus*, i.e. nights, and seeing, O Sūrya, many generations, i.e. creatures. Or else (the context is to be sought) in its preceding stanza.

*(Here ends the twenty-third section.)*

<sup>1</sup> See 7. 21.

<sup>4</sup> i. 50. 6; AV. 18. 2. 21.

<sup>2</sup> viii. 68. 4; SV. 1. 364.

<sup>5</sup> i. 50. 6.

<sup>3</sup> See 10. 8.

<sup>6</sup> i. 50. 7.

The eye with which, O pure Varuṇa, thou seest the active sacrificer among men:<sup>1</sup>

(with that eye) thou risest before the tribes of gods, before men, before all (to enable them) to behold the light.<sup>2</sup>

Before all this [thou risest. Light is called 'facing this' because it faces everything]. Thou beholdest (this).<sup>3</sup> Or else (the context is to be sought) in the stanza itself.

*(Here ends the twenty-fourth section.)*

The eye with which, O pure Varuṇa, thou seest the active sacrificer among men,<sup>4</sup> with the same eye thou beholdest us men also.

*Keśi*, having long hair—by hair, rays are meant, i. e. endowed with rays, (so called) on account of shining (*kāś*), [or on account of being very bright (*pru-√kāś*)]. The following stanza is addressed to him.

*(Here ends the twenty-fifth section.)*

Keśin bears fire, Keśin water, Keśin heaven and earth, Keśin this entire universe for beholding the light, Keśin is called this light.<sup>5</sup>

Keśin (bears) fire and water. The word *viṣam* is a synonym of water, derived from the verb *vi-snā* from *snā* preceded by *vi*, meaning to purify, or from *sac* (to accompany) preceded by *vi*. He supports heaven and earth. Keśin beholds this, i. e. all this. Keśin is called this light. With these words the seer describes the sun.

Moreover, these other two lights are called Keśin (having long hair) also: (terrestrial) fire on account of the smoke, and (the atmospheric) fire on account of mist. The following stanza is addressed to them in common.

*(Here ends the twenty-sixth section.)*

Three lights (having long hair) perceive at the proper season. One of them strews in the year. One beholds the entire universe with its powers. Of one the sweep is seen, but not its shape.<sup>6</sup>

Three lights (having long hair) perceive at the proper season, i. e. they behold at the right time. One of them strews in the year, i. e. the fire burns the earth. One beholds everything with its actions, i. e. the sun. Of one the motion is seen, but not its shape, i. e. the middle one.

Now he who, with his rays, causes everything to quiver is called

<sup>1</sup> i. 50. 6.

<sup>2</sup> i. 50. 5; AV. 18. 2. 20; 20. 47. 17.

<sup>3</sup> Cf. Roth, *op. cit.*, p. 176.

<sup>4</sup> i. 50. 6.

<sup>5</sup> x. 186. 1; cf. Brh. D. viii. 49.

<sup>6</sup> i. 164. 44; AV. 9. 10. 26; cf. Brh. D. i. 95.

*Vṛṣākapi*, i.e. the shaker with his rays. The following stanza is addressed to him.

*(Here ends the twenty-seventh section.)*

O *Vṛṣākapi*, thou who art the destroyer of dreams, who art about to set along the path once more; come again, we two will regulate the prosperous course. Indra is supreme over all.<sup>1</sup>

O *Vṛṣākapi*, thou who art the destroyer of dreams, i.e. the sun, by rising (in the morning), causes dreams to be destroyed. As such thou art about to set along the path once more. Come again, we two will regulate the well-stimulated actions. We say this to Indra, i.e. the sun, who is supreme over all.

Yama has been explained.<sup>2</sup> The following stanza is addressed to him.

*(Here ends the twenty-eighth section.)*

Here, where under a tree of beautiful leaves Yama drinks together with the gods, our father, lord of the house, longs for the old ones.<sup>3</sup>

Where under a tree of beautiful leaves or in the chosen dwelling-place (of the virtuous). Or else it may have been used for the sake of comparison, i.e. as if under a tree of beautiful leaves.

*Vṛkṣah* (tree) is (so called because) it is felled.

*Palāśam* (leaf) is (so called) from falling.

Yama goes together with the gods, i.e. the sun with rays. There may the protector or supporter of us all long for the old ones.

*Aju ekapād*:<sup>4</sup> the one-footed driver, or he protects with one foot, or he drinks with one foot, or he has only one foot. He does not draw one foot out.<sup>5</sup> This too is a Vedic quotation.

*(Here ends the twenty-ninth section.)*

The daughter of lightning, thunder, the one-footed driver, supporter of heaven, the Sindhu, the waters of the ocean, the all-gods, and Sarasvatī, together with prayers and praise, shall hear my words.<sup>6</sup>

*Pavi* means a javelin, because it tears the body open; *pavi-ram* means a pointed weapon, i.e. furnished with javelins; *pavi-ra-vān*, one who possesses this weapon, i.e. Indra.

Indra stood at the head.<sup>7</sup> This too is a Vedic quotation. Its deity is speech, *Pāvīravī*, and *pāvīravī* is divine speech. Thundering, i.e. reverberation of the speech of another. And the one-footed driver, supporter of

<sup>1</sup> x. 86. 21; AV. 20. 126. 21.

<sup>2</sup> See 10. 19.

<sup>3</sup> x. 185. 1.

<sup>4</sup> Cf. Professor Macdonell, *op. cit.*, p. 78.

<sup>5</sup> AV. 11. 4. 21.

<sup>6</sup> x. 65. 13.

<sup>7</sup> x. 60. 3.

heaven, and the river, and waters of the ocean (atmosphere), all the gods, and Sarasvatī, may hear these words of mine, joined with *purandhī*, i. e. praise, and joined with prayers, i. e. rites.

*Pṛthivī* (earth) has been explained.<sup>1</sup> The following is her incidental mention in a stanza addressed to Indra and Agni.

*(Here ends the thirtieth section.)*

Whether, O Indra and Agni, you two dwell on the highest, on the middlemost, or even on the lowest earth. From thence come, both of you, O mighty lords! Now drink of the pressed soma.<sup>2</sup>

The stanza is explained by the mere reading of it.

*Samudraḥ* has been explained.<sup>3</sup> The following is its incidental mention in a stanza addressed to Pavamāna.

*(Here ends the thirty-first section.)*

Having a purifying instrument they sit round speech, their ancient father preserves the ordinance. Varuṇa placed the mighty ocean across, the wise were able to begin in the waters.<sup>4</sup>

Having a purifying instrument, having a ray, the groups of atmospheric gods sit round [atmospheric speech]. Their ancient, i. e. old and atmospheric, father preserves the ordinance, i. e. the course of action. Varuṇa places the mighty ocean across, i. e. within. Now the wise are able to begin, i. e. to commence the work in the *dharuṇa*, i. e. in the waters. The one-footed driver has been explained.<sup>5</sup>

*Pṛthivī* (earth) has been explained.<sup>6</sup> Ocean has been explained.<sup>7</sup> The following is their incidental mention in another stanza addressed to many deities.

*(Here ends the thirty-second section.)*

May the serpent of the depth hear us. May the one-footed driver, the earth, the ocean, the all-gods, the promoters of truth, who are invoked and praised, and the stanzas uttered by wise men, protect us.<sup>8</sup>

Also may the serpent of the depth hear us. And may the one-footed driver, the earth, the ocean, the all-gods, the promoting truth or promoting sacrifice, and who are invoked and praised with stanzas, and the stanzas uttered by wise men, i. e. uttered by intelligent men, protect us.

*Dadhyaṇ*, i. e. driver (*akta*) towards meditation (*dhyānam*), or medita-

<sup>1</sup> See i. 13. 14; 9. 31; 11. 36.

<sup>2</sup> i. 106. 10.

<sup>3</sup> See 2. 10.

<sup>4</sup> ix. 78. 8.

<sup>5</sup> 12. 29. 23.

<sup>6</sup> i. 13. 14; 12. 30.

<sup>7</sup> iv. 2. 10; 12. 30.

<sup>8</sup> vi. 50. 14; vii. 34. 53.

tion is driven into him. *Atharvan* has been explained.<sup>1</sup> *Manu* is (so called) from thinking ( $\sqrt{\text{man}}$ ). The following is their incidental mention in a stanza addressed to *Indra*.

*(Here ends the thirty-third section.)*

Whatever devotion *Atharvan*, father *Manu*, and *Dadhyañ* have spread, as before the prayers and hymns have come together in *Indra*, who respects self-rule.<sup>2</sup>

May the devotion which *Atharvan*, *Manu*, the father of the *Mānavas*, and *Dadhyañ* have spread, prayers, i. e. pious works, and hymns come together as before in that *Indra*, who respecting self-rule, pays homage according to law.

*(Here ends the thirty-fourth section.)*

Now, therefore, (we shall proceed with the) groups of celestial gods. Of these, the *Ādityas* come first. The *Ādityas* have been explained.<sup>3</sup> The following stanza is addressed to them.

*(Here ends the thirty-fifth section.)*

I sacrifice these hymns, whose surface is brilliant with clarified butter, with a ladle to the *Ādityas*, who are eternal sovereigns. May *Mitra*, *Aryaman*, *Bhaga*, mighty *Varuṇa*, *Dakṣa*, and *Aṁśa* hear us.<sup>4</sup>

Whose surface is brilliant with clarified butter, i. e. emitting clarified butter, or distilling clarified butter, [or distributing clarified butter, or dripping clarified butter]. I sacrifice oblations with ladle to the *Ādityas* for a long time [in order to live long] or who are kings for a long time. May *Mitra* and *Aryaman*, and *Bhaga*, and the creator of many births, *Dakṣa*, *Varuṇa*, and *Aṁśa* hear these hymns of ours. *Aṁśa* is explained by *Aṁśu*.

Seven seers have been explained.<sup>5</sup> The following stanza is addressed to them.

*(Here ends the thirty-sixth section.)*

Seven seers are placed in the body, seven protect the seat without neglect. Seven works went to the world of setting where two gods who never sleep and sit on the sacrifice keep watch.<sup>6</sup>

Seven seers are placed in the body, i. e. rays in the sun. Seven protect the seat, i. e. the year without neglect, i. e. without being negligent. Seven pervading ones: they alone go to the world of the sleeping one, i. e. the setting sun. There wake two gods who never sleep and sit at sacrifice, i. e.

<sup>1</sup> See 11. 18.

<sup>2</sup> i. 80. 16; cf. *Bṛh. D.* iii. 121.

<sup>3</sup> 2. 18.

<sup>4</sup> ii. 27. 1; *VS.* 34. 54.

<sup>5</sup> See 10. 26.

<sup>6</sup> *VS.* 84. 55.

the air and the sun. This is with reference to the deity. Now with reference to the self. Seven seers are placed in the body, i. e. six senses and the seventh knowledge in the soul. Seven protect the seat without neglect, i. e. they do not neglect the body. Seven works : these same go to the world of the sleepy one, i. e. the setting soul. There two gods who never sleep and sit at the sacrifice keep watch, i. e. the self of wisdom and lustre. Thus he describes the course of the self. The following, another stanza, is addressed to them.

*(Here ends the thirty-seventh section.)*

The ladle having side holes and its bottom turned upwards—wherein is placed the omniform glory. Here sit together the seven seers who became the guardians of this great one.<sup>1</sup>

The ladle having side holes and a top-knot, or which expands at the top, wherein is placed the omniform glory. Here sit together the seven seers, i. e. rays who became guardians of this mighty one. This is with reference to the deity. Now with reference to the self. The ladle having holes on the sides and held fast at the top, or arousing at the top, wherein is placed the omniform glory. Here sit together the seven seers, i. e. the senses which became the guardians of this mighty one. Thus he describes the course of the self.

The gods have been explained.<sup>2</sup> The following stanza is addressed to them.

*(Here ends the thirty-eighth section.)*

May the blessed goodwill of the righteous gods, may the gift of the gods, turn down towards us. We honoured the friendship of the gods, may the gods prolong our age so that we may live.<sup>3</sup>

May we (live) [in the goodwill], in the blessed will of gods, who go straight, or who go at the proper season. May the gift of the gods turn down towards us. We honoured the friendship of the gods. May the gods prolong our age so that we may live long.

*Viśve devāḥ*, all the gods. The following stanza is addressed to them.

*(Here ends the thirty-ninth section.)*

Come, O All-gods, protectors and supporters of men, and gracious to the pressed soma of the worshipper.<sup>4</sup>

Protectors or to be protected; supporters of men, all-gods, come here, liberal to the sacrificer of the pressed soma. With reference to this, there is found in the ten books (of the R̥gveda) only one hymn, composed in the

<sup>1</sup> AV. 10. 8. 9.

<sup>2</sup> See 7. 15.

<sup>3</sup> I. 89. 2; VS. 25. 15.

<sup>4</sup> I. 8. 7; VS. 7. 38; 33. 47.

Gāyatri metre and containing three stanzas, which is addressed to the *Vīśve devāḥ* (all-gods). But anything which is addressed to many deities is used in the place of those (hymns) addressed to the all-gods. 'Only that hymn which has the characteristic word "all" should be used for them,' says Śākāpūṇi. This principle, however, cannot be of very wide application. The hymn,<sup>1</sup> 'One tawny', contains ten stanzas of two verses each, without any characteristic mark. The hymn<sup>2</sup> of Bhūtāmśa, son of Kaśyapa, addressed to the Aśvins, has the characteristic mark in one stanza only (out of eleven). The *Abhitaṣṭiya* hymn<sup>3</sup> has the characteristic mark in one stanza only.

The gods who are to be propitiated are (so called) because they lead straight to the goal. The following stanza is addressed to them.

(Here ends the fortieth section.)

The gods worshipped sacrifice with sacred rites. Those were the first ordinances. Becoming great they verily obtained heaven, where dwell the earlier gods who are to be propitiated.<sup>4</sup>

The gods worshipped sacrifice with sacred rites, i. e. gods worshipped Agni by performing sacrifices (lit by kindling fire). There is a Brāhmaṇa passage: Agni was the victim. They immolated him, with him they made sacrifice.<sup>5</sup> Those were the first ordinances. Having become great they verily enjoyed heaven together, where dwell the earlier gods who are to be propitiated, i. e. who lead straight to the goal. 'They are a group of gods whose sphere is heaven,' say the etymologists. The tradition is that that was the first epoch of the gods.

Vasus are (so called) because they put on everything. On account of the Vasus Agni is called Vāsava, this is the explanation; hence they are terrestrial. On account of the Vasus Indra is called Vāsava, this is the explanation; hence they are atmospheric. Vasus are the rays of the sun, (so called) on account of shining forth; hence they are celestial. The following stanza is addressed to them.

(Here ends the forty-first section.)

We have made your seat easy to approach, O gods, you who were pleased to come to this libation. Having eaten and drunk, may all the Vasus bestow treasures on us.<sup>6</sup> We have made your paths easy to traverse. O gods, you were pleased to come to this libation. Having eaten and

<sup>1</sup> viii. 29.

<sup>2</sup> x. 106.

<sup>3</sup> iii. 38.

<sup>4</sup> AB. I. 16; cf. Muir, *op. cit.*, vol. ii, p. 177.

<sup>5</sup> i. 164. 50; x. 90. 16; AV. 7. 5. 1; VS.

<sup>6</sup> TS. I. 4. 44. 2; cf. AV. 7. 97. 4; VS. 8. 18.

drunk, may all the Vasus bestow treasures on us. The following, another stanza, is addressed to them.

*(Here ends the forty-second section.)*

The divine Vasus have here enjoyed themselves with the earth. The bright ones have embellished themselves in the wide atmosphere. O you, moving in extensive space, make your paths hitherward. Listen to this our messenger, who has started on his journey.<sup>1</sup>

The divine Vasus enjoyed themselves here with the earth. *Jmā* means earth. The dwellers on earth and the bright ones, i. e. shining ones, embellished, i. e. cause to reach or to enjoy in the wide atmosphere. Make these paths lead towards us, O swift ones, and listen to this our messenger, i. e. Agni, who has started on his journey.

*Vājinaḥ* (impetuous) has been explained.<sup>2</sup> The following stanza is addressed to them.

*(Here ends the forty-third section.)*

May the impetuous ones of measured speed and shining brightly be favourable to us in invocations at divine service. Chewing the serpent, the wolf, and the demons, they shall quickly move diseases from us.<sup>3</sup>

May the impetuous ones be a source of happiness for us in invocations at divine service, i. e. sacrifice. Of measured speed, of well-measured speed. Shining brightly, moving beautifully, or praising beautifully, or shining beautifully. Chewing the serpent, the wolf, and the demons, may the divine coursers soon remove diseases from us.

Divine wives, wives of the gods. The following stanza is addressed to them.

*(Here ends the forty-fourth section.)*

May the willing wives of the gods protect us. May they befriend us for offspring and winning of booty. Grant us protection, O goddesses whose sphere is earth, and who abide in the ordinance of waters, and who are easy to invoke.<sup>4</sup>

May the willing wives of the gods protect us. May they befriend us [for offspring, i. e.] for begetting children, and for winning food. May those goddesses who are on earth, and who are also in the ordinance, i. e. pious work, of waters, and who have noble invocations addressed to them, grant us protection, i. e. shelter. The following, another stanza, is addressed to them.

*(Here ends the forty-fifth section.)*

<sup>1</sup> vii. 39. 3.

<sup>2</sup> See 2, 28.

<sup>3</sup> vii. 38. 7; VS. 9. 16; 21. 10.

<sup>4</sup> v. 46. 7; AV. 7. 49. 1.

May the divine women, wives of gods : Indrāṇī, Agnāyī, Ásvini, and Rāt, enjoy themselves. May Rodasī and Varuṇānī hear us. May the goddesses enjoy that which is the proper season of consorts.<sup>1</sup>

Moreover may the divine women, wives of the gods, enjoy themselves : Indrāṇī, the wife of Indra ; Agnāyī, wife of Agni ; Ásvini, wife of the Ásvins ; Rāt, she who shines ; Rodasī, wife of Rudra ; Varuṇānī, wife of Varuṇa. May the goddesses enjoy, i. e. long for that, the proper season of consorts.

*(Here ends the forty-sixth section.)*

<sup>1</sup> v. 46. 8.

# EXEGETICAL AND CRITICAL NOTES

## CHAPTER I

1. 1.\*] Muir translates the passage as follows : ' A sacred record (*samāmnāya*) has been compiled, which is to be expounded. This is called the *Nighaṇṭu*. ' <sup>1</sup> His rendering of *samāmnāya* by ' a sacred record ' is not quite correct. It may be that he has been led to this conclusion on account of misunderstanding the following explanatory note of Durgācārya : ' The meaning is, that this compilation has been put together by seers, as being an illustration for understanding the meaning of the Vedic stanzas, in a single list, divided into five chapters. ' He explains the word *samāmnāya* as follows : ' The list of words beginning with *gauṣ* and ending with *devapatnī* is called *samāmnāya*. . . . It is called *samāmnāya* because it is handed down by tradition. ' That the word *samāmnāya* means ' a list ' or ' a traditional list ' is further shown by the following passages :

*Athāto varṇasamāmnāyaṃ vyākhyāsyāmaḥ.* <sup>2</sup>

' Now we shall explain the list of letters. '

*Atha varṇasamāmnāyaḥ.* <sup>3</sup>

' Now the list of letters. '

The *Tri-bhāṣya-ratna* has the following comment :

' *saṃ* denotes aggregation ; *ā* tradition ; and *mnāya* signifies the instruction handed down from generation to generation in succession. ' Cf. also : *padākṣara-samāmnāyaṃ chandasy eva pratiṣṭhitam.* <sup>4</sup>

Muir also leaves out the words *imaṃ samāmnāyaṃ* in his translation of the third sentence, which may be translated as ' this same list '.

1. 3.] Yaska gives three derivations of the word *Nighaṇṭu* : (1) from  $\sqrt{\text{gum}}$  with the preposition *ni*, (2) from  $\sqrt{\text{han}}$  with *ni*, (3) from  $\sqrt{\text{hr}}$  with *ni*. None of them is satisfactory as they do not account for the cerebral *ṭ*. Durga, fully conscious of the unsatisfactory character of Yaska's etymologies, tries to get over the difficulty by the following ingenious theory of his own. He says : ' The arrangement of words is indeed threefold, i. e. those whose grammatical form is (1) direct, (2) indirect, and (3) obscure. With reference to them, the root is explicitly stated in words of direct grammatical forms ; it is inherent in those of indirect forms. As regards words of obscure forms, the process of

\* The bracketed figure does not represent the chapter and the sections, but the sections and the line.

<sup>1</sup> Muir, *op. cit.*, vol. ii, p. 165.

<sup>2</sup> Vpr. viii. 1.

<sup>3</sup> Tpr. i. 1.

<sup>4</sup> *Anuvākinukramāṇi*, 1. 6.

explanation is the following: having been reduced from the state of obscurity to that of the words of indirect forms, they should be explained by those of direct forms, e. g. *ni-ghanṭavaḥ* is a word whose grammatical form is obscure. The same (being reduced to) *ni-gantavaḥ* attains to the state of a word of indirect form, and as *ni-gamayitāraḥ* to that of a word of direct form.'

This theory acquires some plausibility from the explanation of Aupamanyava, but there is no evidence to show that Yāska agreed with Durga's threefold classification. On the contrary, Yāska does not follow the process laid down by Durga, that words of obscure forms should be explained by those of direct forms through the intermediation of those of indirect forms. This fact alone is sufficient to indicate that Yāska did not subscribe to the view of the commentator.

Another more or less fanciful derivation of the word *nighanṭu* is suggested from the root *granth* or *grath* by transposition, which, however, has the merit of accounting for the cerebralization through *r*, i. e. 'a list of words which have been strung together', or from  $\sqrt{ghaṭ}$  or  $\sqrt{ghanṭ}$  with *ni*, 'to join together', i. e. 'a list of words which have been joined together'.

1. 6.] Gune translates the passage as follows: 'Nouns are where being predominates and a verb is where becoming predominates respectively.'<sup>1</sup> The translator has changed the order of the original without any justification.

1. 7.] Owing to the want of precise punctuation the commentator has not clearly understood the passage. He ends the sentence with *bhavataḥ* and gets over the difficulty of grammar by construing *bhavataḥ* twice as follows: *सच पुनर्येति उभे भवतः . . . . भावप्रधाने भवतः ।*

Roth<sup>2</sup> seems to agree with the commentator in the punctuation and interpretation of the passage. Both interpret *तच्च* as referring to a sentence, but there is hardly any justification for attributing this sense to *तच्च*. It immediately follows Yāska's definition of nouns, which definition is not comprehensive, for it excludes all verbal nouns whose fundamental notion is more a *becoming* than a *being*. In order, therefore, to reconcile his definition with this class of nouns and to draw a clear line of demarcation between verbs and verbal nouns, Yāska expresses his meaning more definitely at greater length in this sentence. There should be no full stop after *bhavataḥ*. The sentence should be read thus: *तच्चोभे भावप्रधाने भवतः पूर्वापरिभूतं भावमाख्यातेनाचष्टि ब्रजति पचतीति । उपक्रमप्रभृत्यपर्यन्तं मूर्ते सत्त्वभूतं सत्त्वनामभिर्नञ्जा यत्तिरिति ।* 'Where both are dominated by a *becoming*, a *becoming* arising from a former to a latter state is denoted by a verb, as "he goes", "he cooks", &c.; the embodiment (of the whole process) from the beginning to the end, which has assumed the character of *being*, by a noun, as "going", "cooking", &c.' The difference is this: a *becoming* in the course of a process or state of flux is denoted by a verb, but the embodiment of the complete process is denoted by a noun.<sup>3</sup>

<sup>1</sup> IA., vol. xlv, p. 158.

<sup>2</sup> Cf. *op. cit.*, p. 4.

<sup>3</sup> Cf. Gune, *loc. cit.*

The commentator cites the following two stanzas to show clearly the difference between nouns and verbs :

'They call that notion by the term verb, which is connected with many actions, which proceeding from a former to a later state is yet one, and which is accomplished through the termination of the actions.

A *becoming*, produced by the completion of action, capable of being expressed by a word ending in a primary affix, and joined with number, case, inflexion, and gender, should then be regarded as a noun.'

1. 8.] With a view to further distinguish nouns from verbs, Yaska says in this sentence, that there is a specific difference in the use of terminology applicable to nouns and verbs, e. g. *beings* can only be pointed out by a demonstrative pronoun, as 'this cow', 'that elephant', &c. Verbs, on the other hand, cannot be so pointed out. In order to indicate them, one is obliged to use the verb 'to be'. The use of different technical terms, which are non-interchangeable, shows that there is some fundamental difference of notions between them, the characteristics of which have already been mentioned.

1. 10.] In the original text, the sentence forms a part of the first section, and is immediately followed by the second. It introduces a controversy, i. e. whether words are permanent or impermanent,—a controversy which in its character differs altogether from the subject-matter of the first section. To begin the second section with this sentence would have been therefore a more logical division of the sections, and more in harmony with the modern conception of what constitutes a paragraph. That a section of the *Nirukta* more or less corresponds to a paragraph is indicated by the evidence of older MSS. which place the full stop, i. e. *danḍa*, at the end of, and very seldom within the section itself, excepting the commencement and the conclusion of a quotation. This is further supported by the fact that, in most cases, one section is devoted to the explanation of one Vedic stanza only. Hence it is argued that the division of the text of the *Nirukta* into sections, as constituted at present, is illogical and arbitrary. It is therefore proposed<sup>1</sup> to discard in this respect the authority of the MSS., which has been hitherto strictly followed, and 'to make sections according to the most natural division'.<sup>2</sup> 'Faithfulness', says Gune, 'is indeed a merit, but it should not be overdone, at least not where reason says otherwise.'<sup>3</sup> The suggestion is rather a bold one and, I think, contrary to the canons of modern editorship. The suggested improvements can very well be shown in foot-notes, but the wisdom of rearranging the text itself in opposition to the evidence of the MSS. is doubtful. However, there are practical difficulties in accepting this suggestion. Redivision of sections would involve the transference of a considerable number of passages to new sections, and would thereby reduce the utility of various books of reference, as far as these passages are concerned. Further, if the sections of the *Nirukta* do not harmonize with the modern con-

<sup>1</sup> Cf. Gune, *op. cit.*, p. 157.

<sup>2</sup> *loc. cit.*

<sup>3</sup> *loc. cit.*

ception of what constitutes a paragraph, does it necessarily follow that they are illogical? Is this, by itself, a conclusive proof of their arbitrary character? To my mind, the answer is in the negative, for the ancients may have had a different conception of the constitution of a paragraph. As far as Yāska is concerned, a careful examination of all the sections of the *Nirukta* indicates that Yāska proceeds methodically in his division of the text into sections, which division is based on a general principle. By the time of Yāska very great weight was attached to the Vedas, especially by that scholar himself, as is evident from Chapter I, particularly from his rejoinder to the adverse criticism of Kautsa. To him, a Vedic stanza was of the utmost importance, and accordingly formed a very suitable beginning for a new section. There are 400 sections altogether in the first twelve chapters of the *Nirukta*, distributed among those chapters as follows:

Chapter.	Sections.	Chapter.	Sections.	Chapter.	Sections.
I	20	V	28	IX	43
II	28	VI	36	X	47
III	22	VII	31	XI	50
IV	27	VIII	22	XII	46

329 sections out of the total of 400 begin with a Vedic stanza. The sections which do not so begin, and which in many cases could not so begin, as for instance those in the introductory remarks and discussions of the first and the seventh chapters, are shown in the following list:

Chapter	I.	1, 2*, 3*, 4, 5*, 12, 13, 14, 15, 16, 17.
"	II.	1, 2*, 8*, 4, 5, 10, 13, 14, 15, 18, 23.
"	III.	1, 7, 13, 18, 19, 20, 21.
"	IV.	1, 17, 22.
"	V.	4, 6, 13, 20.
"	VI.	5, 17, 23.
"	VII.	1, 3, 4, 5, 6, 7*, 8, 10, 11, 12, 13*, 14, 19, 21.
"	VIII.	1, 4, 16.
"	IX.	1, 11*, 22, 35.
"	X.	1, 14, 25, 38.
"	XI.	1, 13, 22, 35.
"	XII.	1, 12, 20, 35.

The total number of these sections is 72, of which eight only, marked with an asterisk, can be regarded as arbitrarily divided when judged by the modern conception. One explanation is the following. In beginning a section with a Vedic stanza or verse, it became necessary to place its short introductory note

at the end of the previous section, e. g. *Athāpi prathamā bahuvacane*.<sup>1</sup> It appears that this method of putting a short sentence of a section at the end of a previous section—which was a necessity in the case of sections beginning with Vedic stanzas—has been mechanically extended to the eight sections mentioned above. From what has gone before, it will be clear that the sections in the *Nirukta* are not illogically nor arbitrarily divided, but are based on a general principle adopted by Yāska. Gune's suggestion to rearrange the sections and to discard the authority of the MSS. is therefore unacceptable.

'Speech is permanent in the organs only' means that the character of speech is evanescent. Sounds disappear as soon as they are uttered. They have no existence beyond articulation by the vocal organs and their corresponding cognition by the sense of hearing. With this may be compared the remarks of Patañjali:

'BECAUSE SPEECH IS SET IN MOTION BY INDIVIDUAL LETTERS AND BECAUSE THE LETTERS ARE ANNIHILATED AS SOON AS THEY ARE UTTERED.'

'Speech is set in motion by individual sounds. One cannot produce two sounds simultaneously. Take the word *gauḥ*, for instance: when the sound *g* is being produced, neither *au* nor the *visarjanīya* can be uttered; when *au* is being produced, neither *g* nor the *visarjanīya* can be given utterance; and when the *visarjanīya* is being produced, one can neither pronounce *g* nor *au*, because they are annihilated as soon as they are uttered. The sounds indeed are perishable after being uttered, i. e. as soon as they are uttered they have perished.'<sup>2</sup>

Durga has the following comment: 'As soon as the speech of the speaker is an act of utterance in the organ, so long only it is possible to say that it exists, but fallen from lips it no longer exists. . . . And the sounds that have perished and that have not perished cannot be conjoined.' The question whether words are eternal or non-eternal was a very important subject of discussion among the ancient Indians. For instance, cf. Patañjali: <sup>3</sup>

'But again, is the word eternal or non-eternal (lit. created)? Whether it is eternal or non-eternal is thoroughly discussed in the *Samgraha*.<sup>4</sup> There the

<sup>1</sup> N. 1. 15. The reference in IA., *loc. cit.*, of this passage to p. 48 in Roth's edition is wrong, 48 being a misprint for 84.

<sup>2</sup> *Mahābhāṣya*, i. 4. 4; Kielhorn's edition, vol. i, p. 356.

<sup>3</sup> *op. cit.*, i. 1. 1, vol. i, p. 6.

<sup>4</sup> According to Nāgōji, *Samgraha* is a grammatical treatise by Vyāḍi. Cf. *Catalogus catalogorum*, vol. i, p. 686. The name of Vyāḍi is well known in Sanskrit Literature. He seems to have been a man of versatile genius, being famous as a grammarian, lexicographer, writer of authoritative books on medicine and poetics. As a grammarian, he is mentioned in Rpr. iii. 14. 17; vi. 12. 18; xii. 15;

Kātyāyana's Varttika 45 on Pāṇini's Sūtra, i. 2. 64. As a lexicographer and medical author, he is quoted by numerous writers on those subjects, see *Catalogus catalogorum*, vol. i, p. 618. Aufrecht attributes the *Samgraha* to Patañjali himself although it is quoted by him. Tradition mentions Patañjali as the curer of the three evils, (1) the evils of body, (2) evils of speech, and (3) evils of mind, and represents him as having written three masterpieces, i. e. (1) the *Caraka Saṃhitā*, (2) the *Mahābhāṣya*, and (3) the *Yogasūtras*, in order to remove the three evils respectively. But nowhere is he credited with the authorship of another grammatical treatise.

arguments against (the proposition) are stated, as well as the arguments in favour thereof. The conclusion (arrived at) in that work is this, that although the word is eternal, it is also non-eternal; the definition being applicable in both ways.' Patañjali, however, does not seem to agree with the conclusion arrived at in the *Samgraha*. He remarks:<sup>1</sup>

*'The twofold character of words is not proved.'*

'Twofoldness of (the character of) words is not proved. If it be said that twofoldness has been proved, this cannot be maintained.' He says further:<sup>2</sup>

'Words are eternal. In the eternal words there must be sounds which are perpetual, unchangeable, and free from elision, addition, and modification.

'This is proved by the eternity of sounds . . . words are eternal.'

The character of words is discussed by him at greater length in his comment on the *vārttikā*: सिद्धिश्चासंबन्धिः.<sup>3</sup> The argument may be summarized as follows:

The relation of words to the objects they denote is eternal. This power of denotation of objects is natural and uncreated,<sup>4</sup> and so are the objects. It may be objected that although matter is uncreated, yet the various forms into which it is moulded are non-eternal; e.g. the earth is not created by man, but the various pots and jars, into which it is shaped, are the creations of a potter, hence the words denoting these forms cannot be eternal. To this the answer is given that the form is eternal also, for it is not something radically different from the matter, but only a particular state which the matter assumes at a particular time. 'But how is it known that word, object, and their mutual relation are eternal?' From the ordinary usage of the world. In daily life, people perceive objects and use words to denote them. They do not make any effort in creating them, because effort is necessary in producing what is non-eternal only; e.g. a man desirous of using a pot goes to the house of a potter and says, 'Please make me a pot, I want to use it', but a man desirous of employing a word does not go to the house of a grammarian and say, 'Please, sir, make me a word, I want to use it'. People perceive objects and use words to denote them without any effort.<sup>5</sup>

The way in which Patañjali refers to the *Samgraha* shows that it was a work of some eminent scholar and was very well known in his time. Further Patañjali does not agree with the conclusion arrived at in the *Samgraha*; he is therefore not likely to be its author. Nāgoji seems to be right in ascribing its authorship to Vyāḍi, who, besides being quoted several times, is mentioned as an *ācārya* along with *Śākalya* and *Gāṛgya* in Rpr. xiii. 12.

No MS. of the *Samgraha*, nor of any other work by Vyāḍi, has been so far discovered,

except a solitary MS. of *Vyāḍi puribhūṣa Vytti*, in the temple library of the Mahārāja of Jammu and Cashmere. The MS. is described in Stein's *Catalogue of Skt. MSS.* on p. 47. The description of the MS. is very meagre, so it is impossible to judge whether or not it is a genuine work by Vyāḍi.

<sup>1</sup> *op. cit.* i. 1. 1. 6, vol. i, p. 104.

<sup>2</sup> *op. cit.* i. 1. 1. 8, vol. i, p. 136.

<sup>3</sup> *op. cit.* i. 1. 1. 1, vol. i, p. 6.

<sup>4</sup> Cf. Jaimini, PM. i. 1. 5.

<sup>5</sup> Cf. Bhandarkar, *Wilson, Philological Lectures*, p. 291.

With this may be compared the remarks of Plato in the *Cratylus*:<sup>1</sup>

*Soc.* 'And speech is a kind of action?'

*Her.* 'True.'

*Soc.* 'And will a man speak correctly who speaks as he pleases? Will not the successful speaker rather be he who speaks in the natural way of speaking . . . ?'

*Soc.* 'And we saw that actions were not relative to ourselves, but had a special nature of their own.'

The question of the eternity of words was important not only to the grammarians and philologists, but also to the followers of the orthodox systems of philosophy. To their mind authoritativeness of the divine relation, i. e. the Veda, seemed to be involved and to depend on the solution of this principle. Hence the question forms a topic of discussion in almost every school of thought. It has been very fully treated by Jaimini in the first of his *Pūrvamīmāṃsā*. The arguments against the eternity of words are set forth in i. 1. 6-11; their refutation is contained in i. 1. 12-17; further arguments in support of the eternity of words are given in i. 1. 18-23. Some of the arguments are as follows:

#### *Words are Eternal.*

(1) Words are eternal because they are not uttered for the sake of utterance alone, but to express some meaning, and no meaning could ever be comprehended, had the words been transient.

(2) Because everywhere there is a universal cognition of words.

(3) Because the number is not used. When one word has been used several times, it is usually spoken of as having been used so many *times* and not that *so many* words have been used. This shows that the sameness or the unchangeable character of the word is recognized even when it is uttered or used after intervals; hence words are eternal.

Audumbarāyana's view as to the nature of words may be regarded as based on a doctrine akin to that of flux. With this may be compared the following remarks of Plato in the *Cratylus*:<sup>2</sup>

*Soc.* 'I myself do not deny that the givers of names did really give them the idea that all things were in motion and flux; which was their sincere but, I think, mistaken opinion. . . . Tell me, whether there is or is not any absolute beauty or good, or any other absolute existence?'

*Crat.* 'Certainly, Socrates, I think so.'

*Soc.* ' . . . But let me ask whether the true beauty is not always beautiful.'

*Crat.* 'Certainly.'

*Soc.* 'And can we rightly speak of a beauty which is always passing away? . . . Must not the same thing be born and retire and vanish *while the word is in our mouth* ?'

<sup>1</sup> Jowett, *Dialogues of Plato*, vol. i, p. 327  
(3rd ed.).

<sup>2</sup> Jowett, *Dialogues of Plato*, vol. i, pp. 387-8.

Soc. 'Nor can we reasonably say, Cratylus, that there is knowledge at all, if everything is in a state of transition and there is nothing abiding.'

2. 1.] As most of the MSS. do not mark the *avagraha*, the sign of *a*, it is not clear whether the reading represents *yugapat* or *ayugapat*. The few MSS. that do mark the *avagraha* are inconsistent, as they use it only occasionally. Their evidence is therefore not cogent. However, none of the MSS. mark the *avagraha* in this particular instance. Nevertheless I think the reading represents *ayugapat*. My reasons are as follows: (1) From the physical point of view, to produce simultaneously more than one sound is an impossibility; *yugapat* would therefore convey no sense.

(2) The context points to *ayugapat*, for the sentence is intended to show the absurdity of Audumbarāyana's view that speech is permanent only in the organ. But if we read *yugapat* the whole sentence becomes meaningless, for then the grammatical relation of the sounds which are produced simultaneously is possible, even if it is held that speech is permanent in the organ only.

(3) This is in agreement with the view taken by Durga, who reads *ayugapat* and gives *yugapat* as a variant.

(4) Another objection to the reading *yugapat* is that it would make grammar superfluous. When words are produced simultaneously their mutual connexion is simultaneous also. Durga remarks, 'The unconnected alone is connected (with something). In this case (i.e. reading *yugapat*) the roots are for ever connected with prepositions and affixes; and affixes with elision, addition, and modification of letters.'

Durga attributes the statement तच्च चतुर्हं . . . योगश्च to the *Pūrvapakṣa* and thinks the rejoinder to begin with the words वागिमित्वात्तु शब्दस्य, a view which cannot be maintained. The sentence तच्च चतुर्हं, &c., is a negative sentence; it refutes the view of Audumbarāyana. According to Durga's interpretation, the controversy would be divided into three parts as follows:

(1) Audumbarāyana. Words are permanent in the organs only.

(2) *Pūrvapakṣa*. In that case the fourfold classification, &c., of words cannot be maintained.

(3) Yaska's rejoinder. On account of the pervasiveness and minuteness of words, the fourfold classification can be maintained. Durga thus introduces a third party into the discussion and tends to make out Yaska as supporting the view of Audumbarāyana, by refuting his critic.

I think there are only two parties, i.e. Audumbarāyana and Yaska; No. 1 gives the view of the former, No. 2 the rejoinder of the latter; while No. 3 does not relate to this controversy at all, but deals with an altogether new topic, i.e. the superiority of speech over gestures, &c. Yaska's rejoinder begins, therefore, with तच्च चतुर्हं, &c.

2. 2.] It may be objected that there is no necessity for using words, for the meaning can very well be conveyed by means of gestures. To this Yaska replies that gestures, facial expressions, movements of hands and eyes, require

comparatively greater effort in their production, and are always indefinite. Their meaning can never be absolutely clear, it always involves some doubt. The word 'minute' implies comparatively less effort and greater accuracy. Patañjali refers to the same subject as follows: 'The meaning is clearly understood when the word is uttered. "Bring the cow", "Eat the curd": these words having been uttered, the cow is brought, and the curd is eaten.' With this may also be compared the remarks of Plato in the *Cratylus*:<sup>1</sup>

*Soc.* 'And here I will ask you a question: suppose that we had no voice or tongue, and wanted to communicate with one another, should we not, like the deaf and dumb, make signs with the hands and head and the rest of the body?'

*Her.* 'There would be no choice, Socrates.'

*Soc.* 'We should imitate the nature of the thing; the elevation of our hands to heaven would mean lightness and upwardness; heaviness and downwardness would be expressed by letting them drop to the ground; if we were describing the running of a horse, or any other animal, we should make our bodies and their gestures as like as we could to them.'

2. 3.] Words are used to designate objects not only by men, but by gods also. Like Yaska, Plato also thinks that gods use words in giving names to things, and it follows therefore that the names given by gods would be the right names:<sup>2</sup>

*Soc.* 'He often speaks of them; notably and nobly in the places where he distinguishes the *different names which Gods and men give to different things*. . . For the Gods must clearly be supposed to call things by their right and natural names; do you not think so?'

*Her.* 'Why, of course they call them rightly, if they call them at all. But to what are you referring?'

*Soc.* 'Do you not know what he says about the river in Troy . . . "Whom", as he says, "the Gods call Xanthus, and men call Scamander".'

*Her.* 'I remember.'

*Soc.* ' . . . Or about the bird which, as he says, "The Gods call Chalcis, and men Cymindis": . . . Or about Batieia and Myrina:

"The hill which men call Batieia and the Immortals the tomb of the Sportive Myrina".'

If words are used with reference to gods—human knowledge being neither perfect nor permanent—mistakes are likely to be made in addressing and invoking gods, which will make them angry and render various acts of worship, like sacrifice, &c., fruitless. In order to do away with such mistakes, injunctions, invocations, and hymns, &c., which are meant to complete and make worship fruitful, are laid down in the Vedas. A part of this paragraph is written in the *sūtra* style, which style may therefore be regarded to have commenced about the time of Yaska. This is probably the earliest specimen of the *sūtra* style.

<sup>1</sup> Jowett, *op. cit.* vol. i, p. 368.

<sup>2</sup> Jowett, *op. cit.*, vol. i, p. 338.

Like Yāska, Jaimini also lays emphasis on the Veda as being the source of *dharma*: 'Dharma is the object, the source of which is the Vedic injunction.'<sup>1</sup> And also: 'On account of the prescription of action being the object of the Veda.'<sup>2</sup>

3. 3.] Cf. *Vajasaneyiprātisākhya*:<sup>3</sup> 'A verb denotes an action, and a preposition makes that action specific.' The *R̥gvedaprātisākhya*:<sup>4</sup>

'The prepositions are twenty; with the other two (i. e. noun and verb) they express a meaning. They are: *pra*, *abhi*, *ā*, *parā*, *niḥ*, *duḥ*, *anu*, *vi*, *upa*, *apa*, *sam*, *pari*, *prati*, *ni*, *ati*, *adhi*, *su*, *ud*, *ava*, and *api*.' This list is identical with that of the *Nirukta*, except that they are enumerated in a different order.

Cf. the *Taittirīyaprātisākhya*:<sup>5</sup> '*ā*, *pra*, *ava*, *upa*, *abhi*, *adhi*, *prati*, *vi*, *ni*, are prepositions.' It contains only half the number of prepositions. Cf. Pāṇini:<sup>6</sup> '*Pra*, &c., are called prepositions when joined with verbs.' The list of the prepositions is given in the *gaṇa* called *prādayaḥ*, which is identical with that of the *Nirukta*, if the double forms of *niḥ* and *duḥ*, in the former, are not taken into consideration. The technical term used by Pāṇini for preposition is *karmapra-vaṇīya*. He uses the word *upasarga* in a wider sense, i. e. covering both prepositions and adverbs. The various meanings of the prepositions are explained by Pāṇini, i. 4. 88-97.<sup>7</sup> Cf. also the *Atharvavedaprātisākhya*:<sup>8</sup> 'Disjoined from the verb, however, are such as are used without significance . . .'<sup>9</sup>

4. 1.] Particles are classified by Yāska under three groups:

(1) Particles of comparison, which are only four in number, and whose meanings and uses are illustrated by suitable examples. Yāska does not define the term *upamā* (comparison) in this connexion, but discusses its meaning later on.<sup>10</sup>

(2) Particles which denote *karmopasaṃgraha*, Yāska's explanation of which term is not clearly expressed, nor does Roth<sup>11</sup> make it more lucid. The obscurity has led Durga to misinterpret the sentence. He takes *karmopasaṃgraha* as equivalent to *sumuccaya*, i. e. 'aggregation'; this is only one of the meanings expressed by the said term, which is very comprehensive. It is quite obvious that the term is designed to cover all the meanings expressed by the particles enumerated in the second group, i. e. those beginning with *ca* and ending with

<sup>1</sup> PM. i. 1. 2.

<sup>2</sup> *Op. cit.*, i. 2. 1. Questions like the eternity of *śabda*, the impermanence of human knowledge, the infallibility of the Veda, form topics of discussion in almost every system of philosophy; cf. VSu. i. 3. 28; i. 4. 28; ii. 1. 4; ii. 4. 20; NSu. i. 1. 7; ii. 1. 54-7; ii. 2. 18-17; iii. 2. 49; VāiSu. ii. 2. 21-37; vi. 1. 1; x. 2. 9; SpSu. v. 45-51; v. 37-40; v. 58-61.

<sup>3</sup> viii. 54. The list of the prepositions is given in vi. 24, which is identical with that

of the *Nirukta*.

<sup>4</sup> xii. 6 : 702.

<sup>5</sup> i. 15.

<sup>6</sup> i. 4. 58.

<sup>7</sup> Cf. Patañjali, i. 4. 4 : vol. i, pp. 341, 345-9; see foot-note (in the text).

<sup>8</sup> iv. 8.

<sup>9</sup> Translated by Whitney, *J.A.O.S.*, vol. vii, p. 515.

<sup>10</sup> N. 3. 13.

<sup>11</sup> *Erläuterungen*, p. 6.

*iva*. Gune translates the sentence *yasyāgamāt*, &c., as follows:<sup>1</sup> 'Owing to whose advent (i. e. use) separateness of the *वचन* (senses or ideas) is indeed known, but not as in simple enumeration owing to separate position or independent mention, that is *कर्मोपसंयह*, i. e. adding or putting together of the senses or ideas.'

One must admit that the meaning of the term is not quite clear. One does not know what is the precise difference between 'simple enumeration' and 'putting together'. My translation of the sentence is the following: 'That by whose addition separateness of notions is indeed recognized, but not as an enumerative one, i. e. on account of a separateness by isolation, is a conjunction.' I think 'conjunction' is the nearest corresponding word in English which will cover all the meanings expressed by the particles of the second group, and which is therefore equivalent to *karmopasaṅgraha*. For example, in the sentence, *हन्ताहं पृथिवीमिमां निदधानीह वेह वा* | 'Ha! I will put this earth here or there',<sup>2</sup> separateness of place is recognized by the use of the particle *va*; the repetition of *iha* by itself would have failed to convey the idea of different places. This notion of separateness is expressed, not by a categorical enumeration as horse, cow, man, elephant, &c., but by the use of the particle. Again, in the sentence, *अथमहेदं करोत्यमिदम्*, 'Let one man do this, the other that',<sup>3</sup> two distinct actions are mentioned, the notion of whose distinctness is conveyed by the particle *aha*. The particles of the second group are explained with appropriate examples in the *Nirukta*, i. 4-9. With this definition of a conjunction may be compared the following remarks of Aristotle:<sup>4</sup>

'A conjunction is (a) a non-significant sound which, when one significant sound is formable out of several, neither hinders nor aids the union, and which, if the speech thus formed stands by itself (apart from other speeches), must not be inserted at the beginning of it, e. g. *μὲν, δὲ, τοί, δέ*; or (b) a non-significant sound capable of combining two or more significant sounds into one; e. g. *ἀμφί, περί*, &c.

(3) Particles which do not express any meaning, but are merely used to fill up a sentence in prose or verse, are expletives. They are enumerated towards the end of the ninth section; they are four in number: *kaṃ, im, id, and u*; but later (in the tenth) *iva* is added to this list. Quotations showing their uses are cited and explained in the tenth section. The meaning of *id*, when combined with *na* and *na ca*, is discussed and illustrated by suitable examples in the eleventh section. Thus *id* combined with *na* is used to denote apprehension: 'lest we should', &c.; *id* combined with *na ca* is used in asking questions: 'don't they drink?' The above-mentioned list of the particles of the third class is by no means complete. Some particles of the second group, i. e. *u*,

<sup>1</sup> IA., vol. xlv, p. 159.

<sup>2</sup> N. 1. 4.

<sup>3</sup> N. 1. 5.

<sup>4</sup> *Poetics*, 20. 1457<sup>a</sup> (ed. Bywater), p. 59.

*khalu*, *nūnam*, are occasionally used as expletives, and *sim* in Vedic Sanskrit. *Sim* was originally the accusative singular of a pronoun, related to *sā*, as *kim* to *ka*. It appears in the R̥gveda as an enclitic particle.<sup>1</sup>

7. 3.] Roth thinks that Yaska explains *nūnam* by *adyatanam*, 'to-day', and remarks, 'J. hat darin Unrecht'.<sup>2</sup> This view is erroneous. According to Yaska, the particle *nūnam* is used (1) to signify 'uncertainty', and (2) as an expletive. These two uses are exemplified by two respective quotations, the former illustrating its meaning of 'uncertainty', the latter showing its use as an expletive. Hence it is that, in the latter case, Yaska neither repeats nor paraphrases *nūnam* by any other word in his commentary, indicating thereby that it is an expletive, while in the former quotation *nūnam* is repeated by Yaska in his explanation, showing thereby that it has the sense of 'uncertainty'. The word *adyatanam* is not intended to paraphrase *nūnam*, but is added for the sake of amplifying Indra's brief statement.

12. 2.] Cf. the following passages: AA. ii. 1. 8: चचातो रेतसः रुद्रिः । . . . प्रजानां रेतो हृदयं हृदयस्य रेतो मनो मनसो रेतो वाग्वाचोः रेतः कर्म . . . Now, therefore, the origin of seed. . . Heart is the seed of people, mind is the seed of heart, speech is the seed of mind, and action is the seed of speech.' AA. ii. 1. 6: तस्य वाक्प्रतिर्नामानि नामानि तदखेदं वाचा तस्या नामनिर्दामनिः सर्वं सितं सर्वं ह्रीदं नामनी<sup>3</sup> सर्वं वाचामिषदति । 'Speech is his thread, names the chords. All this is woven by this speech of his, in the form of thread and names as chords. For all this is names, and by his speech he names everything.' Cf. also Ch. U. vi. 5. 1-4; 6. 1-5; vii. 2. 1; vii. 12. 2. See Keith, A.A. Translation.

Śakaṭayana: a famous ancient grammarian, quoted in RV. Prā. i. 13, 17; xiii. 16, 747 (Max Müller's ed., pp. 13 and 271); in Vaj. Prā. iii. 8, 11, 86; iv. 4, 126, 188; in A. Prā. ii. 24; in Aṣṭādhyāyī iii. 4, 111; viii. 3, 18; 4, 50; and in N. 1. 3, 12. No work of his has been preserved. The Śabdānuśāsana quoted by Vopadeva and various other writers is the work of a modern Jain grammarian called Śakaṭayana.<sup>3</sup> Aufrecht regards him as the author of the Unādisūtras. They, however, cannot be the work of the ancient Śakaṭayana, for they clearly bear a modern stamp. Belvalkar<sup>4</sup> attributes the Unādisūtras to Pāṇini. His argument is that 'they use *saṁjñās* such as *hrasva*, *dirgha*, *pluta*, *udātta*, *lopa*, *samprasāraṇa*, and *abhyāsa* in the same sense in which Pāṇini uses them'. This argument is inconclusive because, the works of Pāṇini's predecessors being lost, we have no means of judging whether or not he is indebted to them for those terms. Some at least of these *saṁjñās* or technical terms were derived from a common stock; Yaska himself, for instance, makes use of a few of them, as

<sup>1</sup> See Professor Macdonell, *A Vedic Grammar for Students*, pp. 249, 452.

<sup>2</sup> *op. cit.*, p. 6.

<sup>3</sup> On the authenticity and date of the

modern Śakaṭayana, see IA., vol. xliii, pp. 205-12.

<sup>4</sup> *Systems of Sanskrit Grammar*, p. 25.

*lopa*, *abhyāsa*, &c. Again, in some cases Pāṇini's teaching, as pointed out by Belvalkar himself, runs counter to the *Unādisūtras*.<sup>1</sup> Thus to ascribe the authorship of the *U. Sūtras* to Pāṇini does not rest on firm ground. Moreover, Patañjali's defence of Pāṇini against the adverse criticism of Katyāyana<sup>2</sup> is that 'the *Unādi* words are crude forms of nouns which are not derived'.<sup>3</sup> This statement implies that Patañjali did not regard all nouns as derivable from verbs. He also attributes the same doctrine to Pāṇini, and Patañjali, I think, cannot be accused of not knowing well, or misunderstanding Pāṇini. So, according to this testimony, both Pāṇini and Patañjali were the followers of the school of Gārgya. The *Unādisūtras*, on the contrary, are the product of the school of Śakaṭāyana, whose fundamental doctrine was that all nouns are derived from verbs; they cannot therefore be attributed to Pāṇini. It is probable that, in their original form, they were written by Śakaṭāyana, but were extended and modified by subsequent writers, and in spite of their modernness still bear traces of their ancient origin.

Gārgya: an ancient grammarian, quoted by Yāska i. 8, 12; iii. 13, and Pāṇini, iv. 1. 105; vii. 3. 99; viii. 3. 20; 4. 67, and mentioned by Durga as the author of the *padapāṭha* of the *Sāmaveda*. No work of his has survived. Both Pāṇini and Patañjali seem to be his followers, for they regard the *Unādis* as underivable. It is therefore no wonder that his work, after the appearance of the *Aṣṭādhyāyī*, has not survived.

12. 3.] The sentence तस्य स्वरसंस्कारो . . . पुत्रवो हसीति which is somewhat difficult, is differently interpreted by various writers. The crux lies in the word *saṃ-vijñātāni*. Durga paraphrases this word as follows: *samam vijñātāni aikamatyena vijñātāni*, 'discriminated unanimously; i. e. discriminated with absolute agreement'. Max Müller<sup>4</sup> translates it by 'intelligible', Roth by 'arbitrarily named'.<sup>5</sup> Roth's translation seems to be based on Durga's second explanation of the same term, which is as follows: *saṃ-vijñāna-padam itiha śāstre rūḍhi-śabdasyeyam samjñā*: 'in this (branch of) knowledge, the term *saṃ-vijñāna* is a technical expression used for a conventional word.' Durga resorts to the Comparative Method and quotes: *tāny apy eke samāmananti . . . saṃ-vijñāna-bhūtaṃ syāt*,<sup>6</sup> in support of his explanation. He is further corroborated by a comparison of all the passages of the *Nirukta* in which the word *saṃ-vijñāna* or (with the omission of the prep. *vi*) *saṃ-jñāna* occurs.<sup>7</sup> We may therefore take the word to signify 'a conventional term'.

The next problem in the sentence is the punctuation. Max Müller<sup>8</sup> takes *saṃ-vijñātāni*, &c., as the principal clause to complete the relative clause *tad yatra*

<sup>1</sup> Pāṇini's sūtra vi. 2. 189 is opposed to USu. iv. 236.

<sup>2</sup> On the relation of the three grammarians, see Kielhorn, *Pāṇini, Kātyāyana, and Patañjali*.

<sup>3</sup> The *Mahābhāṣya*, viii. 1. 1, vol. iii, p. 241.

<sup>4</sup> *History of Ancient Skt. Lit.*, p. 165.

<sup>5</sup> *op. cit.*, p. 9, 'willkürlich benannt'.

<sup>6</sup> N. 7. 13.

<sup>7</sup> Cf. Gune's note, *IA.*, vol. xlv, p. 173.

<sup>8</sup> *op. cit.*, p. 165.

... *syātām*, and translates as follows: 'For first, if the accent and formation were regular in all nouns and agreed entirely with the appellative power (of the root), nouns such as *go* (cow), *aśva* (horse), *puruṣa* (man) would be in themselves intelligible.' He succeeds in thus construing the sentence by translating *yatra* by 'if'; leaving out *tāni*; and by attributing to *saṃ-vijñātāni* a meaning not borne out by the comparison of passages. Roth divides the sentence by placing a semicolon after *syātām* and takes *saṃ-vijñātāni*, &c., as a co-ordinate clause; but in order to connect the two clauses, he supplies the word *dagegen*. Durga offers two interpretations. Firstly, he places a full stop after *tāni* and takes the words *yathā gaur aśva*, &c., as a co-ordinate clause, supplying, however, the words *ni punah*; the translation of the sentence according to this interpretation would be the following: 'The words whose accent and grammatical formation are regular and which are accompanied with an explanatory radical element are unanimously recognized to have been derived from roots; but not words like "cow", "horse", "man", "elephant", &c.'

Secondly, he places a full stop after *syātām* and takes *saṃ-vijñātāni*, &c., as an independent sentence. According to this division, the first sentence would consist of one single relative clause, without any principal clause. To meet this difficulty he remarks: '*Tad ākhyātajanī gunakṛtam iti pratīma iti vākya śeṣaḥ*.' 'We think that the words, "that is derived from a verb", must be supplied as a supplementary clause.' The translation according to this interpretation is the following: 'Those words whose accent and grammatical formation are regular, and which are accompanied with an explanatory radical element, are derived from roots. Words like "cow", "horse", "man", "elephant", are conventional terms.'

Gune does not seem to be aware of this second interpretation of Durga and independently arrives at a conclusion<sup>1</sup> identical with that of Durga, and suggests the adoption of the supplementary words: *sarvam tat prādesikam*.<sup>2</sup> These words occur in Yāska's rejoinder in section 14. His argument is that, in his rejoinder, Yāska always first repeats the words of his opponent and then answers the objection. According to Gune, the sentence placed within the words *yatho etad* and *iti* exactly represents the original statement of the critic. The sentence placed within these words in Yāska's rejoinder in section 14 contains the supplementary clause *sarvam tat prādesikam*, which, being thus assigned to the critic by Yāska himself, must have formed a part of the sentence under discussion. He remarks, 'And we are also sure, comparing the initial passage [i. e. in the *pūrvapakṣa*] with its counterpart in Yāska's reply at R. 36. 10, that *सर्वं तत् प्रादेशिकम्* must have been there. Its omission is strange and unaccountable. Perhaps it is the scribe's mistake. . . .' In other words, Gune thinks that the passage in Yāska's rejoinder could be used as a MS. (archetype) furnishing evidence which cannot be challenged, for the critical edition of the

<sup>1</sup> IA., loc. cit.<sup>2</sup> N. 1. 14.<sup>3</sup> IA., loc. cit. and p. 174.

original passage of the critic in section 12. A closer examination, however, does not support this theory, for a comparison of the statements of the critic with those assigned to him by Yāska, in his rejoinder, shows that Yāska repeats, and puts between *yatho etad* and *iti*, only so many words of his opponent as are necessary for the controversy. He does not repeat them *in toto*. It is evident, if one compares section 13 and section 14:

*Pūrvapakṣa.*

*Yāska's rejoinder.*

1. 13: अथापि य एषां व्याख्या-  
ननामिहः संस्कारो यथा चापि प्रतीता-  
र्थाणि सुखयिनाम्वाचधीरन् .

1. 14: यथो एतच्च चापि प्रतीता-  
र्थाणि सुखयिनाम्वाचधीरन्निति . . .

एषान्वितिः चैः प्रादेशिके विहारे यथो एतत्पदेभ्यः पदेतरार्थान्संच-  
पदेभ्यः पदेतरार्थान्संचस्कार शक्यता- स्कारेति . . .  
यनः ।

In both these cases, Yāska repeats only a part of his opponent's statements. Gune's assertion is therefore unfounded; hence his suggestion as regards the adoption of a supplementary clause cannot be accepted.

The sentence can, however, be explained without having recourse to an assumed interpolation. The difficulty will disappear if a full stop be placed after *syātām* and the passage *na sarvānīti* . . . *syātām* be construed as one sentence. I would then translate: 'Not all the words,' say Gārgya and some other grammarians, 'but only those, the accent and grammatical form of which are regular and which are accompanied by an explanatory radical element. Those such as "cow", "horse", "man", "elephant", &c., are conventional terms.'

Durga has the following theory about nouns: 'There is a threefold order of nouns; i. e. (1) those whose roots are apparent; (2) those whose roots can be inferred; (3) and those whose roots are non-existent. With reference to this, the nouns whose roots are apparent are such as "doer", "bringer", &c. Nouns whose roots can be inferred are such as "cow", "horse", &c. Nouns whose roots are non-existent are such as *dittha*, *āvatittha aravinda*, and *vārvinḍa*, &c.'

It is quite evident that Yāska, a follower of the school of etymologists—whose fundamental doctrine is that all nouns are derived from roots—could not have recognized the third category of his commentator, who thus appears to be a follower of the school of Gārgya.

14.] With the *Nirukta* controversy about the origin and nature of names may be compared a somewhat similar discussion in the *Cratylus*, where Plato propounds three theories, represented by the three characters of the dialogue. He puts in the mouth of Hermogenes the doctrine that names are conventional. The opinion of Cratylus that names are natural is diametrically opposed to this. Socrates takes an intermediate view. He refutes the view of Hermogenes that names are given arbitrarily and altered at will:

*Soc.* 'Well, now, let me take an instance. Suppose that I call a man a horse or a horse a man, you mean to say that a man will be rightly called a horse by me individually, and rightly called a man by the rest of the world; and a horse again would be rightly called a man by me and a horse by the world: That is your meaning?'<sup>1</sup>

He then expounds the principle of the natural correctness of names.

*Soc.* 'Then the actions also are done according to their proper nature, and not according to our opinion of them? In cutting, for example, we do not cut as we please . . . but we cut . . . according to the natural process of cutting;'. . .

*Her.* 'I should say that the natural way is the right way.' . . .

*Soc.* 'And this holds good of all actions?'

*Her.* 'Yes.'

*Soc.* 'And speech is a kind of action?'

*Her.* 'True.' . . .

*Soc.* 'And is not naming a part of speaking? for in giving names men speak.

*Her.* 'That is true.'

*Soc.* ' . . . Is not naming also a sort of action?'

*Her.* 'True.'

*Soc.* 'And we saw that actions were not relative to ourselves, but had a special nature of their own?'

*Her.* 'Precisely.'

*Soc.* 'Then the argument would lead us to infer that names ought to be given according to a natural process, and with a proper instrument, and not at our pleasure: in this and no other way shall we name with success.'<sup>2</sup>

Socrates also admits the element of convention in names:

*Soc.* 'Yes, my dear friend; but then you know that the original names have been long ago buried and disguised by people sticking on and stripping off letters for the sake of euphony, and twisting and bedizening them in all sorts of ways: and time too may have had a share in the change.' . . .<sup>3</sup>

Also:

*Soc.* 'To say that names which we do not understand are of foreign origin; and this is very likely the right answer, and something of this kind may be true of them; but also the original forms of words may have been lost in the lapse of ages; names have been so twisted in all manner of ways, that I should not be surprised if the old language when compared with that now in use would appear to us to be a barbarous tongue.'<sup>4</sup>

Cratylus maintains that names are either true or not names at all:

*Crat.* 'Very true, Socrates; but the case of language, you see, is different; for when by the help of grammar we assign the letters *a* or *b*, or any other letters, to a certain name, then, if we add, or subtract, or misplace a letter, the

<sup>1</sup> Jowett, *Dialogues of Plato, Cratylus*, p. 385.

<sup>2</sup> *Ibid.*, p. 414.

<sup>3</sup> *Ibid.*, p. 387.

<sup>4</sup> *Ibid.*, p. 421.

name which is written is not only written wrongly, but not written at all ; and in any of these cases becomes other than a name.' . . .

*Soc.* 'I believe that what you say may be true about numbers, which must be just what they are, or not be at all ; for example, the number ten at once becomes other than ten if a unit be added or subtracted, and so of any other number : but this does not apply to that which is qualitative or to anything which is represented under an image.'<sup>1</sup>

As regards the derivation of names :

*Soc.* 'All the names that we have been explaining were intended to indicate the nature of things.'

*Her.* 'Of course.'

*Soc.* 'And that this is true of the primary quite as much as of the secondary names.' . . .

*Soc.* 'But the secondary, as I conceive, derive their significance from the primary.'

*Her.* 'That is evident.'

*Soc.* 'Very good, but then how do the primary names which precede analysis show the nature of things?' . . .

*Soc.* 'But how shall we further analyse them? . . . Ought we not, therefore, first to separate the letters, just as those who are beginning rhythm first distinguish the powers of elementary, and then of compound sounds?' . . .<sup>2</sup>

Plato's doctrine, 'that names rightly given are the likenesses and images of the things which they name',<sup>3</sup> does not hold good, for in a large number of cases names are not the images of things themselves, but of our concept of them. It was Locke who first pointed this out, and Max Müller amplified his argument as follows: 'Each time that we use a general name, if we say dog, tree, chair, we have not these objects before our eyes, only our concepts of them ; there can be nothing in the world of sense corresponding even to such simple words as dog, tree, chair. We can never expect to see a dog, a tree, a chair. Dog means every kind of dog from the greyhound to the spaniel ; tree, every kind of tree from the oak to the cherry ; chair, every kind of chair from the royal throne to the artisan's stool. . . . People often imagine that they can form a general image of a dog by leaving out what is peculiar to every individual dog.'<sup>4</sup>

In an elaborate discussion, Madhava brings together the views of various grammarians as to the meaning of words and its cognition: Vajapyāyana maintains that all words express a *generic* meaning and a particular substance is apprehended after the apprehension of the *genus* which has an intimate relation with them. Vyādi maintains that words mean individual things, that they explicitly express the individual substance, while the *genus* is implied.

<sup>1</sup> Jowett, *Dialogues of Plato, Cratylus*, p. 378.

<sup>2</sup> *Ibid.*, pp. 367-70.

<sup>3</sup> See *ibid.*, p. 387.

<sup>4</sup> *Science of Thought*, pp. 77, 78, cited by Moncalm.

Pāṇini, he says, accepts both views. He attributes to words a *generic* meaning, for he says the singular is used to denote the class, while the plural may be optionally used (Pā. i. 2. 58); on the other hand, by i. 2. 64, his acceptance of the individualistic theory is quite apparent (*Sarvadarśana-saṃgraha*, p. 145). But the next question is, how does the cognition of the meaning, whether *generic* or individualistic, take place? For instance, when the word 'cow' is pronounced, there is a simultaneous cognition of dewlap, tail, hump, hoofs, and horns. Is this cognition produced by the single letters composing the word 'cow', or by their aggregation? The first alternative is not tenable, for the cognition of the object cannot be the result of a string of separate and individual letters without some unifying cause, as a garland cannot be made from a collection of separate flowers without the unifying string. The second alternative is impossible, for there can be no aggregation of sounds, each of which ceases to exist as soon as it is pronounced. If you attribute a 'manifesting' power to the letters, this power can be exercised only in succession and not simultaneously. Moreover, if each letter has a separate manifesting power, then the pairs of words *rasa, sara*; *vana, nava*; *nadi, dina*; *rāma, māra*; *rāja, jāra*, &c., since the pairs have the same number of the same letters, should each have had the same meaning. Moreover, the baseless assumption of aggregation would involve mutual dependence. Since it is impossible that letters should convey the meaning by themselves, we have to accept the hypothesis of a unifying factor which is all-pervading and whose existence is independent of letters, and which is technically called *sphoṭa* (*Sarvadarśana-saṃ.*, *Bib. Ind.*, pp. 140-4).

16. 1.] This is a very important statement made by Yaska. He is fully aware of the close relationship of the Vedic language with the *bhāṣā* of his own times, which could be no other than the classical Sanskrit. Further, he seems to be conscious of the historical growth of the latter from the former, when he says that the nouns of the *bhāṣā* are derived from Vedic roots. It is needless to point out that it completely answers Kautsa's criticism that the Vedas are meaningless; for many words which they daily use in the *bhāṣā* are identical with those used in the Vedas, and if in the *bhāṣā* they do express any meaning, they must do so in the Veda. It would be absurd for Kautsa to deny that the words in the spoken language express a meaning. Thus he is constrained to admit that the Vedas have a meaning. A similar objection appears in Sayana's preface to the *R̥gveda*: तदेवमेतैस्तदर्थशास्त्रादिभिर्हितुमिर्न चायामर्थप्रत्यायनार्थत्वं नास्ति 'From all these reasons, (it is clear) that there is no intelligible significance in the Vedas.' One of the examples here given is as follows: 'Suppose a woman named *Purpika* is plying the pestle. A Brahmana boy called *Manavaka* is committing to memory a pestle-stanza, just close to her. The recitation of the stanza does not keep time with the fall of the pestle at every stroke. No meaning is conveyed to the woman, nor is there any intention to convey any meaning to her. Similarly, at the performance of sacrifices, the recitation of Vedic stanzas

does not convey any meaning.' In answering this, Sayana quotes **अविशिष्टसु वाक्यार्थः** (Pu. Mr. i. 1. 31): 'But the meaning of (Vedic) expressions is not different,' his comment being **वाक्यार्थो जोक्वेदयोरविशिष्टः** 'The meaning of expressions of the Vedic Sanskrit and of the popular speech is not different.' As to the example, the Brāhmaṇa boy does not intend to convey any meaning at the time of learning his lesson, and the woman therefore does not understand, a woman, moreover, being incapable of understanding the Veda: at sacrifices the priest does intend to convey a meaning, and others *do* understand it. And if at any particular time there is no intention of conveying a meaning, it would be altogether unjustifiable to conclude that there is no meaning at all.

16. 4.] The objection is that because the Brāhmaṇa text prescribes the complete form of the sacrificial acts, the Vedic stanzas are superfluous, the only use being their mere recitation. Yaska's reply is that the Brāhmaṇa text merely reiterates what is enjoined by the Veda. Sayana here quotes: **मंषामिधानात्** 'because it is mentioned in the Vedic stanzas', and his comment is: **यथा जोक्ते यः कुर्वति कृते स कारयत्येव तथाचापि यः प्रचलेति कृते स प्रचयत्येव** 'just as in popular speech, he who says "do this" is the causer of the performance of the action, so in this case too, he who says "spread" is the prescriber of the act of spreading'. And to suppose that the use of the Vedic stanzas consists solely in recitation would be attributing a transcendent importance to them. We need not go so far; 'for', says Sayana, 'their non-transcendent use is the expression of meaning': **अर्चामिधायकले तु दृष्टं लभ्यते** ।

16. 5.] Cf. Sayana's preface (p. 3): **शेषे चायत्नेनमिति मंषो दर्मविषयः । स्थितिं मेनं हिंसोरिति चुरविषयः । . . . एतच्चैतनानां दर्मचुरपाषाणानां चेतनवत्तद्वोधनं भूयति । ततो . . . विपरीतार्थबोधकत्वाद्ग्रामाख्यम् ।** 'The stanza, "O herb, save him", is about grass. The stanza, "O axe, do not injure him", refers to an axe. . . In these stanzas, inanimate objects, grass, axe, and stones, are addressed like sentient beings. Therefore the Veda, on account of such absurd invocations which are contrary to common sense, is of no authority.' He further quotes the Sūtra (Pu. Mr. i. 2. 35), **अचेतनार्थसंभवात्** 'because a meaning is attributed to lifeless things', and his comment is that lifeless things such as grass, stones, and axe are described as if they were living beings and had the powers of saving, injuring, hearing, &c. The answer is as follows: The inanimate things themselves are not addressed in these Vedic stanzas, but their immanent deities, which have been treated at length by Badaṛāyaṇa. He further quotes, **अभिधानेर्षवादः** 'There is a figurative description in such expressions.' His comment is: 'This is very frequently employed in poetical compositions. For instance, a river is described as having a pair of *caṭravāka* birds for her breasts, a row of swans for her teeth, a *kāśa* plant for her garment, and moss for her hair. Similarly, the Vedic texts invoking inanimate objects should be construed as implying praise. If by cultivation

the plant will protect, much more so will the cultivator ; if even the stones listen to the morning recitation of the Vedic texts, how much more will the learned Brāhmaṇas.

16. 6.] Cf. Śaṅkara's preface (p. 8):

एक एव रुद्रो . . . यावज्जीवमहं मौनोति वाक्यवद्वाचातबोधकत्वाद्प्रामाण्यम्

एकस्यापि रुद्रस्य स्वमहिम्ना सहस्रमूर्ति . . . नास्ति . . . वाचातः ।

'The Veda is not authoritative, because statements like "One Rudra alone, &c." are contradictory, as if one were to say that he is observing the vow of silence for life. . . .'

'There is no such contradiction, because even one Rudra by his greatness can take on a thousand forms.' He further quotes the fifth Sūtra :

गुणाद्विप्रतिविधः स्यात् । 'On account of the figurative description, there will be no contradiction' (*ibid.* i. 2. 47).

16. 8.] Cf. Śaṅkara's preface :

तत्र मन्त्राः केचिदबोधकाः । अन्यक्सा . . . । यादृश्मिन् . . . जर्मरी तुर्धरोत् . . . न ह्येतेर्मन्त्रैः कश्चिदर्थोऽवबुध्यते । . . .

'Now some of the stanzas convey no meaning . . . *anyakṣā . . . yādṛśmin*, . . . &c. These stanzas express no meaning at all.' To this Śaṅkara replies by repeating Yaska's sentence that it is not the fault of the poet if the blind man does not see it. He further quotes: सतः परमविज्ञानम् 'The meaning exists, but it is obscure' (*ibid.* i. 2. 49). His comment is: विद्यमान एवार्थः प्रमादात्सादिभिर्न ज्ञायते । तेषां निगमनिर्दिष्टवाक्यवशेन धातुतोऽर्थः परिकल्पयितव्यः । 'The meaning does exist, but it is not recognized by people on account of their neglect, laziness, &c. Their meaning should be inferred from the root in accordance with etymology and grammar and parallel passages.' Then he explains *jarbhart* and *turpharītū* as names of the Āsvinis.

17. 1.] After pointing out the great importance of etymology for an accurate analysis of words into their constituent elements, Yaska incidentally defines *samhitā* as 'the closest conjunction (of original words) by means of euphonic combination' or as 'based on original words'. By means of using certain words, Yaska always gives a general indication of the source of his quotations. If the quotation is from the Vedas or Samhitās like the MS. KS., &c., he regularly uses the phrase *athāpi nigamo bhavati*; if it is from the Brāhmaṇas, he uses the words *iti vijñāyate*, *iti ca*, &c. Quotations from other sources are similarly indicated; thus two quotations—one from some metrical law-treatise—are introduced with the words: *tad etad ṛkhalokābhyam abhyuktam* (see 8. 4), but he nowhere cites without acknowledgement; as his definitions of Samhitā are not qualified with any such phrase, I take them to be Yaska's own. The first is

adopted by Pāṇini (i. 4. 109), the second by the RV. Prā. (ii. 1): Yaska is consequently earlier than Pāṇini and the extant *R. Prātisākhya*.

It is, however, very likely that the *Prātisākhyas* were known to Yaska in an earlier form. Probably the sentence, 'that the grammatical treatises (*pārśadāni*) of all the different schools are based on the original forms of words', alludes to the *Prātisākhyas*, these being the oldest grammatical treatises. Sometimes the words *pārśada* and *prātisākhyā* are interchanged, as is shown by the evidence of a MS. in the Bodleian, which uses the word *pārśada* in the place of *prātisākhyā*. This leads to the conclusion that Yaska knew some *prātisākhyas*, although he is earlier than the modern *R. Prātisākhyā*.

17. 6.] Yaska here intends to point out the practical utility of etymology for the performance of sacrificial rites. For the success of sacrifice, it is of the highest importance to know the deity of a stanza. Sometimes the general principle that a stanza belongs to a deity whose characteristic mark it bears is not applicable, for instance, to a stanza which bears the characteristic marks of more than one deity. In such cases, one has to find out which deity is primarily and which is incidentally mentioned, and this, Yaska implies, can only be done with the help of etymology; hence the importance of etymology for practical purposes like the performance of sacrifices.

17. 17.] The last point adduced by Yaska in favour of the science of etymology is that knowledge should be acquired for its own sake. He quotes two stanzas from the R̥gveda to show that it is through knowledge that one is purged of his defects, attains an unassailable position, and all the joys and blessings of this world and the next. His arguments in favour of etymology may be summarized as follows:

(1) Etymology is the complement of grammar and is therefore essential for understanding the meaning of the Vedic texts.

(2) It is essential for an accurate analysis of words into their constituent elements.

(3) It is of great importance for the performance of sacrifice, for it enables one to find out precisely the deity of a particular stanza, and to recite the appropriate texts while offering oblations to various gods.

(4) Lastly, knowledge for its own sake is commended and ignorance condemned.

18.] Roth thinks the whole of the eighteenth section is an interpolation. The second stanza is quoted by Patañjali in the *Mahābhāṣya*.<sup>1</sup> If Roth is right, the interpolation is an old one.

20. 10.] The paragraph traces the origin and the necessity of compiling the list of words called the *Nighaṇṭu*. The hymns were revealed by direct intuition to the primeval bards. They handed them down to their successors by oral instruction. Later generations being devoid of direct intuition, and being weary of oral instruction, compiled with a desire to facilitate the study of the Vedas,

<sup>1</sup> See foot-note in the text.

the Nighaṇṭu, the Veda, and the Vedāṅgas. The last sentence attributes the compilation of the Nighaṇṭu, the Veda, and the Vedāṅga to the same period. Yaska, however, makes it clear that by compilation of the Veda he does not mean the composition of the Vedic hymns, which, he says, were revealed by direct intuition. Yet what he intended to convey by the 'compilation' of the Veda is not clear. According to Durga it refers to the growth of the branches (*śakhā*) of the Veda. But it more probably refers to the constitution of the Saṃhitā text and the arrangement of the hymns of the Ṛgveda into ten books. Yaska several times refers to the ten books of the Ṛgveda with the term *dāśatayim*; and he expressly states that it was the hymns and not the Saṃhitā text that was revealed to the primeval seers. This definition of Saṃhitā, moreover, indicates that he regarded it as a later production. Thus it is likely that by 'compilation of the Veda' Yaska means the constitution of the Saṃhitā text. The use of the singular number here is significant.

It would be equally interesting to ascertain what Yaska meant by the Vedāṅgas. He could not possibly mean the six traditional Vedāṅgas for the simple reason that some of the Vedāṅgas, like Pāṇini's *Aṣṭadhyāyī*, are much later than Yaska and therefore could not have been known to him. Secondly, though Yaska's *Nirukta* itself is a Vedāṅga now, he himself could not have been so presumptuous as to regard his own commentary as a Vedāṅga. Nor did he regard the Nighaṇṭu as a Vedāṅga, for he refers to it as 'the list', and its separate mention in the sentence, 'later generations . . . compiled the Nighaṇṭu, the Veda, and the Vedāṅga', suffices to show that to Yaska the Nighaṇṭu meant something different from the Vedāṅgas. Yaska quotes from many Brāhmaṇas, and he was obviously familiar with most of them. The large number of Brāhmaṇa quotations in the *Nirukta* indicates that in Yaska's time the Brāhmaṇas were popular treatises, not only for the performance of sacrifices, but as handbooks of the common stock of wisdom. From their auxiliary character in the study of the Veda, it might be argued that in Yaska's time the Brāhmaṇas were included in the Vedāṅgas. This argument acquires some plausibility from the fact that in the above sentence Yaska says nothing about the compilation of the Brāhmaṇas, thus implying that they are Vedāṅgas. This inference is, however, invalidated by Yaska's practice of regularly mentioning these works by their proper name, i. e. Brāhmaṇa. Nor does he anywhere give any hint whatsoever that their study is essential for the proper understanding of the Vedas. But on the other hand he does say that without etymology it is not possible to understand the meaning of the Veda. Etymology, therefore, is an auxiliary science for the study of the Veda. In Yaska's time there was an established school of etymologists, whose opinions he quotes on more than twenty occasions. The standard treatise of this school would therefore constitute one of the Vedāṅgas. Yaska further says that etymology is the complement of grammar. In his view grammar is therefore equally important for understanding the Vedas. Besides individual grammarians,

Yaska on several occasions also refers to the school of grammarians. Their standard work would thus be another Vedāṅga. In his discussions Yaska moreover quotes the opinions of the two schools of ritualists, the older and the younger. Their most authoritative work or works would form another Vedāṅga. Two other schools, those well versed in legendary lore and in Vedic metres, are also quoted. Their standard works would form additional Vedāṅgas. These would give rise to the later Vedāṅgas and subsequently, after the time of Pāṇini, become stereotyped in the most authoritative surviving work of each school. Astronomy would, as less essential, have been added later, and the number of Vedāṅgas finally accepted as six.

20. 12.] This gives a general description of the contents and the main divisions of the Nighaṇṭu. The first part deals with the synonyms both of nouns and verbs; the second with homonyms; the third with deities, whether primarily or incidentally mentioned. Then comes the explanation of the primary and incidental mention and the definition of the *daivata*.

## CHAPTER II

1.] The MSS. of the longer recension and the commentator read *gunena*, while those of the shorter one *vikāreṇa*. Both are consistent in their reading, for they have their respective reading in N. 1. 14, the greater part of the first sentence in which—and also its counterpart in section 12—is identical with the passage under discussion. The authority of the commentator no doubt throws greater weight on the side of *gunena*, which, on that ground, was adopted by Sāmaśrami, who, finding that four of his MSS. read *vikāreṇa*,<sup>1</sup> remarks in the foot-note, *param vṛtti-viruddhaḥ*, and ignores it without any further comment, as if that fact alone were sufficient for its condemnation. Roth does not seem to have any knowledge of the variant *vikāreṇa*, for he does not mention it in his list of *Abweichende Lesungen der kürzeren Recension*.<sup>2</sup> The variant *vikāreṇa*, however, gives a better meaning. If we adopt the reading *gunena*, the translation of the sentence would be the following: 'With regard to those words, the accent and grammatical formation of which are regular, and *which are accompanied by an explanatory radical element*, (we say that) they should be explained in the ordinary manner.' To a follower of the school of etymologists the phrase underlined would be meaningless, for, according to their fundamental doctrine, every word is accompanied by its radical element. Yaska, in this case, would be placed on the horns of a dilemma: either he must give up the fundamental doctrine of his school, or recognize the absurdity of his sentence. The meaning is considerably improved by adopting the reading

<sup>1</sup> *Bib. Ind.*, vol. ii, p. 147.

<sup>2</sup> pp. 106-12.

*vikāreṇa*; the translation of the sentence in this case is the following: 'With regard to those words, the accent and grammatical formation of which are regular, and which are accompanied by an explanatory radical modification, (we say that) they should be explained in the ordinary manner.' Yāska in this case is saved from the above dilemma. Further, in the immediately following sentence *vikāra* actually makes its appearance and is coupled with *prādesika* also. In my opinion *vikāreṇa* is therefore the original reading.

2.] The meaning of Yāska, when he says that some Vedic nouns are derived from the roots of the classical Sanskrit and vice versa, is not quite clear. At first sight he would here seem to regard the Vedic and the classical Sanskrit as two distinct languages with two different sets of roots, which in some cases have mutually influenced each other. But from his remarks in the first chapter it is evident that he is conscious of the close relationship between the Vedic and the classical languages. To Kautsa's criticism that the Vedic hymns are meaningless, Yāska replies<sup>1</sup> that they are significant because their words are identical with those of the spoken language. He notices<sup>2</sup> the uses of prepositions and particles common to the two languages. He seems to realize as well that the one is historically the outgrowth of the other when he points out that the meaning of a particular word in the classical Sanskrit is only an extension from that of the Vedic language. In fact, as expounder of the Nighaṇṭu and the commentator of about 600 Vedic stanzas, he could not have failed to observe the close affinity of the Vedic and classical Sanskrit. Considering these facts, the distinction made by Yāska between the roots of the Vedic and the classical Sanskrit would seem inexplicable. With a view to reconcile these apparently contradictory views, I propose to interpret the passage as follows: the statement that Vedic nouns are derived from classical roots means that the roots from which those particular words are derived do not occur in verbal forms in the Veda, but survive in the classical language only. Agni is called *damūnas* in the Vedic hymns. Yāska would no doubt have derived the word *damūnas* from the root *dam*, 'to become tame'. He would say that although the root *dam* is still used in the sense of 'becoming tame' in classical Sanskrit, it does not occur in this sense in the Vedic language. Similarly, when he says that classical words like *uṣṇam*, *ghṛtam*, &c., are derived from Vedic roots, all that he means is that the roots *uṣ* and *ghṛ* are used in their respective meanings 'to burn' and 'to drip' in the Vedic language only, and that they have lost these meanings in the classical language.

2. 10.] Yāska here notices the dialectical difference of the spoken Sanskrit, or what otherwise may be called provincialisms. He divides people into those who employ primary forms and those who employ secondary forms. According to this distinction the Kambojas and the Easterners use primary and the Āryas and the Northerners derivative secondary forms. Yāska differentiates the Āryas from the Easterners and the Northerners. This shows that the Easterners

<sup>1</sup> See 1. 14.

<sup>2</sup> See 1. 3-4.

and the Northerners were not Āryas—at least, were not regarded as such by Yaska—although they must have been brought under the influence of the Āryas to such an extent as even to adopt their language. The same distinction in almost identical words is made by Patañjali in the *Mahābhāṣya*.<sup>1</sup> Roth's<sup>2</sup> denial of the correctness of Yaska's statement that the Āryas use *śava* in the sense of motion is groundless, because Yaska is corroborated by a grammarian of such eminence as Patañjali. Moreover, Roth seems to forget that Yaska's statement is made with regard to the spoken language only as distinguished from the written. At the same time Roth's suggestion that the whole passage: शवतिर्गति . . . . शव इति is spurious and added by a more learned grammarian than Yaska cannot be accepted, because Patañjali quotes the sentence: शवतिर्गतिकर्मा कम्बोजेष्वेव भाषितो भवति विकार एवमर्थो भाषणे शव इति । although the etymological explanation of the words *kambojas* and *kambala* looks suspicious in itself, besides being very clumsily thrust between शवतिर्गतिकर्मा कम्बोजेष्वेव भाषते and विकारमस्त्वर्थेषु &c., which are in fact the two component parts of a complete sentence. Moreover, the passage in the *Mahābhāṣya* does not contain these etymological explanations. It is thus very likely that they were added later on.

2. 18.] Yaska derives the word *daṇḍa* from the root *dad*, 'to hold'. In order to show that the root *dad* is not pure invention on his part, Yaska gives an example illustrating the use of the root *dad* in the sense of 'holding'. The commentator remarks that *dad* is used in this sense even in Vedic Sanskrit also, and cites विश्वेदेवाः पुष्करे स्वा ददन् in support of his statement. He further adds that Akrūra was the king of *Vṛṇyamādhaka* and held a jewel called *syamantaka*. This story (of the *syamantaka* jewel and King Akrūra) is related in the *Bhāgavata* and *Brahma purāṇas*, the *Mahābhārata*, and Hemacandra.<sup>3</sup>

2. 21.] Yaska gives three derivations for the word *kakṣa*. Durga interprets the word *kakṣa* in three different ways, probably in order to match the etymological explanation. Durga's interpretations can be deduced from the etymologies of *kakṣa*: it is possible that Yaska himself intended to express the different meanings of the word. If so, it would be an illustration of his principle that the derivations should be different when meanings are different. *Kakṣa* means (1) the region of the girth, hence *kakṣyā* means girth, i. e. the belt carried round the region of the girth; (2) cords used in churning milk. In this sense it is derived from the root *gāh*, 'to churn', with the suffix *kṣ*. Durga remarks: कक्षो मातृतेर्विकोडनार्थश्च । कक्षोरिव हि वक्षेन विकोडयति स्त्री दध्नादि द्रव्यम् । (3) Armpit, as the most concealed part of the human body, and not therefore to be made known. In this sense it is derived from the root *khyā*, 'to make known', in two ways: (a) from the reduplicated form of the root

<sup>1</sup> Patañjali, *Mahābhāṣya* 1. 1. 1, p. 9.

<sup>2</sup> Roth, *Nirukta* : *Erläuterungen*, p. 17.

<sup>3</sup> See *Bib. Ind.* ii. 164, foot-note.

*khyā*, i. e. *kakhyāḥ* > *kakṣaḥ*, the reduplication being useless ; (b) from the root *khyā* with *kin*, i. e. *kim*, *khyāḥ* > *kakṣaḥ*. The meaning would be: What is there to be made known in the armpit? Nothing. Being hidden, it should not be exposed. Durga's comment is: एवं किमस्मिन् स्थापनीयमस्ति न किञ्चिदप्यदर्शनीयत्वात्कूङ्गीयोऽयमित्यर्थः । (4) Armpit, as the most rubbed part of the human body, either (a) on account of the motion of the arms, or (b) in order to allay the itching sensation caused by perspiration. In this sense, it is derived from the root *kaṣ* 'to rub'. Durga remarks: नित्यवासं ह्यसौ स्वेदशीलत्वात्कूङ्गं ददाति ततो नक्षिः कथ्यते यतस्तस्मात्कषक्रियायोगात्कष इत्युच्यते ।

Yaska's attempt to derive *kakṣa* from *gāh* and *khyā* is futile. It is impossible to derive *kakṣa* from *gāh* or *khyā*. The nearest approach to a phonetically accurate etymology is the derivation of *kakṣa* from the root *kaṣ*.<sup>1</sup> It is, however, doubtful whether all the etymologies given above are genuine. As shown elsewhere, many are interpolated.

2. 24.] Durga explains तत्सामान्यात् by स्त्रीकषख सामान्यात्. There is nothing in the text to justify Durga's explanation of तत्. Further, it confuses the sense of the text, Durga's comment being: स्त्रीकषख सामान्याद् मनुष्यकषो ऽपि कष इत्युच्यते, 'on account of its similarity with the female armpit the male armpit is also called *kakṣa* (armpit).' The words तत्सामान्यात् come immediately after कषतेर्वा. Yaska's meaning seems to be the following: The word *kakṣa* is derived from the root *kaṣ* (to rub). From this similarity (of being rubbed) the human armpit is so called (i. e. *kakṣa*).

3. 13.] Roth<sup>2</sup> translates the passage as follows: 'But even simple (*einfache*) words one should explain neither to a non-grammarian, nor to a stranger, nor to any one else (*sonst einem*) who is unfit (*untauglich*) for this science.' The literal rendering of Yaska's words would be: 'He should not explain simple words (*ekapadāni*), not to a non-grammarian, nor to a stranger, or to one who does not know (anything about) this (science).' Yaska goes on to say: 'But one should explain (the *ekapadāni*) to one whom he knows, or to one who is capable of understanding, or to a wise and pious man.' By *ekapadāni* Yaska evidently means primary (nominal) derivatives, the explanation of which in *Nirukta* 2. 2 he contrasts with that of secondary derivatives (*tuddhitas*) and compounds (*samāsas*), while in this passage he states to what kind of people (secondary derivatives and compounds, as well as) even simple words (i. e. primary derivatives), should not be explained. Durga has the following comment: प्रकरखोपपदरहितानि यानि सन्ति तानि ज्ञेयानि च . . . . . न निर्गूयान् निर्वक्तव्यानि । किं कारखम् । तेषां प्रकरखदुपपदाहार्यः शक्यतेऽवधारयितुम् । खोऽसौ प्रकरखानभिज्ञोऽन्यथैव निर्गूयात् ततश्च प्रत्यवायेन योगादपहारश्च ख्यात् ।

The commentator quotes अहं in support of his remarks and indicates that on

<sup>1</sup> Cf. Zend *kaṣa*, Lat. *coxa*, O.H.G. *hahsa*.

<sup>2</sup> See *Erläuterungen*, p. 18, note on ii. 3. 10.

examining the word **अह** in its isolated state, it cannot be said whether it is derived from the root *han*, 'to kill', or *hā*, 'to abandon'. He also quotes a stanza from the *R̥gveda* and shows that the character of *mā*, whether it is a pronoun or a particle, can be ascertained by context only. The argument is that in order to give the etymological explanation of a word, one should know its meaning, which can be fully realized with the help of the context only, hence the warning against explaining isolated words.

4.] Roth<sup>1</sup> thinks that the verses quoted in the section are interpolated. It is remarkable that they are accented. The accent, however, is not marked with strict grammatical accuracy. Roth<sup>1</sup> thinks that this is an example of unskilful admixture of the grammatical and the musical accentuation. The verses are quoted from the *Samhitopaniṣad*.<sup>2</sup> With the exception of the third verse, they are identical in subject-matter with *Manu* ii. 114, 115, 144; *Vasiṣṭha* ii. 8, 9, 10; *Viṣṇu* xxix. 9, 10, xxx. 47; *Āpastamba* i. 1, 14. The fourth section has no connexion whatsoever with the preceding or the following section and interrupts the otherwise logically harmonious order of the text.

5.] From here begins the explanation of the words of the *Nighaṇṭu* in the order in which they occur in that list. All the synonyms enumerated in the first three chapters of the *Nighaṇṭu* are disposed of in the remaining part of the second and the third chapters. Every synonym is not explained. Only a few are selected for this purpose, others are passed over. Yaska contents himself with indicating the general method of explanation. The commentator characterizes the work of Yaska on the three sections of synonyms as follows: **विंशच्चत्वारिंशदपुनरसौ व्याख्येति । उच्यते । तत्त्वपर्यायनिर्दशं व्यासं दिग्धसं दिग्धोदाहरणतन्निर्वचनविभागेन यदा व्याख्यानं सा व्याख्या नैषष्टुके प्रकरणे ।** What, then, is the characteristic of this commentary? We reply that this commentary on the three sections of synonyms is that which explains a state, synonym, analysis, number, doubtful derivations and quotations, as well as their different interpretations. Examples are as follows: (1) State—the word *gauṣ* is a synonym of earth; (2) Synonym—the declaration of an obscure by a well-known substantive, as the word *gauṣ* means the sun; (3) Analysis—the word *gauṣ* means the sun because it moves (*gacchati*) in the atmosphere; (4) Number—there are twenty-one synonyms of earth; (5) Doubtful derivation—the word *nīrtiḥ* is derived from the root *ram* with *nī*, or from the root *r*. In the former case it means the goddess of death, in the latter distress; (6) Doubtful quotation—'He who made it', &c.; (7) Different interpretations—the ascetics hold that a man of large progeny comes to grief, &c.

6. 7.] According to Yaska, the sun is called *gauṣ* also. In order to illustrate this meaning of the word *gauṣ*, he quotes *RV.* vi. 56. 8. The word *gauṣ* occurs in the locative singular in the stanza, which, according to Yaska, means 'in the sun'. But Durga explains **नवि** by **नमनशीले सुहृत्तममनवद्याधिनि**. Roth trans-

<sup>1</sup> See *Erläuterungen*, p. 18.

<sup>2</sup> Burnell's edition, pp. 29-32.

lates गवि by 'through the course of clouds' (*durch den . . . Wolkensug*). In his explanation Durga remarks: उताययति इहसि समानार्थाः । The joints (*paruae*) are the days and nights according to Aupamanyava. He explains चक्ष as (1) the wheel-shaped brilliant disk that is constantly revolving; (2) as the cycle of time with its divisions and subdivisions into year, seasons, month, fortnight, day, night, hour, minute, second, and the twinkling of the eye.

6. 11.] Roth thinks that in the sentence: सोऽपि गौक्ष्यति refers to the moon. His argument is that if the sun is called *gauḥ*, the moon, to which a ray of the sun brings light, can also be so called. And he attributes the same meaning to the word *goḥ* in the stanza RV. i. 84. 15 quoted by Yaska. This explanation is misleading and does not suit the context. The word in the sentence does not refer to the moon, but to that particular ray of the sun which illumines the moon. This is a case of extension of meaning. The sun is called *gauḥ*, then each of its rays is called *gauḥ*. This meaning becomes clear from the sentence which follows the one under discussion, wherein Yaska says: सर्वेऽपि रश्मयो गाव उच्यन्ते, 'all the rays are called *gāvaḥ* also.' This shows that स in the previous sentence refers to one ray and not to the moon. Durga interprets the passage rightly. He remarks: सोऽपि सुषुम्नो रश्मिरेव गौरित्युच्यते.

7. 1.] Durga explains गावः by रश्मयः in accordance with the meaning given to it by Yaska. Roth translates it by cattle (*Rinder*). As to Durga's explanation of the dual वां see Roth's note on ii. 7, *Erläuterungen*, p. 19.

8. 1.] The stanza RV. i. 164. 32 is quoted to explain the meaning of *Nirrtiḥ*.

According to the interpretation of the ascetics, *nirrtiḥ* means distress. The stanza in that case would mean: The man, who causes impregnation (गर्भं करोति), does not know the reality, for he acts either in a moment of passion or with a desire to get a son. When he comes to know of it, he still does not realize his responsibility, for the foetus is hidden from him. But the child nourished in the mother's womb is born in course of time. Thus multiplying, the poor man, unable to make adequate provision for the bringing up of his children, comes to grief. Durga's words are: कश्चिद् बह्वपवा बह्वपत्नो दरिद्रः पुत्रः दुष्पौत्रादपत्नानां बापत्नत्वात् कच्छं दुःखमापयति ।

This passage foreshadows the Malthusian doctrine. Another different interpretation of the followers of the school of ascetics is that the man who causes impregnation becomes himself involved in transmigration, and being born again and again, comes to grief. This is an admonition to lead a celibate life.

According to the interpretation of the etymologists, the word *nirrtiḥ* means earth. The meaning of the stanza then would be: The cloud which discharges the rain-water does not know anything about it, as to where it comes from. It is hidden from the atmospheric cloud which sees it falling, because in the atmosphere it exists in the form of vapours, while the rain-water, swelling in the atmosphere and increasing in various ways, falls to the ground.

Roth thinks it refers to lightning which quickly disappears in the clouds and

leaves an abundant progeny in the form of showers of rain (*Regengüsse*) which fall on the earth. See *Erläuterungen*, p. 20, note on ii. 8. 1.

8. 11.] The legend of Śakapūni, together with the whole of the ninth section, has no bearing on the subject-matter of the chapter and is altogether out of place. It certainly produces the impression of an interpolation. See Roth, *loc. cit.*

9. 2.] The second half of the second hemistich is interpreted by Durga as referring to the re-evaporation of the rain-water. As atmospheric deity in the form of lightning, it brings rain down. As celestial deity in the form of the sun, it takes the water up by evaporation. Thus the deity has the double characteristic. This explanation seems to fit in with Yaska's sentence तस्यै देवतोभयसिद्धा प्रादुर्बभूव ।

13. 4.] The sentence is a little puzzling with regard to its context. According to the normal construction, the word एतत् in the sentence should refer to the word आदित्यः; but this does not suit the meaning of the passage, for in the R̥gveda it is neither applied rarely to the sun, nor precluded from being the receptacle of offerings. Durga explains the passage satisfactorily by construing एतत् with the last derivation in the preceding sentence; the meaning then would be that the epithet आदित्य is rarely used in the R̥gveda with reference to the sun and has only one hymn addressed to him, while oblations are not offered to him under this appellation.

Durga also refers to disagreement among the commentators with regard to the interpretation of this sentence. See Roth, *Erläuterungen*, p. 21, note on ii. 13.

19. 5.] Dawn is explained by Yaska as the time subsequent to night and antecedent to sunrise. So figuratively it may be said that the night gives birth to the dawn, and the dawn to the sun. The passage: यथा प्रसूता सवितुः प्रसवाय राषिरादित्यस्यैवं . . . . . योगिमरिचत् । is not clear. The sequence of the genesis of the dawn and the sun does not proceed in any order. The words underlined disturb the regular succession of the birth of the dawn and the sun. The text in this particular place seems to be corrupted. The meaning will be relevant if the word यथा . . . . . be substituted for राषिः । The translation in that case would be: 'just as being born she gives birth to the sun, i.e. the dawn to the sun, so the night has left place for dawn.' Durga's comment is the following: यथोवा आदित्यस्य जन्मो हेतुस्तद्वत्प्रसवत्वादेवं राषिरस्यो जन्मो हेतुरिति ।

20. 4.] The sun is called the calf of the dawn from two analogies: (1) The calf always goes with the mother. The sun and dawn also appear simultaneously. On account of this companionship the sun is described as the calf. (2) The calf enjoys the privilege of taking milk from the udder of the mother cow; the sun also drinks the dew which falls at early dawn and is looked upon as the calf sucking the milk. See Roth, *op. cit.*, p. 22.

21. Roth thinks that Yaska has wrongly introduced the sun in his explanation of the second hemistich of the stanza RV. vi. 9. 1. At first sight it may appear far-fetched, but the simile is apt and justifiable. The text of the Veda is the

following: 'Being born the Vaiśvānara fire has overcome darkness with its light like the king.' Yaska's explanation of the same is the following: 'Being born, i. e. being kindled, the Vaiśvānara fire has dispelled darkness with its light like the sun who is the king of all luminaries.' The dispelling of darkness by Agni could aptly be compared with that of the sun alone, hence Yaska's explanation is far from being unduly far-fetched.

24.] See Roth's note on विसृष्टा, *op. cit.* It may be pointed out that the meaning 'digger of a lotus stalk' is more appropriate for the force of comparison. Durga also explains the stanza by interpreting *sarasvatī* as atmospheric speech, and by paraphrasing 'peaks of mountains' by 'tops of clouds', 'waves' by 'thunders', 'sweeping what is far and near' by 'sweeping heaven and earth'.

28.] The stanza is translated by Professor Macdonell in *J.R.A.S.* See vol. xxx, pp. 439, 471-2.

Durga has the following comment: 'The horse hastens forth in spite of being bound in several places. Anything else bound in a single place would not have been able to move, much less to hasten forth.' See Roth, *op. cit.*, p. 23.

### CHAPTER III

4. 4.] Durga's argument for looking upon the daughter as equal to the son is that the daughter's son is a grandson. A sonless man can have no grandson; hence if a man had a grandson, he has a son *ipso facto*. Consequently the daughter would be equal to a son. This argument is not very sound. For it will be applicable in case a man has both a son and a daughter, will give to the daughter a status equal to that of the son, and will entitle her to all the rights and privileges of a son. Historically this is not true of the Aryan family. The daughter never enjoyed equality with a son as far as succession and inheritance were concerned, for on marriage she passed out of the *patria potestas* of the paterfamilias.

Durga's second argument for the equality of a son and a daughter is that the sacrificial rites performed on the birth of a son are identical with those performed on the birth of a daughter; the sacred texts used in the celebration of the *gurbhādāna* ceremony are the same; and finally the physical and physiological processes involved in procreation are without any distinction whatsoever in begetting a male or a female child. It will be superfluous to add that Durga's comment gives the argument employed in the text in an amplified

state. Metrical passages from the *Śatapatha Brāhmaṇa*<sup>1</sup> and *Manu*<sup>2</sup> are cited in support of the view stated above, while the *Maitrāyaṇī Saṃhitā*<sup>1</sup> is quoted to corroborate the ideas of the opposite school. Both pros and cons are thus placed side by side.

4. 15.] The passage shows that women were sold and abandoned. Durga explains sale and abandonment as marriages by purchase and capture. It may also refer to slavery. Abandonment in fact survived among some Indian communities, noticeably the Rajputs, who exposed female children. This led to infanticide, to which the British Government has put a stop only in modern times.

Roth<sup>3</sup> thinks that the passage beginning with **अज्ञादज्ञात्** and ending with **पितृषु पुत्रमावः** is an interpolation for the following reasons: (1) the explanation of the two hemistichs of the stanza (RV. iii. 31. 1) quoted in the fourth section is separated in a forced manner, (2) the length of the intervening passage; (3) the looseness of its connexion; (4) the designation of the metrical passage **अज्ञादज्ञात्** &c. as a stanza of the *R̥gveda* (*rk*)—a term which Yaska never uses and which is evidently a mistake in the present case, as the verses do not belong to the *R̥gveda*, nor possibly could belong to any other of its recensions, on account of their form and contents; (5) finally, the deviation from the purpose of the chapter is remarkable. Roth, however, is unable to say whether the whole or a part of the intervening passage is an interpolation. The only justification which he finds for this irrelevancy is that scholars were particularly busy with the controversy concerning the laws of inheritance.

All external evidence—i. e. of the MSS. of both recensions and of Durga, who has preserved a critical text of the *Nirukta* in his commentary—is against Roth's conclusion. As to the internal evidence, the argument of violent separation of the explanation of the two hemistichs and of the looseness of connexion is exaggerated, for the passage up to **न दुहितर इति** is an amplified exposition of the second pāda of the first hemistich. As to Roth's fourth argument, the very fact that the word *rk* is not used to denote a stanza of the *R̥gveda* in the *Nirukta*—as Roth himself says—shows that it did not then express the meaning attributed to it by Roth. On the contrary, the word *nigama* is always employed by Yaska to indicate a Vedic passage. The author using a different word for a metrical *Brāhmaṇa* passage shows that he was fully conscious of the difference between the Vedic and non-Vedic passages. Hence it is not a mistake. As to the deviation from the subject proper of the chapter, it may be said that ancient authors had nothing which could correspond to the modern system of foot-notes; they were obliged therefore to put any discussion arising out of cognate or allied subjects within the text itself.

No doubt the intervening passage is a long one and has no other parallel in

<sup>1</sup> 4. 6. 4; 4. 7. 9.

<sup>2</sup> See *op. cit.*, iii. 4, p. 24.

the *Nirukta*, yet to regard it as an interpolation without some positive proof would be going too far. The assumption would be more or less conjectural.

4. 16.] The followers of a third school, representing a compromise between the two other schools which champion the rights of the daughter and the son respectively, hold that it is the brotherless daughter who has a right to inherit the patrimony. Durga states the case for a brotherless daughter as follows: The brotherless girl alone inherits the patrimony and not one who has a brother. The male agnates, who have the right to offer the funeral cake to the deceased, and are alive, preclude a woman from inheritance, because she contributes to the growth not of her father's but of a different family, i. e. of her husband, hence she has no right to claim a share in her father's property. But a brotherless daughter is different. In that case there is no one to perform the funeral rites for the deceased, and because the daughter's son discharges these duties through the relationship of his mother, his mother, i. e. the brotherless daughter, is entitled to inherit the property of her late father. A stanza is quoted from AV. (i. 17. 1). The MSS. of the shorter recension and the *Bib. Ind.* edition of the *Nirukta* cite the second hemistich only. The MSS. of the longer recension and Durga according to the Bombay edition of the *Nirukta* give the stanza in full. From the fact that in the text of the *Nirukta* the second hemistich is alone explained, one may conclude that originally the quotation was limited to the second half of the AV. stanza only. Durga remarks that the stanza is used in the preparation of medicines for a woman suffering from excessive menstruation. The charm signifies: Let all the blood-vessels come to a standstill, like brotherless daughters who find their path obstructed.

See Roth, *op. cit.*, pp. 25-6.

5.] Roth seems to have misunderstood the significance of the first pāda of the stanza RV. i. 124. 7, quoted in the fifth section. He thinks that a brotherless maiden becomes homeless after the death of her father. Being homeless and destitute she approaches men boldly. This is not what is meant. The meaning is that a daughter, although given away in marriage and therefore usually lost to the parental family, comes back to discharge the duties of a son because she is brotherless. Both dawn and the brotherless daughter are conceived as going away from their natal home, and the point of comparison lies in their return; the one comes back next morning in accordance with the law of nature, the other by the law of society. The simile is rather crude.

There are four similes in the stanza. Roth seems to have noticed three only. *Na*, the particle of comparison, is used four times, and Yaska also says that there are four similes. They are as follows: (1) dawn comes back to men like a daughter who has no brother; (2) she goes to obtain wealth like one who mounts the platform in the gambling-hall; (3) like a well-dressed wife desiring her husband; and (4) like a smiling maiden, she discloses her beauty.

वर्तायक is explained in the *Nirukta* and by Durga as meaning a southern woman who goes to the gambling hall to obtain wealth. वर्तः is interpreted

as **सभासाकुः**, which, according to Durga, means **चक्रनिर्घषपीठं**, i. e. the seat or place where the die is thrown. The word **वर्तः** is derived from the root *gṛ* (to invoke) and acquires this sense because it is **सत्यसंगरः**, which is explained by Durga as follows: **संगीर्यते हि तच्च सत्यमिदमथ पतितमिदमथ न पतितमिदमथ । प्रायेण क्षितवासाचानृतं व्रजते ।**

Durga does not seem to have a very clear idea of the peculiar custom to which he refers. At one place, he says: 'If a sonless woman goes there, she obtains wealth. The gamblers give her wealth. This is the custom of the southern people.' At another place, he says: 'The woman who has lost her son and husband mounts it, i. e. takes her seat on it in the midst of the gamblers. Then she obtains wealth from the relatives of her husband, i. e. her share of the property, settled upon her by her husband.' Whether the wealth was given by the gamblers or by the relatives of the deceased husband is not made clear; the precise nature of the custom remains therefore doubtful. In this connexion it may be mentioned that among the orthodox Hindus of Northern India, there still prevails a custom called *jholibharanā*, i. e. 'filling the lap', according to which the members of a woman's paternal family fill her lap with money on her becoming a widow. This attempt to explain a passage of the *R̥gveda* with regard to the customs of Southern India indicates that the expounder himself belonged to the south. It will be going too far to read the peculiar customs of the south in the *R̥gveda*. This confused and altogether far-fetched explanation of the stanza, together with a number of irrelevant derivations which follow the explanation, and the use of the epithet *nigama* with regard to a passage which is apparently a Brāhmaṇa quotation, make the authenticity of the passage doubtful.

**वर्तावक्** should be interpreted to mean, 'one who fights in a chariot'; the simile then would be natural. 'Like a chariot-fighter, the dawn comes to obtain wealth.'

5. 10.] Roth paraphrases **उपरस्य** *von dem oberen unbehaueenen Theil*, i. e. unhewn upper part. It is more likely that the lower part is meant, which, according to Durga, should be covered with earth and grass. The meaning seems to be that the lower part of the sacrificial post should be buried in the ground and not exposed to sight. Durga says that the unhewn part of a sacrificial post is called *uparā*. I think the part meant is lower and not upper, for the upper part remaining above the surface of the earth will still be exposed even if it be smeared over with mud and grass. Further, the part to be buried under ground is likely to be left unhewn.

5. 19.] This is the explanation of the second hemistich of RV. iii. 31. 1, quoted in the fourth section. According to Durga the daughter here means the brotherless daughter. He remarks: This is the second half of the stanza left over. This is explained to support the theory of 'the brotherless daughter'. The first hemistich should be similarly interpreted. The sonless man has the

daughter's son as his grandson only when the daughter is brotherless and the rite of 'appointment' is performed. But he has no such claim on the sons of those daughters who have brothers. Otherwise all the husbands will be deprived of their sons and marriage itself will be useless and a burden. Or every male child will have a double pedigree. Moreover, every wife being the daughter of somebody may be called upon by her father to remain in her paternal home. This will throw society in confusion. Therefore the son of that daughter only who is duly appointed in accordance with law belongs to her father, but not the son of a daughter who has a brother.

According to Durga the texts which advocate equality between a son and a daughter refer to a brotherless daughter. रेतःसिक्कं is explained as रेतसः सेत्तारं यो बुद्धितरि रेतः सिद्धति तं जामातारम्, i. e. husband.

Durga explains प्रार्थयति 'he arranges, or selects, or makes him approach', संवनेन मनसा, i. e. free from the anguish of sonlessness.

6.] The meaning of the word बह्विः is obscure. Yāska followed by Durga explains it by वोढा in the fourth section and by पुत्रम् in the sixth. Moreover, he seems to take बह्विः as a copulative compound standing for both man and woman.

8.] Durga makes the following remarks on the stanza RV. x. 53. 4: The relationship is that of *Sāucika Agni*, and this is his dialogue with the *Viśvedevas*.<sup>1</sup> Roth's criticism of it is, that although a mythological element is found in the two preceding hymns, it is entirely lacking in this hymn.

Durga takes देवाः as a vocative, which is not only against Yāska's explanation, but is impossible on account of the accent. The translation of the stanza according to Durga would be as follows: 'I know that most excellent strength of speech with which we shall overcome the evil spirits. O gods, partakers of food and accomplishers of sacrifice, and ye five-tribes, favour my sacrifice.'

8. 9.] Two explanations are given of 'the five-tribes', in the *Nirukta*. According to one view, 'the five-tribes' are the *gandharvas*, *maues*, gods, evil spirits, and demons; according to *Aupamanyava*, they are the four castes and the *Nisādas*. The former is highly improbable, because the five-tribes are called upon to participate in the sacrifice and an invitation to demons and to evil spirits to share the sacrifice is inconceivable on the part of any sacrificer. The evidence of the stanza itself is against this view. The first hemistich mentions the overthrow of the evil spirits in clear and unmistakable terms. Further, on account of the eternal hostility between the gods, the guardians and promoters of the sacrifice, on one hand, and the evil spirits and demons, the disturbers and destroyers of the sacrifice, on the other, it does not seem possible that both gods and demons could be thus asked to enjoy the sacrifice. A gathering of this kind could never be harmonious. The latter explanation

<sup>1</sup> See Roth, *op. cit.*, pp. 27-8.

is undoubtedly the better one. Yaska quotes RV. viii. 63. 7 to show that the 'five-tribes' of the stanza under discussion are meant to be human, and thus supports this view by implication. Durga, of course, agrees with Yaska. This means that the four castes and the *Niṣādas* shared the sacrifice in common. This would imply some sort of inter-dining among the various castes, and would show that the water-tight compartments into which the various castes are divided, and separated by rigid barriers of mutual exclusiveness, did not exist in Yaska's time. Further, the epithet 'holy' (*yajñīyasaḥ*) is applied to 'five-tribes'. If we accept Aupamanyava's view, all the four tribes and the *Niṣādas* would be holy. This would mean, even if the *Niṣādas*, who according to the etymologists are sinful beings, are excluded, that the lower castes were not despised by the upper ones, especially the Brāhmaṇas, which would again imply greater equality for the former and less tyranny on the part of the latter. This shows that, unlike the moderns, the ancient Brāhmaṇas could not have regarded themselves as polluted by the mere sight or the touch of the lower castes, otherwise the latter would neither have been invited to partake of the sacrifice, nor called holy; i. e. the problem of the pariah and the 'untouchables' had not then arisen, or rather the pariah and the 'untouchables' themselves did not exist.

10. 9.] The etymological explanation चक्षुमद्भातीति वाक्चक्षुवतीति वा । is not found in Durga's commentary. As shown in the introduction, the passage therefore is an interpolation. The spurious character of the passage is indicated by the internal evidence also: Yaska has already explained the word *ambu-da* (cloud) as the giver (from the  $\sqrt{da}$  to give) of water (*ambu*). The passage in question is, therefore, superfluous. Moreover, it does not explain the etymology of the word *ambu-da*. Besides, here the derivation of *ambu-da* is of secondary importance; it is the word *arbu-da* that Yaska wants to explain. For this purpose he finds it necessary to explain *arṇam* first, and explains *ambu-da* incidentally. It is reasonable to expect that in such a case he would not attach too much importance to *ambu-da*. This evidence, together with Durga's omission of the passage, leads me to the conclusion stated above.

12.] According to Durga, the meaning of the stanza i. 163. 21 is as follows: 'The rays of the sun—which fall on a bright object whose darkness is removed, or which are bright when they fall—having obtained a share of the immortal water from the earth, and being accompanied by it, join all creatures in invocation; or, having seized the fluids, respectfully go back to the sun. They have the knowledge of their duties. The lord, wise guardian of the entire universe, i. e. the sun, approached me, whose intellect is immature.'

With regard to the soul, the meaning is as follows: the senses, well placed in their several organs, having obtained a share of the immortal knowledge, stimulate the consciousness of the inner person with regard to external

<sup>1</sup> See Macdonell and Keith, *Vedic Index*, under *pañca jandh*.

objects, or approach the faculty of discrimination, bearing the knowledge of external objects in order to bring about their cognition. The senses themselves have no power of apprehension. They are but the unconscious instruments of the conscious *puruṣa*, who is the doer, and whose nature is knowledge. The lord, guardian of all senses, i.e. the soul, the wise one, has entered me, the immature one.

15. 4.] '*Devuraḥ* is so called because he is the second husband.' This refers to the custom called *niyoga*. It prevailed among the Jews<sup>1</sup> and was also an Indo-European<sup>2</sup> practice. It is also found among the Purans, a Borneo jungle people of very primitive type, among the Bayaka in Africa, among the Aleuts, and Thlinkets, and Koloshes.<sup>3</sup>

15. 18.] Roth translates पुरा जीवगुर्भो यथा as *noch ehe sie gleichsam ans Leben greift*, i.e. 'before it, so to say, attacks life'. Durga explains the same words as: यथा जीवयाहस्य पुरा एव हुननादहतस्त्व जीवो नञ्जेत् । The passage is quoted in order to illustrate the use of *yathā* as a particle of comparison.

20. 9.] Roth says that, according to Durga, the inaccurate diction of Yaska has given rise to the divergent reading अप्राप्तस्त्विति ऽधीयते । (*op. cit.*, iii. 20. 7, pp. 34-5). Roth probably has misunderstood Durga. At any rate, Durga does not say anything about the 'inaccurate manner of expression of Yaska'. It is also not clear to me in what Yaska's inaccuracy consists. Moreover, Roth's quotation from Durga's commentary is defective; Durga's sentence runs thus: अप्राप्तस्त्विति ऽधीयते तथापि योज्यम् । . . . सतः संसृतं भवति । एकीभूय सतं भवति ।

The words underlined are mutilated and भवति is omitted in Roth's quotation. Durga only wants to say that some MSS. of the *Nirukta* have the variant अप्राप्तस्त्विति. And in his paraphrase of the two Vedic quotations, RV. v. 75. 7 and vii. 104. 21, he explains both तिरः and सतः not by the meaning attributed to them by the reading प्राप्तस्त्विति but by that of the variant. His remark is as follows: तिरश्चिदर्थया तिरोऽप्राप्तिरपि दूर एव स्थाने . . . सतः प्रदेशाद् दूरादित्यर्थः ।

<sup>1</sup> See Deuteronomy xxv. 5; St. Matthew xxii. 24.

<sup>2</sup> See Xenophon, *Rep. Lac.* i. 9, cited by

Grote, ii. 6, p. 520, and note at the end of vol. ii.

<sup>3</sup> See Hobhouse, *Evolution of Morals*, pp. 34-5.

## CHAPTER IV

Durga, after the usual benedictory stanza, quotes two verses without indicating their source, to the effect that a seer, after greatly expanding knowledge, should expound it briefly, for in the world an adherence to prolixity and conciseness is desired of learned men (according to the exigencies of the occasion). He takes this dictum as a test of sound scholarship and applies it to the commentary of Yāska. He shows that it is followed by Yāska, who is concise and also prolix as the occasion demands. According to him, brevity is the characteristic of the second and the third chapters of the *Nirukta*, commenting on the synonyms which should be and are explained briefly, i.e. by giving the necessary information about a particular word, its synonyms, their number, quotations to obviate ambiguity of meaning, and explanation of the same. All this exposition is brief. He then notices omissions on the part of Yāska in the explanation of synonyms in the *Nirukta*. 'In this part of his commentary of the *Nirukta*', he remarks, 'one single meaning indicates many words and many words denote one single meaning.' He adds that the different shades of the meanings of these words are not explained. In order to make his meaning clear he gives the following example: 102 words beginning with वतति and ending with चयवुः are explained to have the general meaning of motion. But a particular word expresses a particular kind of motion only to the exclusion of others; e.g. the verb *kasati* denotes hopping only and not flying; चोठति is used in the sense of rolling only—in connexion with a ball, for instance; चोतति expresses 'trickling' and is used in connexion with liquids only. Thus the specific forms of the general meaning should be investigated. Further, the usage of different provinces is not explained. In some places the common words are used to denote technical expressions and vice versa. These arguments of Durga may be supplemented by drawing attention to the fact that only a few of the synonyms are explained—the rest are passed over. With this section of Yāska's commentary Durga contrasts his commentary on homonyms. He points out that the whole list of the homonyms is explained word by word. Different meanings of one word are fully explained and illustrated with Vedic quotations. The characteristic of Yāska's commentary on homonyms is therefore prolixity.

2. 11.] Many meanings are attributed to the word शिताम. On account of its different interpretations by Yāska and his contemporaries, and the several theories put forward by Durga, the word seems to have lost its precise meaning at an early period. It is evident that the word means a particular part of the sacrificial animal. Durga's one theory is that the body of an animal can be divided into: (1) external parts, as shoulders, hips, &c.; (2) internal parts, as tongue, heart, &c. He thinks that the two words preceding शिताम in the

passage quoted by Yaska refer to the external parts of the body, i.e. flanks and hips, hence शिताम would naturally also refer to some external part. This is the argument adduced by him while explaining Yaska's sentence that the word शिताम means 'forearm' (*dos*). The word *dos* is derived by Yaska from the root *drū* (to run), 'because', says Durga, 'it is with the strength of the forearm that animals run'. Durga's second theory is that the two words preceding शिताम in the passage referred to above describe successive parts of the body; शिताम therefore would mean a part which comes next to hips, i.e. arms. It is for this reason that he paraphrases योगिः by गुदः and derives विषितः from the root विष् 3 cl. 'to pervade', and explains विषितो भवति as व्याप्तः स पुरीषेण भवति . . . अथवा . . . विस्रक्षमांसः स भवति, i.e. it is full of ordure, . . . or its flesh is loose. I myself derive विषितः from सो with वि and translate it as 'it is open'. The various meanings attributed to शिताम are the following: (1) 'forearm', by Yaska; (2) *yonih* (*uterus*) explained as equivalent to *anus*, according to Durga, by Śakapūṇi; (3) 'liver' on account of its dark colour (*syāman*), by Taitīkī; (4) fat, lit. white meat (*śiti-mamśa*), by Galava.<sup>1</sup> Durga remarks, 'Thus it is clear that the grammatical form and the meaning of the word शिताम are not (precisely) known'.

11.] Durga explains RV. i. 115. 4 as follows: 'The divinity and the greatness of the sun is that, ignoring all workers in the midst of their work, he rolls up the net of light which is difficult to be gathered by others, but which the sun rolls up in an instant, without much trouble and without any other help. He has yoked the bay steeds—i.e. rays which draw up fluids—from the stable, i.e. the earth. The earth is the *sadhasṭham*, for it is hence that rays extract fluids.' The meaning is that when the rays are withdrawn from the earth, night spreads her garment over all.

15.] Roth translates the word कनीकका as 'image', and Langlois as 'marionette'. According to Yaska, however, it means a 'maiden'. Durga explains it by शाखमञ्जिका, i.e. an image made of the *śāla* tree.

17.] The quotation इमे सुता इद्वः &c., has not yet been traced. In both the *Bib. Ind.* and the Bombay editions of Durga's commentary the stanza is given in full. But Durga explains the fourth verse only. His remark, that the rest is to be discovered (सृष्टोऽथ शेषः), indicates that he did not know the other verses of the stanza. To include the first three verses in the above-mentioned editions of Durga's commentary is therefore a mistake.

18.] Yaska quotes one Vedic passage only to illustrate his meanings of the two words अक्षुपारख and दावणे. The order in which these two words occur in the *Nighaṇṭu* is reversed in Yaska's quotation. According to Yaska, the word अक्षुपारख means 'sun, ocean, and the tortoise'. Durga paraphrases the word by अक्षुक्षितपूरख, i.e. 'complete without any flaw', and further explains the

<sup>1</sup> See Roth, *op. cit.*, iv. 3. 6, pp. 88-9.

term as that which may be sufficient in this, and glorious in the next world. Durga's derivation of चक्रपारख is the following: चक्रपारख < चक्रपरख < चक्रुस्तिपूरख । He says: चक्र कुरिति कृत्सार्थः परखं पूरखमुच्यते कृत्सितं परखं चक्रपारखं न कृत्सितं परखमचक्रपारखम् ।

Durga notices the difference of the order of the two words in the *Nighaṇṭu* and the *Nirukta*, and concludes that the *Nighaṇṭu* and the *Nirukta* are the works of different authors. See Roth, *op. cit.*, iv. 18, p. 45.

The word सुगुहः is explained as 'moving swiftly', i. e. derived from the root  $\sqrt{tug}$ , or as 'having good offspring'. On the latter Durga remarks, 'The word *tuk* is a synonym of offspring. The offspring of Agni is intended to be golden. And Agni himself is called of golden seed, and so on.' Durga paraphrases सुप्रवीणिः by कुलविः, i. e. 'of noble breed', or the horses who have noble foals, for it is the noble horses only who can breed noble foals, i. e. the fact of breeding noble foals implies praise of the horses, and the possession of such horses implies praise of Agni.

19.] Durga's explanation of शिखदेवाः does not indicate any reference to phallism. There is no evidence to show that Durga or Yāska was even aware of its existence. According to them the phrase denotes profligate persons whose sole or chief end in life is to gratify their sensual desires. But the phrase is a possessive (*Bahuvrīhi*) compound, and can be translated accurately only as 'they whose god is the phallus'. It may be that the cult of the phallus, inasmuch as it originated from the aborigines, was not known to Yāska or Durga. In ancient times it was a widespread cult, and in one form or another survived in many Roman Catholic countries, like Belgium, France, and Italy, down to the middle of the eighteenth century. Phallic remains are discovered all over the world, notably in Ireland. According to some, the maypole and the cross are also phallic survivals—a very doubtful conclusion. The worship of Śiva as the *lingam* may remotely be connected with it. See Hastings, *Encyclopaedia of Religion and Ethics*, 'Phallism'. Cf. also phallic objects, monuments, and remains.

21.] Durga explains the stanza RV. i. 164. 33 as follows: 'Heaven is my father, the progenitor, and the great earth is my mother, because the rain descends from heaven to earth, helps the various herbs and plants to grow, which nourish the body and endow it with the seed of future generations: heaven and earth are therefore the primæval cause of life. The intermediate space is the womb, i. e. the source of rain-water. The father has bestowed the life-germ on the daughter, i. e. the cloud has bestowed the rain-water on the earth. The earth is here called the daughter (*du-hitā*) because it is placed at a great distance from the cloud (*dūre-hitā*).'

21. 10.] Yāska takes शंयोः as a compound and explains शमनं and यावनं. This analysis is in agreement with that of the author of the *Padīpaṭha*. Durga remarks that Yāska has divided one word having the ablative or genitive ending

into two words of the accusative case, and in order to connect the sense of the passage has supplied the words 'diseases' and 'dangers' in the *Nirukta*. Roth agrees with Yaska's explanation. Cf. *op. cit.*, p. 48.

23.] Durga explains माता (mother) by सर्वभूतनिर्मात्री, i. e. fashioner of all beings; पुत्रः as पुत्रो बह्वनः पापान्नायते, i. e. one who saves from a great sin. According to the interpretation of the etymologists the meaning of the stanza would be as follows: 'Heaven is unimpaired, the intermediate space is unimpaired. He is the mother, the father, and the son. The *Visvedevās* are unimpaired, the five-tribes are unimpaired, and all that is born, or is yet to be born.'

24.] Roth's translation of the second hemistich is not clear. The word असुरिम् is explained as असुरम् by Yaska, which is paraphrased by Durga as बद्धम् 'bound'. He says: . . . . बद्धं स्थायुतन्मुना य एव चाजिक इति प्रसिद्धो राज्ञां स हि बद्धत्वादुत्पतितुमत्यर्थं न शक्नोति नीचैरेव गच्छति गत्वा च शशकादीनि हिनस्ति सत्त्वानि । . . . न ह्यबद्धः श्रेणो नीचैरयते । There is a contradiction in Durga's explanation: a falcon that is bound cannot pursue its prey; असुरम् derived from the √अस् means 'liberate', 'free', 'let loose'. Cf. Roth, *op. cit.*, iv. 24, p. 48.

25. 12.] Durga explains देवपीयुम् as one who is addicted to self-enjoyment and who does not sacrifice to the gods.

25. 19.] Yaska does not cite any passage to illustrate अथक् in the sense of 'separate', &c. Durga supplies the quotation RV. vi. 40. 5 for this purpose. He says that some commentators interpret the passage (VS. 8. 20) quoted by Yaska in two ways, i. e. taking alternately the two meanings of अथक् 'separate', and 'prosperity'.

Cf. Roth, *op. cit.*, 14, p. 50.

25. 25.] Roth thinks that the text is corrupt and the word अजास्र is superfluous. I do not agree with Roth, for with a proper punctuation the sentence is quite clear. It is to be read thus: अजास्रेति पूषणमाह । अजास्र । अजा अजनाः । 'The author calls Pūṣan goat-teamed. Goat-teamed, i. e. goats are the coursers.' Cf. Roth, *op. cit.*, 18, p. 51.

## CHAPTER V

Durga explains **सन्निम्** as 'wrapped up in waters, flowing on all sides, or well-washed, i. e. a cloud'. He explains **वरुणे** as 'in the atmosphere', and **गन्दीनाम्** as 'of waters'. According to Durga, the sense is as follows: Indra found the cloud in the atmosphere and noticed its strength, so he bored holes into it for the waters to flow down. The waters then proclaimed Indra to be *Gandharva*. Durga adds, 'it is heard that Indra is *Gandharva* and the Maruts are his nymphs'.

3.] Durga explains **पक्वम्** by **अनिव्यक्तम्**, i. e. manifest, and paraphrases **ससम्** by **सप्तम्** after Yāska. According to him, lightning remains invisible during eight months, appearing in the rainy season only, hence the epithet **अनिव्यक्तम्** is used with regard to it. Cf. Roth, *op. cit.*, 15, p. 55.

4.] According to Durga, the groups of atmospheric gods here refer to the Maruts, for the word group has been used in the plural number and it is the Maruts only who have several groups, each consisting of seven members. He then quotes the Brāhmaṇa passage: **ते सप्तसप्त मरुतां गणाः ।** He further says that Rudra is called *varāha* also, and quotes RV. i. 114. 5, in support of his statement. Cf. Roth, *op. cit.*, 5, p. 56.

7.] Yāska's explanation of RV. i. 150. 1 is confused. He explains **अरिः** by **अमित्रः**. But a worshipper cannot be unfriendly to the god whom he worships. Roth connects **अरिः** with **अरुणः** and deduces the meaning, 'strange, stranger, guest, and a hostile person'. The other meaning, 'lord', attributed to **अरिः** by Yāska is equally unsatisfactory as far as the present passage is concerned. Durga makes an attempt to explain **अरिः** as 'competent to offer oblations and sing praises'. But by so doing he ignores the interrogative particle **खित्**. Yāska's explanation of the third pāda is obscure. Durga derives **शरणे** from the root **शृ** to injure, and paraphrases it by **विशि**. According to him the sense is that just as many streams flow into some wide cave, and notwithstanding the large number of streams the holding capacity of the cave is not affected thereby, so many oblations are poured into fire, without affecting the latter's capacity to consume them. Having seen this phenomenon, the seer proclaimed, **तोदक्षेव शरणं आ महच्छा**, i. e. (oblations flow into fire as waters) into the cavity of a great well. Cf. Roth, *op. cit.*, p. 59.

7.] Muir<sup>1</sup> attributes the sentence, 'the words *Śipivīṣṭa* and *Viṣṇu* are two names of Viṣṇu', to Aupamanyava. This, however, is not correct. The first

<sup>1</sup> Cf. *Sanskrit Texts*, vol. iv, p. 505.

sentence contains Yaska's own remark, while the second gives the view of Aupamanyava. Durga puts the second sentence only in the mouth of Aupamanyava, and his interpretation is supported by internal evidence also. Durga remarks that of the two names of *Viṣṇu*, the first alone is illustrated, because the second belongs to the *dairata kāṇḍa*. Cf. Roth, *op. cit.*, v. 8, p. 59.

12.] Durga remarks that some think the stanza x. 89. 5 to be chiefly addressed to Indra, and explains the third pāda as follows: i. e. Indra pervades everything as Soma does all plants and trees. Following Yaska, Durga suggests two alternative interpretations: he ascribes (1) the first hemistich and the fourth pāda to Indra, and the third pāda to Soma, (2) the first three pādas to Soma and the last to Indra. The meaning would be, (1) Indra, who is infused with energy, who rushes to the attack, the shaker of enemies, the impetuous, the great hero armed with the thunderbolt—him all counter-measures do not deceive; they perish even before they reach him; may he and Soma which surpasses all plants and trees favour us; (2) may Soma which infuses energy, which flows quickly, the shaker of vessels, active, exhilarating, foaming, and surpassing all plants and trees, and Indra whom all counter-measures do not deceive; they perish even before him; favour us. In both cases, Durga thinks this to be a joint panegyric to Indra and Soma. Cf. Roth, *op. cit.*, v. 12. p. 62.

24.] Yaska explains कुटस्थ by क्षतस्थ. This shows that he noticed this example of Prakṛtization in the R̥gveda. Whether he deduced any general principle of Prakṛtization, or whether he was even aware of the existence of this phenomenon, is doubtful. Durga mechanically repeats Yaska's words. Apparently the paraphrase of कुटस्थ by क्षतस्थ did not strike him as unusual.

25.] Durga explains the second hemistich of the stanza x. 44. 6 as follows: 'Men, who were unable to obtain thy favour and who could not ascend the ship of sacrifice, being chiefly addicted to sensual pleasures, committed vile deeds and consequently obtained bodies appropriate to their deeds in accordance with the law of Karma.' He then quotes a passage without indicating its source: अथ य इह कपुयचरणा अभ्याशो ह यस्ते कपूयां योनिमापयेरन् च योनिं वा सुकरयोनिं वा चण्डालयोनिं वा । 'Now there is a prospect that they, whose deeds are vile, will obtain a vile form of existence, i. e. that of a dog, or of a pig, or of a low-born man' (Chāṇḍ. Up. v. 10. 7).

25.] Durga remarks that some commentators explain the stanza x. 50. 6 with reference to Agni, i. e. Agni is called the son of strength (*sūno sahasaḥ*) as he is produced by strongly twirling one stick on another. This explanation, according to him, is inaccurate, for it is contrary to the context, as the hymn (x. 50) is addressed to Indra. He thinks that the epithet, 'son of strength', here refers to Indra, who is so called because he is the son of *prajā*. Cf. Roth, *op. cit.* 7, p. 70.

26.] Durga explains the stanza x. 101. 7 as follows: 'Refresh these horses

with water and fodder as the battle is near at hand. Win a good victory with the refreshed horses. A victory, when one's dear friend, brothers, sons, &c., are killed, is not good. Having a noble car, pour down men into this well of battle as if they were water,' &c. He explains चयतः as कूपः य हि खड्गनाभो महाजयति तोऽवाक्यतितो जयति नत इत्यर्थः ।

## CHAPTER VI

Yaska divides the word *āsu-su-kṛāṇiḥ* into three parts and says, '*āsu-* and *su* are synonyms of quick'. The latter part, *kṛāṇiḥ*, is derived from the root *kṛan* (to injure). According to him the word therefore means, 'injuring very quickly.' Durga has not rightly understood Yaska and consequently misconstrues the sentence. He thinks that the word *su* occurring in Yaska's statement does not refer to the second part of the word *āsu-su-kṛāṇiḥ*, but to an altogether different word which means 'space', and which has been used by Yaska incidentally only: शु- दक्षितश्च प्रावृत्तिश्च . . . . He says that of the three parts *āsu-su-kṛāṇiḥ*, Yaska explains the first (*āsu*) and the third (*kṛāṇiḥ*) but passes over the second (*su*), adding that *su* is derived from the root *śuc*, 'to shine'. Durga's explanation of Yaska's division and derivation of *āsu-su-kṛāṇiḥ* is quite wrong, and it is surprising to note that he could thus misunderstand Yaska's very clear statement. After deriving each individual part of *āsu-su-kṛāṇiḥ*, Yaska explains the meaning as आसु सुषा चयोति. It appears that Durga has connected these three words with each part of *āsu-su-kṛāṇiḥ* respectively and hence his mistake. It may be again pointed out that Yaska very clearly says that the words *āsu* and *su* are synonyms of 'quick', and he nowhere derives *su* from *śuc*. Yaska offers another etymological explanation of *āsu-su-kṛāṇiḥ*. The first part *ā* is the preposition and the second part is formed from the desiderative form of the root *śuc*. Grassmann agrees with Yaska's second derivation. Cf. *op. cit.*, p. 188. Roth probably was not aware of the contradiction in Durga's explanations of Yaska.

2.] Durga explains नवात् by waters stored up in the interior of the cloud. When the cloud is pierced, waters flow down without any other obstruction. Running by downward channels they protect reservoirs like lakes, tanks, &c. He paraphrases पुष्टतम् by उद्वक्त्रम्. He gives a second interpretation of the same as follows: The rain-water coming down from a pierced cloud is invoked by the people. They shout with joy, 'Oh! how fine'. Words like these coming out of people's mouths protect the rain-water. He takes वाणी: in the sense of 'waters' in the first case, and in the sense of 'shouts of people' in the

second, and derives बाही: from the root बह् (to flow) in the former and from बष् in the latter sense.

3.] Durga explains बा वीरतः as 'from every side'. The meaning, according to him, is, 'Uproot them from every side so that the enemy, even if they try their best, may not be able to know from which side they are being uprooted. Or uproot them without a trace.' Durga's last sentence is strikingly modern. His words are: कदा न विविद्वद्विचरति ।

4.] In his paraphrase of the stanza v. 54. 6 Durga explains वेधसः in two ways: (1) as an epithet of worms, i. e. the worms which penetrate a tree and consume its sap; (2) as an epithet of the Maruts, i. e. O wise Maruts, you steal the waters of a cloud as worms the sap of a tree. Durga's second interpretation is the correct one; वेधसः is in the vocative case as the accent indicates, and can only be connected with the Maruts.

6.] According to Durga, a mother is called *nanā* (from √*nam*) because she stoops in her various acts of kindness, such as giving suck to the baby. A daughter is called *nanā* also, because she stoops down while she attends on her father. He remarks that if the word *tatas* is taken in the sense of 'a father', then *nanā* would mean 'a mother'; but if the former signifies 'a son', then the latter would mean 'a daughter'. He paraphrases *bhiṣak* by *brāhmā* and remarks that *brāhmā* is called *bhiṣak* because it is he who prepares remedy (*bheṣaja*) for sacrifice when the disease of expiation becomes manifest. He then cites a passage which looks like a Brāhmaṇa quotation: 'Verily is this sacrifice cured where there is a *Brāhmā* who knows so much.' He adds that *bhiṣak* means a physician also.

6.] The passage containing the explanation and illustration of the word *kṛonasya*, and placed within square brackets, is omitted by the MSS. of the shorter recension. The omission however is not justified. The genuineness of the passage is beyond doubt, for the word *kṛonasya* occurs in the list of homonyms enumerated in the fourth section of the *Nighaṇṭu*, and must therefore be explained and illustrated, as every word in the above-mentioned list is so treated according to Yāska's plan. If the passage in question is omitted, *kṛonasya* would be left unexplained. Thus a gap would be created which would make the otherwise complete commentary of Yāska on homonyms incomplete. The unjustifiable character of the omission is further proved by the evidence of Durga, who does not question the authenticity of the passage.

8.] Yāska's explanation of the stanza viii. 99. 8 is very unsatisfactory. He suggests two alternative interpretations. He ignores the particle *iva* in his first, and *id* and *na* in both his interpretations. Durga has not rightly followed his second interpretation, wherein the meaning of the particle *iva* is explained. Durga mistakes the explanation of *iva* for that of *id*, passed over by Yāska in both cases. Durga justifies Yāska by saying that *iva*, *id*, and *na* are expletives. This is I think the only instance where *na* has been taken as an expletive.

Both Yāska and Durga paraphrase *bhaktā* by a participle. For the form *bhaktā*, see Professor Macdonell's *Vedic Grammar for Students*, p. 401.

14.] Yāska explains रिशादसः by रेशयदारिषः. Durga reads रेशयदासिनः and gives रेशयदारिषः as a variant. None of the MSS. which have been collated so far, except one utilized by the editor of the *Nirukta* in the *Bib. Ind.* and specified by him as ऊ, have the reading रेशयदासिनः, although Durga's reading acquires a certain amount of plausibility as to its correctness on account of the similarity of sound, for रिशादसः and रेशयदासिनः are more similar to each other than रिशादसः and रेशयदारिषः. Durga's explanation of the word यो हि रेशयति हिंसावाञ्छवति तस्मै न आशुधान्वसन्ति। is far-fetched. He divides *riśad-asah* contrary to Yāska, who seems to take it as *riśi-dasah*, i. e. destroyers of the enemy. A more natural way of explaining the word would be *riśa-adah*, i. e. devourers of the enemy. Grassmann explains it as 'destroyers of violent acts'. Roth's quotation of Durga's comment is inaccurate. He makes the sibilant in *dāsinaḥ* palatal, while it is dental. Cf. Roth, *op. cit.*, vi. 14, p. 80.

15. Yāska construes असूर्ते as the nom. pl. and explains it by असुसमीरिताः or वातसमीरिताः as an epithet of the atmospheric gods. Evidently he derives असूर्ते from असु and ईर— a poor etymology. In the text of the Rgvedic stanza (x. 82. 4) असूर्ते is immediately followed by सूर्ते. The former is the opposite of the latter, and both are in the same case, yet according to Yāska the former is the nom. pl. while the latter is the loc. sing.; the former is an epithet of the gods, the latter of the region. This interpretation is very unsatisfactory and destroys the contrast intended to be brought about by the use of two opposite terms. Durga mechanically follows Yāska. The natural way would be to take असूर्ते and सूर्ते both as loc. sing. and to connect them with रजसि. This will bring out the contrast. सूर्ते is derived from रु (to move), i. e. trodden, and असूर्ते as its opposite would mean 'untrodden'. I translate the Vedic passage as follows: 'seated in the region which is trodden and which is not trodden,' &c. Grassman translates असूर्ते as 'not illumined', 'dusky'; see *Wörterbuch*, p. 157.

15.] Yāska paraphrases जारयायि by जवायि, i. e. he derives it from the root *jan* (to be born). But grammatically it is aor. pass. of the root *jū* (to grow old), and the sense will suit the Vedic quotation better than that expressed by *jan*, i. e. Agni has been made old by sacrifices as a father of cows by his many children. It occurs only once in the RV.

Durga remarks: जवा सायः पुत्रपौत्रादिभिरनेकधा प्रजायत एवं यज्ञेषु विद्विजमासोऽनेकधा जायतेऽपि।

16.] Yāska remarks that *pacatā* is used as a noun in x. 116. 8, that it occurs in the singular and dual numbers, and quotes VS. 21. 60 and RV. iii. 28. 2 to support his statement. Durga goes still farther and says that *pacatā* is used in the plural also: एतस्मिन्वचनं द्विवचनं बहुवचनं वा भवति प्रकरविवेचात्। As if to illustrate his remark, he construes *pacatā* in the above-mentioned stanza

with *havinsē*: पचता पक्तानीमानि हवींषि. In the hemistich verb precedes object, as चक्षि before हवींषि and दधिय before पचता उत सोमम्. The translation should therefore be: 'accept graciously the cooked viands and the soma'.

19.] Durga gives three explanations of the word *ūdhas*: (1) The hand-press full of soma-juice, taking it as a noun; (2) below, taking it as an adverb. The meaning then would be: release the soma-juice in various vessels and cups below the skin used for straining purposes. ऊध इव सोमपूर्वमधिपववचर्म . . . . ऊधवोऽधस्तात् . . . .; (3) below or above; the meaning is: release the straining-skin which is below or above the sacrificial car: वदेतवश्चकटस्त्राधस्तादुपरि वाधिपववचर्म ।

22.] Durga takes बुद्धति to be Yaska's explanation of चोष्कयति. He is evidently wrong, for Yaska clearly says that both चोष्कयमाश् and चोष्कयति are intensive forms, paraphrasing the former by ददत् and the latter by चम्पादधाति.

28.] The author of the *Rigvedapadapāṭha* analyses *vāyaḥ* into *vā* and *yaḥ*. Yaska rightly objects to this analysis, for the relative pronoun would introduce a dependent clause whose finite verb, according to the rules of accentuation, should have the acute accent. And because the finite verb has the grave accent, it shows that the clause is not dependent and therefore Śakalya's analysis is not correct. Yaska's other objection to the analysis is that the meaning will be incomplete. Yaska takes *vāyaḥ* as one word, meaning the young of a bird. For the accent of the verb in a dependent clause, see Pa. viii. 1. 66; Professor Macdonell's *A Vedic Grammar for Students*, p. 467.

30.] Durga reads नाममिः instead of कर्ममिः and explains: तेन याणि वृष्टानि नामानि संभवन्समर्षाणि क्षुतिसंयुक्ताणि तैर्वयं त्वं नाशयामः । Famine is personified. On account of starvation, the sight of famine-stricken people becomes dim, therefore famine is called one-eyed. On account of insufficient nourishment, people totter on their legs, therefore famine is spoken of as having a crooked gait. Famishing people scream, and so famine is called screaming. It is called barren because there are no crops, or because people are no longer liberal in their gifts.

33.] The entire section, including the stanza together with the commentary, seems to be spurious. Yaska never cites more than one Vedic quotation to illustrate the same meaning of a word. The commentary on this stanza bears the stamp of a different commentator. As the style has affinities with comments of the *pariśiṣṭas*, it is likely that it has been added by the author of these. The explanation of *rdūpe* and *rdūvrdhā* is not satisfactory. Durga has also noticed this doubtful explanation and remarks: माशमच न सम्बन्धिव ज्ञायते तस्मै सम्बन्ध पाठोऽन्विष्यतौ चोष्कम् ।

Cf. Roth, *op. cit.*, p. 98.

## APPENDIX

### AN ALPHABETICAL LIST OF STORIES RELATED IN THE *NIRUKTA*

Akrūra and the Jewel . . . . .	2. 1
Agastya and Indra . . . . .	1. 5-6
Angiras' birth . . . . .	3. 17
Atri's birth . . . . .	3. 17
Āsvins (birth of Āsvins) . . . . .	12. 10
Āsvins, Uṣas, and Āditya . . . . .	5. 21
Āditya, Uṣas, and Āsvins . . . . .	5. 21
Āditya, Saranyū, and Āsvins . . . . .	12. 10
Indra and Agastya . . . . .	1. 5-6
Indra and the Seers (means of livelihood in a famine) . . . . .	6. 5
Urvaśi and Mitrāvaruṇa (birth of Vasiṣṭha) . . . . .	5. 13
Uṣas, Āditya, and Āsvins . . . . .	5. 21
Trita cast into a well . . . . .	4. 6
Devāpi and Śantanu . . . . .	2. 10-12
Papī and Saramā . . . . .	11. 25
Brahmaṇa and Vidya . . . . .	2. 4
Bhṛadvāja's birth . . . . .	3. 17
Bhṛgu's birth . . . . .	3. 17
Mitrāvaruṇa and Urvaśi (birth of Vasiṣṭha) . . . . .	5. 13
Mudgala and his victory . . . . .	9. 23-24
Yama and Yami . . . . .	11. 34
Lopāmudrā's love . . . . .	5. 2
Vasiṣṭha and the frogs . . . . .	9. 6
Vasiṣṭha and his fetters . . . . .	9. 23
Vidya and Brahmaṇa . . . . .	2. 4
Viśvakarman and the Universal Sacrifice . . . . .	10. 23
Viśvāmitra and the rivers . . . . .	2. 24-27
Vaikhāṇasa's birth . . . . .	3. 17
Śantanu and Devāpi . . . . .	2. 10-12
Śakapūṇi and a deity . . . . .	2. 8
Śunahśepa . . . . .	3. 4
Saranyū, Āditya, and Āsvins . . . . .	12. 10
Saramā and Papī . . . . .	11. 25
Savitṛ, Sūrya, and Soma (marriage of Sūrya) . . . . .	12. 8
Sūrya, Savitṛ, and Soma . . . . .	12. 8
Soma, Savitṛ, and Sūrya . . . . .	12. 8

# INDEX OF AUTHORITIES CITED IN THE *NIRUKTA*

Āgrayaṇa . . . . .	10. 8
Āgrayaṇa . . . . .	1. 9; 6. 18
Ācāryah . . . . .	7. 22
Eke . . . . .	8, 4, 5; 5. 8; 7. 18; 8. 21
Aitihasikah . . . . .	2. 16; 12. 1, 10
Audumbarayana . . . . .	1. 1
Aupamanyava . . . . .	1. 1; 2. 2, 6, 11; 8. 8, 11, 18, 19; 5. 7; 6. 80; 10. 8
Aurnavabha . . . . .	2. 26; 6. 18; 7. 15; 12. 1, 19
Kāthakam . . . . .	10. 5
Kāthakya . . . . .	8. 5, 6, 10, 17; 9. 41, 42
Kautsa . . . . .	1. 15
Kraustuki . . . . .	8. 2
Gargya . . . . .	1. 8, 12; 8. 18
Galava . . . . .	4. 8
Carmaśiras . . . . .	8. 15
Taitiki . . . . .	4. 8; 5. 27
Duhiti-dayādyah . . . . .	8. 8
Naidanah . . . . .	6. 9; 7. 12
Nairuktah . . . . .	1. 12; 2. 14, 16; 8. 8, 14, 19; 4. 24; 5. 11; 6. 1, 8, 11; 7. 4, 5; 8. 14; 9. 4; 11. 19, 29, 31; 12. 10, 41.
Parivrajakah . . . . .	2. 8
Purve yājñīkah . . . . .	7. 28
Brahmaṇam . . . . .	1. 16; 8. 20; 6. 31; 7. 12, 18, 17, 28, 28; 8. 4, 22; 12. 8, 14, 41
Yājñīkah . . . . .	5. 11; 7. 4; 11. 29, 31, 42, 48
Varṣyāyani . . . . .	1. 2
Vaiyākaraṇah . . . . .	1. 12; 9. 5
Śatabalakṣa . . . . .	11. 6
Śakāṭayana . . . . .	1. 8, 12, 18
Śakapūni . . . . .	2. 8; 8. 11, 18, 19; 4. 8, 15; 5. 8, 18, 28; 7. 14, 28, 28; 8. 2, 5, 6, 7, 10, 14, 17, 18, 19; 12. 19, 40.
Śakalya . . . . .	6. 28
Sthaulasthivi . . . . .	7. 14; 10. 1
Haridravikam . . . . .	10. 5

# A LIST OF QUOTATIONS OCCURRING IN THE NIRUKTA, ARRANGED IN THE ORDER OF THE SAMHITĀS.

## *R̥gveda.*

Book I.		I.	RV.	N.
I.	RV.		32. 1	7. 2
	N.		32. 5	6. 17
			32. 6	6. 4
	1. 1		32. 10	2. 10
	1. 2		32. 11	2. 17
	1. 9		33. 3	6. 22
	2. 1		33. 12	6. 19
	3. 7		33. 13	6. 16
	3. 8		37. 1	7. 2
	3. 10		39. 10	6. 23
	3. 12		41. 9	3. 16
	6. 7		45. 3	3. 17
	7. 1		46. 4	5. 24
	7. 6		50. 1	7. 20; 12. 15
	7. 7		50. 3	3. 15
	9. 2		50. 5	12. 24
	10. 9		50. 6	12. 22-25
	12. 9		50. 7	12. 23
	15. 1		51. 14	6. 31
	15. 7		54. 3	6. 18
	18. 1		54. 5	5. 16
	18. 2		56. 3	6. 14
	19. 1		59. 6	7. 23
	19. 9		61. 1	5. 11
	22. 1		61. 7	5. 4
	22. 12		61. 12	6. 20
	22. 15		66. 7	10. 21
	22. 17		66. 8	10. 21
	24. 10		66. 9	10. 21
	24. 15		80. 16	12. 34
	27. 1		84. 7	4. 17
	27. 10		84. 8	5. 17
	27. 13		84. 15	4. 25
	28. 5		87. 6	4. 16
	28. 7		88. 1	11. 14
	30. 4		88. 5	5. 4
	31. 16		89. 1	4. 19

RV.	N.		RV.	N.
89. 2	12. 39	I.	143. 4	4. 23
89. 10	1. 15		147. 2	3. 20
90. 1	6. 21		150. 1	5. 7
92. 1	12. 7		151. 7	6. 8
92. 13	12. 6		153. 4	4. 19
94. 2	4. 25		154. 2	1. 20
94. 7	3. 11		154. 6	2. 17
94. 15	11. 24		155. 2	11. 8
95. 5	8. 15		161. 11	11. 6
96. 1	8. 2		162. 1	9. 3
96. 7	4. 17		162. 2	9. 2
98. 1	7. 22, 23		162. 7	6. 22
99. 1	7. 20		163. 2	4. 13
101. 1	4. 24		163. 7	6. 8
101. 4	5. 15		163. 10	4. 13
101. 10	6. 17		164. 1	4. 26
104. 1	1. 17		164. 2	4. 27
104. 5	5. 16		164. 11	4. 27
105. 8	4. 16		164. 12	4. 27
105. 17	6. 27		164. 13	4. 27
105. 18	5. 21		164. 16	5. 1
105. 19	5. 11		164. 21	3. 12
108. 10	12. 31		164. 26	11. 43
109. 2	6. 9		164. 27	11. 45
110. 4	11. 16		164. 28	11. 42
113. 1	2. 19		164. 29	2. 9
113. 2	2. 20		164. 32	2. 8
115. 1	12. 16		164. 33	4. 21
115. 4	4. 11		164. 37	7. 3
116. 8	6. 36		164. 40	11. 44
116. 16	5. 21		164. 41	11. 40
117. 8	6. 6		164. 42	11. 41
117. 16	5. 21		164. 44	12. 27
117. 21	6. 26		164. 46	7. 18
118. 11	6. 7		164. 47	7. 24
122. 4	6. 21		164. 48	4. 27
124. 4	4. 16		164. 50	12. 41
124. 7	3. 5		164. 51	7. 23
125. 2	5. 19		165. 7	6. 7
126. 1	9. 10		166. 6	6. 30
126. 6	5. 13		169. 3	6. 15
126. 7	3. 20		170. 1	1. 6
127. 1	6. 8		174. 2	6. 31
129. 6	10. 42		179. 4	5. 2
129. 8	6. 4		179. 5	6. 4
132. 1	5. 2		181. 4	12. 3
134. 2	4. 19		185. 1	3. 22
*136. 3	2. 13		187. 1	9. 25
138. 4	4. 25		190. 1	6. 23
142. 10	6. 21		190. 5	4. 25

## LIST OF QUOTATIONS

## Book II.

II.	RV.	N.
	1. 1	6. 1
	4. 5	6. 17
	11. 21	1. 7
	12. 1	10. 10
	12. 3	8. 2
	14. 1	5. 1
	14. 11	3. 20
	15. 10	1. 7
	16. 9	1. 7
	17. 9	1. 7
	18. 4	7. 6
	18. 9	1. 7
	19. 9	1. 7
	20. 9	1. 7
	23. 9	3. 11
	24. 3	5. 16
	24. 4	10. 13
	27. 1	12. 36
	28. 4	1. 7
	31. 1	5. 5
	32. 4	11. 31
	32. 6	11. 32
	35. 10	3. 16; 10. 16
	37. 3	8. 3
	38. 4	4. 11
	41. 6	2. 13
	41. 12	6. 1
	41. 20	9. 38
	41. 21	9. 37
	42. 1	9. 4

## Book III.

III.		
	1. 12	6. 17
	3. 4	5. 2
	8. 1	8. 18
	9. 2	4. 14
	9. 8	4. 14
	17. 5	5. 3
	21. 4	5. 11
	27. 7	6. 7
	28. 2	6. 16
	30. 5	6. 1; 7. 6
	30. 8	6. 1
	30. 10	6. 2
	30. 17	6. 3
	30. 19	6. 7
	31. 1	6. 4

## RV.

## N.

III.		
	31. 2	3. 6
	33. 1	9. 39
	33. 5	2. 25
	33. 6	2. 26
	33. 10	2. 27
	34. 1	4. 17
	36. 4	6. 25
	36. 10	6. 7
	41. 3	4. 19
	47. 1	4. 8
	49. 2	5. 9
	53. 3	4. 16
	53. 6	7. 6
	53. 8	10. 17
	53. 11	7. 2
	53. 14	6. 32
	53. 23	4. 14
	54. 7	4. 25
	55. 19	10. 34
	59. 1	10. 22
	59. 2	2. 13
	62. 1	5. 5

## Book IV.

IV.		
	4. 1	6. 12
	4. 14	5. 15
	4. 15	3. 21
	5. 7	6. 18
	7. 3	3. 20
	7. 8	6. 17
	16. 11	5. 15
	*19. 9	3. 20
	23. 8	10. 41
	26. 7	11. 2
	30. 10	11. 47
	30. 11	11. 48
	30. 24	6. 31
	32. 23	4. 15
	34. 3	6. 16
	38. 5	4. 24
	38. 10	10. 31
	40. 4	2. 28
	51. 1	1. 5
	57. 1	10. 16
	57. 2	10. 16
	57. 5	9. 41
	58. 1	7. 17
	58. 8	7. 17, 20

## Book V.

	RV.	N.
V.	1. 2	6. 13
	2. 9	4. 18
	13. 4	6. 7
	24. 3	5. 23
	31. 2	3. 21
	32. 1	10. 9
	32. 6	6. 3
	34. 3	6. 19
	37. 1	5. 7
	39. 1	4. 4
	39. 2	4. 18
	40. 4	5. 11
	44. 1	3. 16
	44. 8	6. 15
	46. 7	12. 45
	46. 8	12. 46
	48. 1	5. 5
	52. 6	6. 16
	52. 9	5. 5
	54. 6	6. 4
	56. 8	11. 50
	57. 1	11. 15
	60. 8	8. 2
	62. 8	3. 5
	63. 5	4. 19
	75. 7	3. 20
	77. 2	12. 5
	78. 8	3. 15
	81. 2	12. 13
	83. 2	10. 11
	85. 3	10. 4
	85. 6	6. 13

## Book VI.

VI.	1. 4	4. 19
	4. 7	1. 17
	6. 5	4. 17
	7. 6	6. 3
	8. 4	7. 26
	9. 1	2. 21
	12. 4	6. 15
	19. 1	6. 16, 17
	19. 10	6. 6
	21. 3	5. 15
	22. 2	6. 3
	22. 3	6. 3
	24. 3	1. 4

## RV.

## N.

VI.	30. 3	4. 17
	37. 3	10. 3
	44. 21	6. 17
	47. 8	7. 6
	47. 13	6. 7
	47. 16	6. 22
	47. 26	9. 12
	47. 29	9. 13
	49. 8	12. 18
	50. 5	6. 6
	50. 14	12. 33
	55. 1	5. 9
	56. 3	2. 6
	58. 1	12. 17
	59. 2	10. 21
	59. 4	5. 22
	61. 2	2. 24
	63. 8	6. 29
	66. 9	3. 2
	70. 2	5. 2
	71. 2	6. 7
	75. 2	9. 17
	75. 3	9. 18
	75. 4	9. 40
	75. 5	9. 14
	75. 6	9. 16
	75. 11	9. 19
	75. 13	9. 19
	75. 14	9. 15

## Book VII.

VII.	1. 1	5. 10
	2. 2	8. 17
	4. 7	3. 2
	4. 8	3. 3
	9. 6	6. 17
	10. 1	3. 21
	18. 5	6. 6; 7. 2
	18. 15	7. 2
	18. 21	6. 30
	21. 5	4. 19
	25. 3	5. 3
	33. 8	11. 20
	33. 10	6. 7
	33. 11	5. 14
	34. 16	10. 44
	34. 17	10. 45
	34. 22	6. 14
	38. 7	12. 44

	<b>RV.</b>	<b>N.</b>
<b>VIII.</b>	45. 37	4. 2
	48. 7	4. 7
	48. 10	6. 4
	61. 11	6. 25
	62. 11	1. 4
	63. 7	3. 8
	66. 8	5. 21
	66. 10	6. 26
	67. 5	6. 27
	68. 1	5. 3
	68. 4	12. 21
	69. 6	4. 8
	69. 12	5. 27
	75. 9	5. 23
	77. 4	5. 11
	77. 6	6. 34
	77. 10	5. 4
	77. 11	6. 33
	89. 7	6. 14
	90. 6	5. 22
	92. 22	6. 24
	93. 23	5. 18
	98. 1	7. 2
	99. 3	6. 8
	99. 4	6. 23
	100. 10	11. 28
	100. 11	11. 29
	102. 11	4. 14
	102. 21	3. 20
	<b>Book IX.</b>	
<b>IX.</b>	1. 1	11. 3
	3. 5	6. 29
	46. 4	2. 5
	69. 6	77. 2
	73. 3	12. 32
	75. 5	4. 15
	86. 34	5. 5
	86. 41	5. 2
	93. 5	6. 27
	98. 12	5. 12
	107. 9	5. 3
	110. 5	5. 4
	112. 3	6. 6
	<b>Book X.</b>	
<b>X.</b>	3. 7	4. 18
	4. 2	5. 1
	4. 4	6. 8

	RV.	N.		RV.	N.
X.	4. 6	3. 14	X.	63. 16	11. 46
	5. 5	5. 1		64. 5	11. 23
	5. 6	6. 27		65. 13	12. 30
	7. 2	6. 8		67. 7	5. 4
	9. 1	9. 27		68. 8	10. 12
	10. 8	5. 2		69. 4	6. 17
	10. 10	4. 20		70. 10	6. 7; 8. 20
	10. 13	6. 28		71. 2	4. 10
	10. 14	11. 34		71. 4	1. 8, 19
	11. 6	3. 16		71. 5	1. 8, 20
	12. 2	6. 4		71. 7	1. 9
	14. 1	10. 20		72. 4	11. 23
	14. 6	11. 19		72. 11	1. 8
	15. 1	11. 18		73. 10	8. 2
	15. 4	4. 21		73. 11	4. 3
	15. 9	6. 14		75. 5	9. 26
	16. 11	1. 4		75. 9	7. 7
	17. 1	12. 11		*76. 1	6. 21
	17. 2	12. 10		78. 2	3. 15
	17. 3	7. 9		79. 1	6. 4
	18. 1	11. 7		79. 3	5. 3
	22. 2	6. 23		81. 1	10. 26
	26. 4	6. 29		81. 6	10. 27
	27. 13	6. 6		82. 2	6. 15; 10. 26
	27. 22	2. 6		82. 4	6. 15
	27. 23	2. 22		84. 1	10. 30; 11. 37
	27. 24	5. 19		84. 2	1. 17
	28. 4	5. 3		84. 5	6. 29
	29. 1	6. 28		85. 3	11. 4
	30. 4	10. 19		85. 5	11. 5
	30. 11	6. 22		85. 19	11. 6
	34. 1	9. 8		85. 20	12. 8
	34. 5	12. 7		85. 27	3. 21
	39. 4	4. 19		85. 37	3. 21
	40. 2	3. 15		85. 39	4. 25
	42. 7	5. 24		85. 40	10. 21
	43. 5	5. 22		85. 42	1. 16
	44. 6	5. 25		86. 1	1. 4; 13. 4
	45. 1	4. 24		86. 9	8. 31
	48. 7	3. 10		86. 11	11. 38
	50. 1	11. 9		86. 12	11. 39
	50. 6	5. 25		86. 13	12. 9
	51. 1	6. 35		86. 21	12. 28
	51. 8	8. 22		88. 1	7. 25
	51. 9	8. 22		88. 4	5. 3
	52. 3	6. 35		88. 6	7. 27
	53. 4	3. 8		88. 10	7. 28
	59. 5	10. 40		88. 11	2. 13; 7. 29
	60. 3	12. 30		88. 17	7. 30
	62. 5	11. 17		88. 19	7. 31

## LIST OF QUOTATIONS

	RV.	N.		RV.	N.
X.	89. 5	5. 12		110. 11	8. 21
	89. 6	5. 3		114. 4	10. 46
	89. 10	7. 2		116. 7	7. 6
	90. 16	12. 41		116. 8	6. 16
	94. 1	9. 9		117. 6	7. 3
	94. 2	7. 7		119. 9	1. 4
	94. 7	3. 9		120. 6	11. 21
	94. 9	2. 9		121. 1	10. 23
	95. 5	3. 21		121. 10	10. 43
	95. 7	10. 47		123. 1	10. 39
	95. 10	11. 36		128. 5	10. 40
	95. 14	7. 3		129. 2	7. 3
	97. 1	9. 28		129. 3	7. 3
	97. 3	6. 3		133. 1	3. 20
	97. 11	3. 15		133. 2	1. 15
	98. 5	2. 11		135. 1	12. 29
	98. 7	2. 12		136. 1	12. 26
	99. 12	5. 3		138. 1	4. 25
	101. 3	5. 28		139. 6	5. 1
	101. 7	5. 26		146. 1	9. 30
	101. 10	4. 19		149. 1	10. 32
	102. 5	9. 23		149. 5	10. 33
	102. 9	9. 24		151. 1	9. 31
	103. 1	1. 15		152. 4	7. 2
	103. 12	9. 33		153. 2	7. 2
	105. 1	5. 12		155. 1	6. 30
	107. 10	7. 3		162. 2	6. 12
	108. 1	11. 25		164. 1	1. 17
	110. 1	8. 5		165. 1	1. 17
	110. 2	8. 6		166. 5	10. 16
	110. 3	8. 8		167. 3	11. 12
	110. 4	8. 9		169. 1	1. 17
	110. 5	8. 10		178. 1	10. 28
	110. 6	8. 11		178. 3	10. 28
	110. 7	8. 12		180. 20	1. 20
	110. 8	8. 13		186. 1	10. 35
	110. 9	8. 14		187. 2	5. 5
	110. 10	8. 17		188. 1	7. 20

*Atharva Veda.*

Stanzas occurring in the *Rigveda* are indicated by an asterisk.

AV.	N.	AV.	N.
1. 1. 2	10. 18	7. 20. 2	11. 30
*1. 5. 1	9. 27	*7. 26. 2	1. 20
1. 17. 1	3. 4	*7. 26. 4	12. 19
*1. 21. 2	7. 2	*7. 46. 1	11. 22
*2. 5. 5	7. 2	*7. 48. 1	11. 31
*3. 2. 5	6. 12; 9. 33	7. 49. 1	12. 45
*3. 16. 2	12. 14	*7. 73. 5	4. 19
*3. 17. 2	5. 28	*7. 73. 7	11. 43
*3. 31. 5	12. 11	*7. 73. 8	11. 45
4. 1. 1	1. 7	*7. 73. 9	4. 5
*4. 2. 7	10. 23	*7. 73. 11	11. 44
*4. 15. 13	9. 6	*7. 80. 3	10. 43
*4. 31. 1	10. 30	*7. 81. 2	11. 6
*4. 31. 2	1. 17	7. 81. 6	5. 11
*4. 31. 5	6. 29	7. 83. 3	2. 13
4. 39. 9	8. 2	*7. 84. 3	1. 20
*5. 1. 6	6. 27	*7. 85. 1	10. 28
*5. 3. 7	10. 40	7. 97. 3	6. 7; 12. 42
5. 6. 1	1. 7	7. 97. 4	12. 42
*5. 12. 1	8. 5	*8. 3. 24	4. 18
*5. 12. 2	8. 6	*8. 4. 2	6. 11
*5. 12. 3	8. 8	*8. 4. 15	7. 3
*5. 12. 4	7. 9	*8. 4. 21	6. 30
*5. 12. 5	8. 10	*9. 9. 1	4. 26
*5. 12. 6	8. 11	*9. 9. 2	4. 27
*5. 12. 7	8. 12	*9. 9. 11	4. 27
*5. 12. 8	8. 13	*9. 9. 12	4. 27
*5. 12. 9	8. 12	*9. 9. 13	4. 27
*5. 12. 10	8. 17	*9. 9. 15	5. 1; 14. 20
*5. 12. 11	8. 21	*9. 9. 22	3. 12
*5. 27. 1	6. 21	*9. 10. 4	11. 43
*5. 27. 8	8. 11	*9. 10. 5	11. 45
*6. 22. 1	7. 24	*9. 10. 6	11. 42
*6. 27. 1	1. 17	*9. 10. 7	2. 9
*6. 34. 3	5. 5	*9. 10. 10	2. 8
*6. 125. 1	2. 5; 9. 12	*9. 10. 12	4. 21
*6. 126. 1	9. 13	*9. 10. 15	7. 3
*7. 5. 1	12. 41	*9. 10. 20	11. 44
*7. 6. 1	1. 15; 4. 23	*9. 10. 21	11. 40
7. 10. 5	11. 33	*9. 10. 22	11. 41
7. 14. 2	6. 12	*9. 10. 26	12. 27
7. 17. 2	11. 11	*9. 10. 28	7. 18

## LIST OF QUOTATIONS

AV.	N.	AV.	N.
*10. 8. 4	4. 27	*20. 34. 3	8. 2
*10. 8. 9	12. 38	*20. 35. 1	5. 11
11. 4. 21	11. 29	*20. 35. 7	5. 4
*12. 2. 21	11. 7	*20. 35. 12	6. 20
12. 2. 28	6. 12	*20. 36. 2	6. 3
*13. 1. 42	11. 41	*20. 36. 3	6. 3
*13. 2. 16	7. 20; 12. 15	*20. 38. 4	7. 2
*13. 2. 18	3. 15	*20. 40. 1	4. 12
*13. 2. 20	12. 24	*20. 41. 3	2. 6; 4. 25
*13. 2. 21	12. 22-25	*20. 45. 1	1. 10
*13. 2. 22	12. 23	*20. 47. 4	7. 2
*13. 2. 35	12. 16	*20. 47. 13	7. 20; 12. 15
*13. 3. 9	7. 24	*20. 47. 15	3. 15
*14. 1. 3	11. 4	*20. 47. 17	12. 24
*14. 1. 4	11. 5	*20. 47. 18	12. 22-25
*14. 1. 21	3. 21	*20. 47. 19	12. 23
*14. 1. 22	1. 16	*20. 57. 10	6. 1
*14. 1. 37	10. 19	*20. 58. 1	6. 8
*14. 1. 61	12. 8	*20. 58. 2	6. 23
*14. 2. 2	4. 25	*20. 62. 5	7. 2
*14. 2. 3	10. 21	*20. 63. 4	4. 17
*14. 2. 38	3. 21	*20. 63. 5	5. 17
*18. 1. 5	10. 34	*20. 67. 3	6. 8
*18. 1. 9	5. 2	*20. 70. 3	4. 12
*18. 1. 11	4. 20	*20. 70. 12	6. 16
*18. 1. 15	6. 29	*20. 70. 13	6. 18
*18. 1. 16	11. 34	*29. 71. 8	1. 10
*18. 1. 23	3. 16	*20. 76. 1	6. 28
*18. 1. 30	6. 4	*20. 85. 1	7. 2
*18. 1. 44	11. 18	*20. 89. 7	5. 24
*18. 1. 49	10. 20	*20. 91. 7	5. 4
*18. 1. 51	4. 21	*20. 92. 3	6. 8
*18. 1. 53	12. 11	*20. 93. 5	7. 2
*18. 1. 58	11. 19	*20. 94. 6	5. 25
*18. 2. 19	9. 32	*20. 95. 2	3. 20
*18. 2. 33	12. 10	*20. 95. 3	1. 15
*18. 2. 54	7. 9	*20. 96. 12	6. 12
18. 3. 48	6. 14	*20. 96. 23	1. 17
18. 4. 69	2. 13	*20. 97. 2	5. 21
*19. 13. 2	1. 15	*20. 99. 1	10. 37
*19. 15. 4	7. 6	*20. 107. 9	11. 21
*20. 5. 6	3. 10	*20. 107. 14	12. 16
*20. 11. 1	4. 17	*20. 123. 1	4. 11
*20. 12. 17	5. 12	*20. 126. 1	1. 4
*20. 16. 8	10. 12	*20. 126. 9	6. 31
*20. 17. 5	5. 22	*20. 126. 11	11. 38
*20. 20. 7	6. 1	*20. 126. 12	11. 39
*20. 22. 6	6. 8	*20. 126. 13	12. 9
*20. 23. 3	4. 19	*20. 126. 21	12. 28
*20. 34. 1	3. 21; 10. 10		

*Sāma Veda.*

SV.	N.	SV.	N.
*1. 15	10. 8	*1. 468	11. 3
*1. 16	10. 36	*2. 39	11. 3
*1. 17	1. 20	*2. 76	3. 10
*1. 31	12. 15	*2. 99	3. 21
*1. 45	3. 21	*2. 146	7. 2
*1. 53	4. 14	*2. 196	11. 23
*1. 72	5. 10	*2. 200	4. 12
*1. 75	12. 17	*2. 262	2. 13
*1. 95	4. 19	*2. 265	2. 6; 4. 25
*1. 97	5. 7	*2. 293	10. 37
*1. 120	7. 2	*2. 348	5. 3
*1. 133	6. 14	*2. 375	7. 2
*1. 139	6. 10	*2. 522	4. 4
*1. 147	2. 6; 4. 25	*2. 523	4. 18
*1. 183	1. 10	*2. 609	6. 28
*1. 184	10. 35	*2. 652	5. 6
*1. 189	11. 26	*2. 669	6. 8
*1. 197	6. 24	*2. 670	6. 23
*1. 198	7. 2	*2. 688	6. 14
*1. 217	6. 17	*2. 691	4. 17
*1. 218	6. 21	*2. 693	5. 17
*1. 228	5. 12	*2. 694	5. 5
*1. 242	7. 2	*2. 710	7. 2
*1. 252	3. 20	*2. 720	7. 2
*1. 256	10. 37	*2. 723	5. 10
*1. 267	6. 8	*2. 757	6. 7
*1. 315	10. 9	*2. 762	5. 22
*1. 319	4. 3	*2. 781	6. 14
*1. 321	1. 7	*2. 813	6. 10
*1. 332	10. 28	*2. 827	6. 7
*1. 342	5. 5	*2. 841	6. 8
*1. 345	4. 4	*2. 857	5. 4
*1. 354	5. 3	*2. 939	10. 27
*1. 364	12. 21	*2. 949	1. 10
*1. 380	4. 24	*2. 971	6. 16
*1. 388	7. 2	*2. 975	5. 8
*1. 389	4. 17	*2. 976	5. 9
*1. 464	6. 12	*2. 984	1. 20
*1. 465	6. 8	*2. 1010	6. 24

*Vājaneyi Saṃhitā.*

VS.	N.	VS.	N.
*2. 24	6. 14	*3. 28	6. 10
*3. 24	3. 21	*3. 29	3. 21
*3. 26	5. 23	3. 48	5. 18

## LIST OF QUOTATIONS

VS.	N.	VS.	N.
3. 61	3. 21; 5. 22	16. 54	1. 15
4. 1	1. 15	*17. 17	10. 26
4. 19	5. 5	*17. 22	10. 27
4. 22	6. 7	*17. 26	10. 26
*4. 25	6. 12	*17. 28	6. 15
5. 4	8. 2	*17. 33	1. 15
5. 5	4. 17	*17. 44	6. 12; 9. 33
*5. 20	1. 20	*17. 89	7. 17
5. 42	1. 15	18. 40	2. 6
*6. 3	2. 7	*18. 69	6. 1
6. 15	1. 15	*18. 70	7. 2
*6. 23	11. 23	*18. 71	1. 20
7. 1	5. 6	*19. 49	11. 18
*7. 12	3. 16	*19. 50	11. 19
*7. 16	10. 39	*19. 55	4. 21
*7. 32	6. 14	*19. 65	1. 4
*7. 33	12. 40	20. 18	5. 18
*7. 38	4. 8	*20. 84	11. 26
*7. 39	6. 16, 17	*20. 86	11. 27
*7. 41	7. 20; 12. 15	*21. 10	12. 44
*8. 14	6. 14	21. 43	4. 3
8. 18	6. 7; 12. 42	*23. 1	10. 23
8. 20	4. 25	*23. 65	10. 43
8. 27	5. 18	*25. 10	10. 23
*8. 40	3. 15	*25. 14	4. 19
*8. 41	7. 21; 12. 15	*25. 15	12. 39
*8. 42	6. 24	*25. 23	1. 15; 4. 23
*8. 44	7. 2	*25. 24	9. 3
*9. 14	2. 28	*25. 30	6. 22
*9. 16	12. 44	*26. 7	7. 22, 23
*10. 16	3. 5	*26. 25	11. 3
*10. 20	10. 43	*27. 20	6. 21
*11. 24	3. 20	28. 5	4. 18
*11. 27	6. 1; 13. 1	28. 16	4. 17; 9. 43
*11. 50	9. 27	29. 1	3. 20
*12. 3	12. 13	*29. 13	4. 13
*12. 12	2. 13	*29. 18	6. 8
*12. 18	4. 24	*29. 21	4. 13
*12. 42	3. 20	*29. 25	8. 5
12. 53	5. 5	*29. 26	8. 6
*12. 68	5. 28	*29. 27	8. 7
*12. 75	9. 28	*29. 28	8. 8
*12. 77	6. 3	*29. 29	8. 9
*12. 85	3. 15	*29. 30	8. 10
*13. 3	1. 7	*29. 31	8. 11
*13. 4	10. 23	*29. 32	8. 12
*13. 9	6. 12	*29. 33	8. 13
*15. 32	3. 21	*29. 34	8. 14
*15. 47	6. 8	*29. 35	8. 17
16. 51	5. 22	*29. 36	8. 21

VS.	N.	VS.	N.
*29. 39	9. 17	*33. 44	5. 28
*29. 40	9. 18	*33. 47	12. 40
*29. 41	9. 40	*33. 92	7. 23
*29. 42	9. 14	*34. 7	9. 25
*29. 43	9. 16	*34. 8	11. 30
*29. 48	2. 5; 9. 19	*34. 10	11. 32
*29. 51	9. 15	*34. 33	12. 6
29. 52	2. 5; 9. 12	*34. 35	12. 14
*29. 55	9. 13	34. 42	12. 18
*31. 16	12. 41	*34. 53	12. 33
*33. 13	1. 17	*34. 54	12. 36
*33. 23	11. 9	*34. 55	12. 37
*33. 31	12. 15	*35. 7	11. 7
*33. 32	12. 22-25	*35. 21	9. 32
*33. 37	4. 11	36. 14	9. 27
*33. 41	6. 8		



**PART III**  
**SANSKRIT TEXT**



## PREFACE.

On my return home to India, a systematic and exhaustive search for the hitherto unutilised mss. of the *Nirukta* was made. I myself undertook an extensive tour in Rajputana, Baroda, Tihri-Garhwal and Cashmere and examined the state collections of sanskrit mss. I also visited Benares, Patna, Madras, Madura, and Tanjore. I wrote to scholars, and librarians in charge of sanskrit mss. throughout the country. I was therefore able to secure the use of several mss. hitherto not utilised for the constitution of the text. These mss. are as follows :—

Bk.<sup>1</sup> This ms. belongs to the state Library, Bikaner. The loan was secured for the University of the Panjab through the courtesy of Mahārāja S'rī Sir Bhairon Singhji, K. C. I. E., Vice-President, Council, Bikaner.

Contents. The *Nirukta* of Yāska in the shorter recension containing the two parts i. e. the *pūrvārdha* and the *uttarārdha* in III leaves. It is a badly preserved ms. and full of mistakes.

Size: 9 $\frac{3}{8}$ " × 4 $\frac{2}{5}$ " Material: Paper. No. of leaves: III

No. of lines per folio: 8. Characters: Devanāgarī.

Date: on f. IIIr. (sic.) श्री सारदाप्रसन्नोस्तु ॥ संवत् बार्णाभिसंहैन्दुमार्गे ।  
अक्षितपक्षके । अष्टम्यां विप्रुबारे हि लिखिता पक्षने पुरे i. e. 1735 Vik.=1679 A. D.

The colophon ends thus: (sic.) महाराजाधिराजस्य धर्मभारपुरंधर ।  
अनूपसिंहप्रतापो यावच्चंद्रो दिवाकरः प्रत्यक्षरं गणनया ग्रंथमानमयोदितं । अनुष्टुभां सहजे द्वे शतैः  
पंचभिरम्बितैः श्रं० २५००.

BK.<sup>2</sup> Contents: the *S'ikṣā Catuṣṭaya* written without a break. The ms. is injured in many places. *Nighaṇṭu* is given from f. 9 r. to f. 18r.

Size: 9 $\frac{3}{8}$ " × 4 $\frac{2}{5}$ ". Material: Paper. No. of leaves: 18.

No. of lines: 8. Characters: Devanāgarī. Date: on f. 18 r:

sic: शुभं भवतु: ॥ श्रं० १७५ संवत् १७१५ वर्षे मार्गशीर्षे वदि १० गुरुदिने  
श्री पञ्चनमगरे लिखितं । महाराजाधिराज श्री अनूपसिंहजी विजयराज्ये ॥ शिवमस्तु ॥

R.<sup>1</sup> A ms. written on paper in Devanāgarī characters,

obtained through the courtesy of the Curator, Central Library, Baroda. The contents are the 1st half of the *Nirukta*. It is full of mistakes and belongs to the longer recension.

Size:  $8\frac{1}{2}" \times 3\frac{3}{4}"$ . Number of leaves: 69.

Number of lines: 9.

Date: sic. शके ॥ १६ ॥ ९९ ॥ हेमलंघीनामसंबत्सरे आचणमासे शुद्धपक्षे षष्ठ्यां तिथौ ॥ मंदवासरे सिद्धेश्वरसंनिधौ कृष्णतीरे समाप्तः ॥ लेखकपाठयोः शुभमस्तु ॥

Scribe: sic. अथेद्व्युपमामकृदाक्षं × रात्रौ ४ चेमसिगिपं ॥ ॥ बारदां पुस्तकं इत्था तारदां लिखितं मया ॥ यदि शुद्धमशुद्धं वा मम दोषो न विद्यते ॥ गजाननार्पणमस्तु ॥ कृष्णपवार्यं प्रसन् ॥ राम् ॥

Peculiarities: The colophon at the end of the 1st chapter runs thus: ॥ इति नैरुके प्रथमोऽध्यायः ॥; at the end of the 3rd chapter thus: sic. ॥ इति नैरुके ॥ पूर्वचद्रेके ॥ तृतीयोऽध्यायः समाप्ता नि ॥ ५ ॥ ॐ ॥ शके ॥ १६ ॥ ९९ ॥ हेमलंघीनामसंबत्सरे ॥ आपादशुद्धमष्ट्यां तिथौ संक्रांतपर्वणि समाप्तः ॥; at the end of the 4th chapter thus: ॥ इति नैरुके पूर्वचद्रेके चतुर्थोऽध्यायः समाप्तोऽयं भवति वा ॥ Evidently *ayam* refers to the 4th chapter and not to the *Nirukta* as the 5th chapter is immediately continued. But the use of *vā* does not seem to be correct in this case.

Sandhi and spelling: The *visarga* is retained but at the same time euphonically combined i. e. a double process is introduced, e. g. f. 1v: व्याख्यातव्यःस्तुमिमं.....समाज्ञाताःस्ते etc. The *avagraha* is not marked, e. g. f. 2r. जायतेस्ति f. 1v. औपमन्यवोपि etc. The dental nasal is avoided in conjunction, being reduced to *anusvāra*, e. g. f. 1v. निगमनांनिघंटव उच्यंते =०नास्ति०

F. 2r. अर्थानिराहुः f. 6v. निष्यंनेभिः

=०र्थास्ति०

=०पत्रे०

R.<sup>3</sup> A neat, well-written, well-preserved and complete ms. of the *Nirukta* in Devanāgarī characters.

Size:  $8\frac{1}{2}" \times 4\frac{1}{2}"$ . Number of leaves: 69 + 77 + i blank=147. Three leaves 75-77 are wrongly numbered as 85-87.

Number of lines: 9.

No date is given. The name of the scribe is not known. The ms. looks about 200 years old. It belongs to the longer recension and does not give any new variants.

R.<sup>3</sup>. It contains the 2nd half of the *Nirukta*, written on paper in Devanāgarī characters.

Size:  $8\frac{1}{2}'' \times 3\frac{1}{2}''$ . Number of leaves: 83+i blank. Number of lines: 9.

Date: sic. । ॐ । शके । १७०५ । रामकृष्णमालिकाय नमः । इदं पुस्तकं समाप्तं ।

The owner seems to be one Rāmakṛṣṇa. He is saluted like a god which is rather unusual: श्री । रामकृष्णमालिकाय नमः । Or the word *Mālika* does not refer to the owner of the ms. but to God, who is *the master* of all.

The ms. belongs to the longer recension. It represents a very late stage of textual expansion. The colophon at the end runs thus: इति नैरुके उत्तरपङ्क्ते अष्टमोऽध्यायः ।

R<sup>4</sup>. A fragment of the 1st half of the *Nirukta*, written in Devanāgarī characters on paper. It looks old. It is illegible in many places. Ink is bleached by age. It belongs to the shorter recension.

Size:  $9\frac{1}{2}'' \times 3\frac{1}{2}''$ . Number of lines: 7. Number of leaves: 61. Eight leaves are supplied in a different handwriting.

Kn. A palm leaf ms. written in old Canarese characters, presented to the Panjab University Library, Lahore. It belongs to the shorter recension and sometimes gives important readings.

Size:  $11\frac{1}{2}'' \times 1\frac{1}{2}''$ . Number of leaves: 94+i blank. Number of lines: 7.

No date is given, but as it is written in old Canarese characters, it must be at least 300 years old, and might be older.

R<sup>5</sup>. The text of the *Nirukta* is made up by 2 different mss. The 1st half is given in 60+i blank leaves.

Size:  $9\frac{1}{2}'' \times 3\frac{1}{2}''$ . Number of lines: 9. Date is not given. The name of the scribe is also unknown. The colophon ends thus:— sic. इति निरुके पूर्वपङ्क्ते षष्ठोऽध्यायः । शुभं भवतु । अमृतद्विकटिप्रीवा वद्धद्विरधोमुखः । कष्टेन लिखितं ग्रंथं यत्नेन प्रतिपालयेत् ॥ गणपति ॥ प्रसन्न ॥ विघ्नेश्वरार्पणमस्तु । The ms. belongs to the longer recension.

The 2nd half is given in i + 65 leaves.

Size:  $9'' \times 3\frac{1}{2}''$ . Number of lines: 9.

Date: ॥ शके १६८१ प्रमाथीनामसंवत्सरे कार्तिकशुद्धदशम्यायां त्रिथौ सौम्यवासरे तदिने पुस्तकं समाप्तं ।

Colophon ends thus: (sic.) अन्नपृष्टिकटिप्रीवास्तन्वद्विरधोमुखः । यत्नेन  
लिखितं ग्रन्थं कष्टेन परिपालयेत् ॥ तैलद्रुक्षेजलाद्रुक्षेष्ठयिलबन्धनात् । मूर्खहस्ते न दातव्यं  
यत्नं वदति पुस्तकं ॥ यादसं पुस्तकं दद्यात् तादसं लिखितं मया । यदि शुद्धमशुद्धं वा मम दोषो न  
विद्यते ॥ ५ ॥ ५ ॥ ५ ॥ ५ ॥ श्री कृष्णपरमात्मने नमः ॥ श्री गोविन्दपरमात्मने नमः ॥

The text belongs to the longer recension, both the *pariśiṣṭas* being given in full.

R.<sup>0</sup> An incomplete ms. of the 1st half of the *Nirukta*. The 1st leaf is missing. It looks old and has preserved the old spelling. The text belongs to the shorter recension. In many parts it is illegible.

Size: 9" × 4". Number of leaves: 78.

Number of lines: 8. Characters: Devanāgarī. Material: paper.

The text is given up to the 34th section of the 6th chapter. The last leaf is missing.

R.<sup>1</sup> A fragment of an old ms. gives the text of the *Nirukta* in the shorter recension from the words अथाप्येते माध्यमका देवगणा.....of the 4th section of the 5th chapter up to: प्राचीनं बर्हिः प्रदिशा पृथिव्या of the 9th section of the 8th chapter. The 7th ch. begins thus: (sic.)  
तुं नामा वास्काचापौय = ॐ नमो०

Size: 9" × 4½". Number of leaves:...54-97...missing. Number of lines: 9. Characters: Devanāgarī. Material: paper. Spelling: old. Date etc: unknown.

R.<sup>2</sup> A ms., the contents of which are the 2nd half of the *Nirukta*.

Size: 9" × 4". Number of leaves: 62.

Number of lines per page: 9. Characters: Devanāgarī. Material: paper.

Date: sic. तुं स्वस्ति संवत् १५४८ वर्षे पौषवदि १४ गुरोद्वन्दनागराक्षतीष  
शास्त्रीचासुत नागापदनार्थे अन्वेषां प्राचीनां पदनार्थे लिखितमिदं ॥ ५ ॥ शुभं भवतु ॥

The *Parīśiṣṭas* are given together as one chapter, being bodily separated from the 12th ch. of the *Nirukta*.

Spelling is old. The paper is very much worn. There is no ground to suspect the date. The external appearance, the state of the paper, which unmistakably bears the stamp of old age, and

the internal evidence of old spelling support the above mentioned date. It belongs to the shorter recension. The following case of accidental omission is to be noted.

F. 29r. l. 6 from top:

आ दधिकाः शवसा पंचहृष्टीः सूर्य इव ज्योतिषापस्तान ।

सहस्राः शतसा वाज्यवा पृणकु मध्वा समिमा वचांसि ॥

आतनोति दधिकाः शवसा बलेनापः सूर्य इव ज्योतिषा पंच मनुष्यजातानि...सूर्य इति ज्योतिषा.

The eye of the scribe wandered from the 1st line to the similar words in the 3rd line with the result that the intervening passage अपस्तान...बलेनापः was omitted.

D. A ms. brought for me by my friend P. Bhagavaddatta. B. A. It is a neatly written, well preserved ms., and belongs to the longer recension.

Size:  $6\frac{1}{4}'' \times 2\frac{1}{2}''$ . Number of leaves:  $112+128+i+21=261$ . There are 3 parts. The 1st two parts contain the 1st and the 2nd half of the *Nirukta* respectively. The contents of the last 21 leaves are the *Nighaṇṭu*. Number of lines: 7. Characters: Devanāgarī. Material: paper.

Date on f. 112r. (sic.) शके १६४६ । क्रोधीसंवत्सरे भाद्रपदशुद्ध १३ तद्दिने समाप्तं ।

Scribe:—(sic.) जामखेडकर इत्युपनाम्ना यशेश्वरेण लिखितं ॥ गजानन

Date on f. 128r. (= 240): (sic.) शके १६४६ क्रोधीनामसंवत्सरे मार्गशीर्ष कृष्ण ८ शुक्लौ तद्दिने इदं पुस्तकं संपूर्णम् ।

Scribe: जामखेडकर इत्युपनाम्ना कृष्णमहात्मजयशेश्वरेणेन लिखितं । Colophon ends with the usual statement: यादसं पुस्तकं दृष्ट्वा etc.

Date on f. 21r (= 261r): sic. ॥ शके १६८५ सुभोनुनामसंवत्सरे आश्विन-कृष्णद्विदिने समाप्तं ॥

Scribe: जामखेडकर पुंछिराजमहात्मजगोविंदभट्टेन लिखितं ॥

There is a good ms. of the *Nirukta* in the library of H. H. the Mahārājā of Alwar. All my efforts to secure a loan of this ms. were fruitless, as the authorities refused to lend the ms. to the Panjab University on any terms. Even a copy of the ms. could not be obtained. But H. H. the Mahārājā was kind enough to let me see the ms. On examining a few test passages, I found that no new variants were forthcoming. Its collation was therefore unnecessary.

Besides, six mss. of the Raghunātha Temple Library, Jammu were collated by Principal Raghubar Dayal M. A; M. O. L. of the S. D. College, as far as the 12th section of the 1st chapter of the *Nirukta*. He was good enough to place the result of this collation at my disposal. On carefully examining the critical notes supplied by Principal Raghubar Dayal, I did not find any new variants. I did not therefore feel justified in collating the mss. afresh.

The evidence supplied by the Indian mss. further supports the conclusion, deduced from the collation of European mss.

The evidence of the European mss. was discussed at length in my *Introduction to the Nirukta*, published by the Oxford University Press in 1920. *The Introduction* was sold out within a few years of its publication and is now out of print. New readers of the *Nirukta* will require information with regard to the principles of the constitution of the text. For their benefit, the relevant part of the *Introduction* is reproduced.

#### The Relationship of the MSS.: two recensions.

The manuscripts fall into two groups, and for the sake of convenience and brevity, may be called A and B—A representing the longer and B the shorter recension. None of the manuscripts grouped in these two families is earlier than A. D. 1479. Although they have been copied from earlier manuscripts—often with great labour and trouble as some of the scribes remark—neither of them transmits the text of the *Nirukta* in an uninterpolated state. Both recensions add the *parisīṣṭa*—which can be proved to be an interpolation by independent testimony—as an integral part of the text, and cannot, therefore, be the faithful representatives of the archetype. Moreover, both have besides the *parisīṣṭa*, an entire section or the equivalent of a section added on to them. These additions are meaningless. The commentary on the Vedic stanzas quoted therein is very poor, and written in a style quite different from that of Yāska. For instance, there can hardly be any doubt as to the interpolated character of ix. 2, which is given as a constituent part of the text by the manuscripts of both recensions. Further, the commentary on the Vedic stanza in xi. 7 is meaningless and written in a different style. The Vedic stanza, being quite easy, requires no explanation.

Yāska generally does not comment on easy Vedic stanzas, simply remarking: *iti sã nigada-vyākhyātā*<sup>1</sup>, i. e. 'this stanza is explained by the mere reading'. In all such cases, this note of Yāska comes after easy Vedic stanzas only. It would thus be intelligible, if it had followed immediately the Vedic stanzas in xi. 7. But as the text now stands, it is placed just after a very difficult Vedic stanza in xi. 8. This is contrary to Yāska's method. It is clear that the words: *iti sã nigada-vyākhyātā* were originally placed immediately after the Vedic stanzas in xi. 7. The intervening passage is an interpolation, and rather a clumsy one, for it can be easily detected. This is further proved by the fact that Durga, who repeats every word of Yāska in his commentary, ignores them. How these additions gradually found their way into the text is illustrated by the following example. There is an easy quotation in xii. 2, and Yāska, as usual, simply adds: *iti sã nigada-vyākhyātā*. Some interpolators have endeavoured to add after these words a short comment. Thus some manuscripts here subjoin the following remark: वसतिषु अ चरथो वसतयो रातयो वसन्ते....सुरातयोः ॥

Further, each recension contains passages, which, being superfluous, are omitted by the other, or are amplified versions of those in the other. For example, B adds, between vii. 19 and 20, one entire section, which is omitted by A. It is clearly an interpolation as the commentary on the Vedic stanzas is identical with that of xiv. 33 with slight alterations.

Again, in B the commentary on the Vedic stanza quoted in v. 27, reads as follows: सुदेवस्त्वं कस्याणदानो यस्य तव देव सप्त सिंघवः प्राणावानुक्षरन्ति काकुदं सूर्यं सुषिरामिवेत्यपि निगमो भवति ॥ २७ ॥

A's version of this is greatly amplified:

सुदेवस्त्वं कस्याणदेवः कमनीयदेवो वा भवति बहण यस्य ते सप्त सिंघवः सिन्धु जव-जायन्ते ते सप्त स्रोतांसि तानि ते काकुदमनुक्षरन्ति । सूर्यिः कस्याणोर्मिः स्रोतः सुषिरमनु यया । वीरिदं तैदीकिरन्तरिक्षमेवमाह पूर्वं वयतेरुत्तरमिरतेर्बवांसीरन्त्यक्षिम्भासि वा । तदेत-स्यामुष्णुदाहरन्त्यपि निगमो भवति ॥ २७ ॥

Further, A contains a long passage in 6. 5: इन्द्र ऋषीम्पप्रच्छ...  
1: omitted by B.

'Omissio ex homosoteleuto' in Sanskrit Manuscripts.

It is clear, therefore, that both the recensions cannot faithfully

1 Cf. N. x. 18, 24; xi. 3, 45; xii. 31.

represent the archetype. Hence the question arises which of them adheres more closely to the original? Roth adopted the text as given by the longer recension in his edition, without, however, assigning adequate reasons for his preference. The same text is also adopted by most of the editors of the *Nirukta*. This text, as has been shown above, does not represent the original. It is true that often the longer recension preserves the better text, for sometimes passages are omitted by accident. The eye of the scribe wanders from a particular word to the same or to a similar word, occurring further on in the text, with the result that the intervening words are omitted. This phenomenon known as *omissio ex homoeoteleuto* is universal and of very frequent occurrence. The following example illustrates this kind of omission. In copying the lines: 'The book, which is rather scarce, was till very lately of absolute necessity for the Student of the Christian Hymnology, above all for the Student of Adam of St. Victor's hymns,' the eye of the copyist wandered from the student of the first to the same word in the second line and the words 'of the Christian...for the' were left out. The same thing happened to the scribe of ms. C 3. In copying the sentence: सोर्देवानसृजत तत्सुराणां सुरत्वम् । असोरसुरानसृजत तदसुराणामसुरत्वमिति विश्रायते his eye wandered from the word असृजत in the first line to the same word in the second line, with the result that the words तत्सुराणां सुरत्वम् । असोरसुरान् were left out.

Again, in copying N. vi. 22: स्थूरं राघः शताब्धं कुलस्य दिविष्टिषु । RV. VIII. 4. 19. स्थूरः समाश्रितमात्रो महान्भवति । the eye of the scribe wandered from the स्थूरं of the first line to the similar word स्थूरः in the second line, consequently the intervening words राघः शताब्धं... दिविष्टिषु were omitted in ms. C 3.

Further in N. ii. 26: देवोऽनयत्सविता सुपाणिः कक्ष्याणपाणिः । पाणिः पणायते पूजाकर्मणः प्रगृह्य पाणी देवान्पूजयन्ति । तस्य वयं प्रसवे याम उर्वीः । देवोऽनयत्सविता सुपाणिः is the first *pāda* of the second hemistich of the stanza of RV. III. 33. 6. Unconsciously the scribe remembered the second *pāda* तस्य वयं प्रसवे याम उर्वीः and wrote it down immediately after finishing the first *pāda* with the result that the intervening words कक्ष्याणपाणिः । पाणिः पणायते...पूजयन्ति are missing in ms. C 4. It cannot therefore be concluded that the shorter recension is always the best, for sometimes omissions are accidental.

### Dittography in Sanskrit Manuscripts.

On the other hand, there is also the phenomenon called dittography, i. e. the repetition or addition of a few words or sentences. An excellent example of dittography is furnished by *The Globe* on July 9, 1915.

The *Echo de paris* publishes a message from Cetinje announcing the message from Cetinje announcing the appointment as Governor of Scutari of Bojo Petrovitch.<sup>1</sup> The part of the second line is a verbatim repetition of a part of the first line.

In N. ii. 28, उत स बाजी क्षिपति तुरग्वति ग्रीवायां बद्धो अपि.....कतुं द्रविका:.....

अपिकक्ष आसनीति द्वाक्यातम् । कतुं बाजी क्षिपति तुरग्वति ग्रीवायां बद्धो द्रविका:....  
the eye of the scribe wandered by chance after कतुं to the Vedic stanza, and he mechanically copies the whole of the first line except उत स in ms. C 5.

Again, in N. vi. 8, the scribe of the ms. Mi. repeats गृह्णातिक्रमो वा.

Further there are some passages whose omission by B is absolutely unjustifiable. Yāska explains every word occurring in the fourth chapter of the *Nighaṇṭu*. The omission of the passages containing the explanation of any of these words is therefore inconsistent with Yāska's plan. Examples of such omissions are the following. Yāska explains निजृम्भाः ( *Ngh.* 4. 3. 12. ) in N. vi. 3, but the passage: निजृम्भा निजृम्भहारिणः is omitted by B. Again, Yāska explains क्षोणस्व ( *Ngh.* 4. 3. 28 ) in N. vi. 6 as क्षोणस्व क्षयणस्व, which is omitted by B. This omission makes the following Vedic quotation meaningless.

Further, in commenting upon a Vedic stanza, Yāska always starts from the very beginning of the stanza. To leave out the first few words and to begin from somewhere in the middle of the stanza is altogether foreign to his practice, yet if the text of B be followed, the omission of the passage: बद्धमिव दृकेणाचिनौ निबन्धौ ( N. vi. 26 ) would involve Yāska in an inconsistency. All this shows that B is not absolutely reliable.

1 Clark, *op. cit.*, p. 6.

Now let us examine A. The majority of the manuscripts of A belong to a period later than those of B. Thus not one of them has preserved the old spelling, while most of the B mss. retain this peculiarity, i. e.

of writing ए as । / as वार्ष for वर्षे  
 ,, ऐ ,, ।/ए ,, वैश्य ,, वैश्य  
 ,, ओ ,, ।/। ,, ऋषा ,, ऋषो  
 ,, ह for द ,, बोद्धारः ,, बोद्धारः

Again, some of the A MSS. divide the *pariśiṣṭa* into the so-called thirteenth and the fourteenth chapters, while those of B put the whole of the *pariśiṣṭa* into one chapter only, which is numbered the thirteenth.

It has already been pointed out that A contains an obvious interpolation in N. vi. 5, and an amplified version of B's comment in N. v. 27. Besides these there are shorter passages scattered throughout the book which are omitted by B and are suspected to be interpolations. One very fertile and insidious source of interpolations is supplied by Yāska's own method of giving etymological explanation. He does not content himself with one derivation, but goes on adding derivation after derivation of a single word till the whole list of probable, possible, and even fanciful etymologies is exhausted. In many cases, interpolators found it quite easy to add new derivations and attribute them to Yāska. A contains a considerable number of such additions, while B has only two.

The following are a few samples :

N. ii. 6. A reads: वृक्षो ब्रह्मनात् । वृत्वा क्षां तिष्ठतीति वा । क्षा क्षियतेर्निवासकर्मणः । नियतामीमथत्.....

B reads: वृक्षो ब्रह्मनात् । नियतामीमथत्.....

The two derivations are omitted.

N. ii. 10. A reads: हिरण्यं कस्मात्.....हितरमणं भवतीति वा हृदयरमणं भवतीति वा ।

B reads: हिरण्यं कस्मात्.....हितरमणं भवतीति वा ।

N. ii. 13. A reads: सूर्यमादितेयमदितेः पुत्रमेवम् ।

B reads: सूर्यमादितेयमेवम् ।

- N. ii. 20. A reads: आमिनाने आमिन्वाने अन्योन्यस्याध्यात्मं कुर्वाणे ।  
B reads: आमिनाने अन्योन्यस्याध्यात्वां कुर्वाणे ।
- N. ii. 22. A reads: प्रथम इति मुख्यनाम प्रतमो भवति । कृन्तन्नमन्तरिक्षम् ।  
विकर्तनं मेधानां विकर्तनेन मेधानामुदकं जायते ।  
B reads: प्रथम इति मुख्यनाम प्रतमो भवति । विकर्तनेन मेधानामुदकं  
जायते ।
- N. iii. 8. A reads: अग्रगामिन्यो भवन्तीति वाग्रगालिन्यो भवन्तीति वाग्रकारिण्यो  
भवन्तीति वाग्रसारिण्यो भवन्तीति वाङ्मना भवन्ति...  
B reads: अग्रगामिन्यो भवन्तीति वाग्रगालिन्यो भवन्तीति वाग्रकारिण्यो  
भवन्तीति वाङ्मना भवन्ति...
- N. iii. 10. A reads आखण्डयितः । खण्डं खण्डयते: तडिदित्यन्तिकवधयो:...
- B reads आखण्डयितः । तडिदित्यन्तिकवधयो:...
- N. iii. 15. A reads को वां शयने विधवेव देवरम् । देवरः कस्याद् द्वितीयो वर  
उच्यते । विधवा विधानुका भवति ।  
B reads: को वां शयने विधवेव देवरम् । विधवा विधानुका भवति ।  
In this particular case it is obvious that the  
passage देवरः कस्याद्, &c., is an interpolation,  
for as the words stand in the first line,  
Yāska would naturally give the etymological  
explanation of विधवा first and then of देवर, not  
vice versa. As a matter of fact he does so;  
after explaining विधवा he says: देवरो दीव्यतिकर्मा.  
This would have been absurd if the reading  
of A represents the original.
- N. iii. 16. A reads: ब्राह्मणा इव वृषला इवेति । वृषलो वृषशीलो भवति वृषाशीलो  
वा ॥ १६ ॥  
B reads ब्राह्मणा इव वृषला इवेति ॥ १६ ॥
- N. iii. 19. A reads निर्णीतान्तर्हित...पद् । निर्णीतं कस्यात् । निर्णिकं भवति ।  
B reads निर्णीतान्तर्हित...पद् ।
- N. iv. 2. A reads मर्यादा...स्यात् । मर्यादा मर्यरादीयते । मर्यादामर्यादिनो-  
र्विभागः ।  
B reads मर्यादा...स्यात् । मर्यादामर्यादिनोर्विभागः ।
- N. iv. 10. A reads लक्ष्मीर्लाभाद्वा लक्षणाद्वा लप्सनाद्वा लान्ठनाद्वा...
- B reads लक्ष्मीर्लाभाद्वा लक्षणाद्वा लान्ठनाद्वा...
- N. iv. 13. A reads ईर्मान्ताः समीरितान्ताः सुसमीरितान्ताः पृथ्वःता वा ।  
B reads ईर्मान्ताः समीरितान्ताः पृथ्वन्ता वा ।

- N. iv. 15. A reads: कन्या कमनीया भवति । केयं नेतव्येति वा कमनेनानीयत इति वा । कनतेर्बा ।  
B reads: कन्या कमनीया भवति । केयं नेतव्येति वा । कनतेर्बा ।
- N. iv. 19. A reads: उदकं हर उच्यते । लोका हरांस्युच्यन्ते । असृगहनी हरसी उच्येते ।  
B reads: उदकं हर उच्यते । लोका हरांस्युच्यन्ते ।
- N. v. 3. A reads: पानैरिति वा स्पाशनैरिति वा स्पर्शनैरिति वा ।  
B reads: पानैरिति वा स्पाशनैरिति वा ।
- N. v. 12. A reads: नृप्रग्रहारी क्षिप्रग्रहारी स्रप्रग्रहारी ।  
B reads: नृप्रग्रहारी ।
- N. v. 26. A reads: जिह्वा कोकुवा । कोकूयमाना वर्णांस्तुदतीति वा । कोकूयतेर्वा स्याच्छब्दकर्मणः ।  
B reads: जिह्वा कोकुवा । कोकूयमाना वर्णांस्तुदतीति वा ।
- N. vi. 8. A reads: जिगर्तिर्गिरतिकर्मा वा गृणातिकर्मा वा गृह्णातिकर्मा वा ।  
B reads: जिगर्तिर्गिरतिकर्मा वा गृह्णातिकर्मा वा ।
- N. vi. 16. A reads: अभवत् सर्वेऽग्रगमनेनेति वाग्रगरणेनेति वाग्रसंपादिन इति वा ।  
B reads: अभवत् सर्वेऽग्रगमनेनेति वाग्रसंपादिन इति वा ।
- N. vi. 33. A reads: शीर्यते बिटे । बिठमन्तरिक्षम् । बिठं बीरिटेन व्याख्यातम् ।  
B reads: शीर्यते बिटे । बिठं बीरिटेन व्याख्यातम् ।
- N. vi. 32. A reads: बुन्द इपुर्भवति बिन्दो वा भिन्दो वा भयदो वा...  
B reads: बुन्द इपुर्भवति बिन्दो वा भयदो वा...
- N. vi. 33. A reads: ऋदूपे अर्दनपातिनौ गमनपातिनौ शब्दपातिनौ दूरपातिनौ वा मर्मण्यर्दनवेधिनौ गमनवेधिनौ शब्दवेधिनौ दूरवेधिनौ वा ।  
B reads: ऋदूपे अर्दनपातिनौ गमनपातिनौ वा मर्मण्यर्दनवेधिनौ गमनवेधिनौ वा ।

Instances might be multiplied, but the above examples suffice to show that A has been much more tampered with than B.

Fortunately, as has been said above, Durga repeats every word of the *Nirukta* in his commentary, so that the text of the *Nirukta* in toto can be reproduced from his commentary alone. This commentary therefore serves the purpose of a manuscript of the *Nirukta* and supplies valuable information about the condition of the text in its author's time. Durga does not recognize the *parisīṣṭa* as an integral part of the *Nirukta*, as in fact he is even unaware of its existence. Thus his commentary preserves the text of the *Nirukta* as current before the addition of the *parisīṣṭa*.

Further, it derives great value from the fact that Durga displays critical judgment in the adoption of readings in the text, while giving variants and adding critical notes on them. For example, in N. i. 2, he reads अयुगपत् but gives युगपत् as a variant, adding: युगपदुत्पन्नानामयुगपदुत्पन्नानामित्युभावपि पाठो व्याहारं प्राप्नुतः ।

Again, in N. i. 12, he reads संविज्ञातानि but gives संविज्ञानानि as a variant, adding अथवा संविज्ञानानि तानि संविज्ञातानि तानि चेत्युभावप्येतौ पाठौ ।

Again, in N. iii. 15, he remarks: अग्निर्न य इत्यस्य निघण्टुसूत्रस्य दुर्मदासो न सुरायाभिन्ननेनैव गतार्थतेति मन्यमानाः केचिदत्र निगमं नाधीयते । अपरे पुनः समाख्यायानुक्रमोऽयमिति मन्यमाना एवमेव निगममधीयते ।

Again, in N. iii. 21, he reads अविनाशि but gives अविनाश as a variant, adding: अन्ये त्वधीयते अविनाशनामेति । तेषामविनाशस्यैव नाम ।

Again, in N. iv. 19, he reads स्युः but gives असन् as a variant, adding: भाष्येऽपि स्युर्दित्येव पाठः । असन्नित्येव प्रमादपाठः ।

Again, in N. vi. 2, he remarks: निरजे गा इत्यत्र केचित्पशुगम्य एता इति व्याचक्षते ।

Again, in N. vi. 4, he reads अवनायाजम् but gives अवनेनाजम् and अनेनाजम् as variants.

Again, in N. vi. 6, he reads क्षयणस्य but gives क्षीणस्य as a variant, adding: क्षीणस्येत्येवमेके मन्यन्ते । तत्पुनरनुपपन्नम् । क्षयणस्येति हि भाष्यकारो निराह ।

Again, in N. vi. 21, he remarks: ऋजतिः प्रसाधनकर्मा । भास्वजीक इत्यनेन गतार्थतामस्य मन्यमानो भाष्यकारो निगमं नाधीते । केचित्स्वत्रैतं शेषमधीयते । वृत्तं वो विश्ववेदसं.....

Again, on N. vi. 33, he remarks: भाष्यमत्र न सम्यगिव लक्ष्यते । तस्य सम्यक् पाठोऽन्वेष्यः । ततो योज्यम् ।

This shows that Durga took pains to ascertain the correct readings and has handed down a sort of critical edition of the *Nirukta*, as it existed in his time.

### Three stages of interpolations.

We have thus manuscript materials which belong to three distinct periods.

(1) D, i. e. the commentary of Durga, written before the addition of the *pariśiṣṭas* and embodying the whole text of the *Nirukta*, represents the earliest period, i. e. about the thirteenth century A. D.

(2) B, i. e. the manuscripts of the shorter recension, represents a period later than D,—when the *parisistas* were added, but not divided as yet into different chapters, and when the old orthography was still prevalent.

(3) A, i. e. the manuscripts of the longer recension, represents a still later period when the *parisistas* had been divided into chapters and the old orthography had gone out of use.

A collation of these three different recensions indicates that three distinct stages of interpolations in the *Nirukta* can be clearly traced. For example, let us take a passage in N. i. 4. On collating D, B, and A, we find that the reading of D has been expanded in B, and that of B in A.

N. i. 4. D reads: आचार्यश्चिद्विदं ब्रूयादिति पूजायाम् । दधिचिदित्युपमार्थे ।  
कुस्मापांश्चिदाहरेत्यवकुत्सिते । नु इत्येषो.....

B reads: आचार्यश्चिद्विदं ब्रूयादिति पूजायाम् । आचार्य आचारं ग्राह-  
यत्याचिनोत्यर्थानाचिनोति बुद्धिमिति वा । दधिचिदित्युपमार्थे ।  
कुस्मापांश्चिदाहरेत्यवकुत्सिते । कुस्मापाः कुलेषु सीदन्ति ।  
नु इत्येषो.....

A reads: आचार्यश्चिद्विदं ब्रूयादिति पूजायाम् । आचार्यः कस्मात् । आचार्य  
आचारं ग्राहयत्याचिनोत्यर्थानाचिनोति बुद्धिमिति वा । दधि-  
चिदित्युपमार्थे । कुस्मापांश्चिदाहरेत्यवकुत्सिते । कुस्मापाः कुलेषु  
सीदन्ति । नु इत्येषो.....

Another example for these three stages is supplied by N. ix. 2, as follows:

D reads: अश्वो व्याख्यातः । तस्यैषा भवति ॥ १ ॥

मा नो मित्रो वरुणो अर्यमायुरिन्द्र.....

B reads: अश्वो व्याख्यातः । तस्यैषा भवति ॥ १ ॥

अश्वो वोळ्हा सुखं.....इन्द्रायेन्दो परि खव ॥

अश्वो वोळ्हा सुखं वोळ्हा । सुखमिति कल्याणनाम । कल्याणं पुण्यं सुहितं भवति ।  
मानो व्याख्यातः । तस्यैषा भवति ॥ २ ॥

मा नो मित्रो वरुणो अर्यमायुरिन्द्र.....

A reads: अश्वो व्याख्यातः । तस्यैषा भवति ॥ १ ॥

अश्वो वोळ्हा सुखं.....इन्द्रायेन्दो परि खव ॥

अश्वो वोळ्हा सुखं वोळ्हा रथं वोळ्हा । सुखमिति कल्याणनाम । कल्याणं पुण्यं सुहितं  
भवति । सुहितं गम्यतीति वा । हसैता वा पाता वा पालयिता वा । शेषमुच्छतीति । वारि  
वारयति । मानो व्याख्यातः । तस्यैषा भवति ॥ २ ॥

मा नो मित्रो वरुणो अयमावुरिन्द्र.....

It has been shown above that the list of etymologies increases as one passes from the text of B to that of A. In the same manner the list of etymologies increases in B as compared with D. The following are some examples.

- N. i. 4. D reads: कुस्माचांश्चिदाहरेत्यवकुत्सिते । उ हृत्येषो...  
 B reads: कुस्माचांश्चिदाहरेत्यवकुत्सिते । कुस्माचाः कुलेषु सीदन्ति । उ हृत्येषो...  
 D reads: वयाः शास्त्रा वेतेः । शास्त्राः क्षत्रयाः ।  
 B reads: वयाः शास्त्रा वेतेर्वातायना भवन्ति । शास्त्राः क्षत्रयाः शक्रोतेर्वा ।
- N. i. 7. D reads: बृहद्देम स्ये वेदने । बृहदिति महतो नामधेयम् ।  
 B reads: बृहद्देम स्ये वेदने । भगो भजतेः । बृहदिति महतो नामधेयम् ।
- N. ii. 22. D reads: बृह्कमित्युदकनाम शब्दकर्मणो अंशतेर्वा ॥ २२ ॥  
 B reads: बृह्कमित्युदकनाम...शब्दकर्मणो अंशतेर्वा । पुरीषं पृणातेः पूरयतेर्वा ॥ २२ ॥
- N. ii. 26. D reads तस्य वयं प्रसवे याम उर्वीः ।  
 प्रत्याख्यायान्तत आशुशुबुः ॥ २६ ॥  
 B reads तस्य वयं प्रसवे याम उर्वीः ।  
 उर्म्य ऊर्णोतेर्दृणोतेरित्यौर्णवाभः ।  
 प्रत्याख्यायान्तत आशुशुबुः ॥ २६ ॥
- N. iii. 18. D reads सिंहः सहनात् । संपूर्वस्य वा हन्तेः सहाय हन्तीति वा ।  
 B reads सिंहः सहनात् । हिंसेर्वा स्याद् विपरीतस्य । संपूर्वस्य वा हन्तेः सहाय हन्तीति वा ।
- N. v. 4. D reads: शर्या अङ्गुलयो भवन्ति । शर्या इषवः शरमय्यः ।  
 B reads: शर्या अङ्गुलयो भवन्ति । सृजन्ति कर्माणि । शर्या इषवः शरमय्यः ।
- N. v. 23. D reads: उरुष्या णो अघायतः समस्मात् ।  
 इति पञ्चम्याम् ॥ २३ ॥  
 B reads: उरुष्या णो अघायतः समस्मात् ।  
 इति पञ्चम्याम् । उरुष्यतिरकर्मकः ।  
 अघापि प्रथमाबहुवचने ।  
 नभस्तामन्यके सप्ते ॥ २३ ॥

MS. C 1 agrees with B except that the last line नभस्तामन्यके सप्ते is omitted.

- N. vi. 3. D reads: उदर रक्षः सहमूकमिन्द्र ।  
 वृक्ष मज्जन् । प्रति शृणीक्षमम् ।

B reads: उद्धर रक्षः सहमूलमिन्द्र ।  
 मूलं मोचनाद्वा मोचनाद्वा मोहनाद्वा ।  
 वृक्ष मध्यम् । प्रति शृणीह्यग्रम् ।

N. vi. 8. D reads: देवो देवान्मत्यक्तया कृपा कल्पितया ॥ ८ ॥  
 B reads: देवो देवान्मत्यक्तया कृपा । कृपा कृमुतेर्वा कल्पतेर्वा ॥ ८ ॥

N. vi. 24. D reads: गल्दा धमनयो भवन्ति ।  
 A reads: गल्दा धमनयो भवन्ति । गलनमासु धीयते ।  
 B omits it altogether.

N. vi. 28. D reads: अन्या किल...कश्येव युक्तं लिङुजेव वृक्षम् ।  
 B reads: अन्या किल.....कश्येव युक्तं लिङुजेव वृक्षम् । लिङुजा व्रतति-  
 भवति लीयते विभजन्तीति । व्रततिर्वरणाच्च सयनाच्च सतनाच्च ।

#### Parallel instance of Servius, commentator of Virgil.

Thus the stages of interpolation at different periods can be traced. The principle of the 'best manuscript' is obviously inapplicable in this case, for none of the manuscripts can be called the best. All that is available is the best manuscript of each family, and the best plan, under the circumstances, would be to place all the three families side by side. Fortunately it is possible to do so, for the successive interpolations from one family to another are invariably the amplifications of the text of a shorter recension, and are thrust between sentences wherever the text could be so enlarged with impunity, as, for instance, in multiplying the number of etymologies and attributing them all to Yāska. I have, however, distinguished the evidence of Durga's commentary from that of the manuscripts of the *Nirukta*, although Durga's commentary is very important for supplying such valuable evidence for the history of the text of the *Nirukta*, it cannot, strictly speaking, be called a manuscript of the *Nirukta*. The relation of the shorter to the longer recension is shown by the use of square brackets, which contain the additional passages of the longer recension, while the relation of the shorter recension to the text preserved by Durga is indicated by foot-notes. An analogous example is furnished by Latin literature. The text of Servius, commentator of Virgil, shows a similar threefold amplification; the three stages of interpolations being pointed out by Thilo in his edition. I think the text of the *Nirukta* reproduced from Durga represents the archetype as closely as it is possible to restore

it with the help of the present materials. I have collated thirty-seven manuscripts myself, and in addition have taken into account the evidence of fourteen manuscripts collated by Roth, eight by the editor of the *Nirukta* in Bib. Ind., and six by Principal Raghubar Dayal as stated above. Thus, directly and indirectly, the evidence of sixty five manuscripts is available for this edition. I doubt if any useful, hitherto unutilised ms. of the *Nirukta* will now be forthcoming. The text may, therefore, be regarded as more or less settled.

The present text is in the main identical with the text, which I constituted at Oxford, and which served as the basis of my English translation. But as a result of the collation of Indian mss., this text is somewhat further developed than that used for the translation. There are certain variations in detail, see for example, line 3 on page 35. Thus the present text differs from the basis of my translation although the difference is not considerable. This may serve to show the existence of the difference until such time as I may be able to publish a revised edition of the translation based on the final text.

The text is followed by Appendix I. Parallel passages from the *Saṁhitās*, the *Brāhmaṇas*, the *Prātisākhya*s, the *Bṛhaddevatā*, the *Aṣṭādhyāyī*, the *Mahābhāṣya*, the *Arthaśāstra* of Kautalya and other works of Vedic and Classical Sanskrit are compared with the text of the *Nirukta*. The Appendix I will be useful for the history of the *Nirukta*. One could see at a glance the extent to which Yāska is indebted to his predecessors and the influence, exercised by him, on his successors. It will also be useful in enabling one to estimate the originality of Yāska's contribution.

It was formerly proposed to add Appendix II, containing the hitherto unknown and unpublished commentary of Mahes'vara on the *Nirukta*. But as the text of the *Nirukta* is already very much delayed and the addition of Appendix II would require considerable time, the publication of the commentary is being withheld for the present.

#### Commentators of Yāska.

Although, from an early period, Yāska's work has been recognized as one of the most important *vedāṅgas* by the orthodox

tradition of literary India, he, unlike Pāṇini, has not had many commentators. This does not mean that he had few followers or that his speculations did not dominate the thought of succeeding generations. On the contrary, he has been acknowledged to be the pre-eminent authority on etymology. Hence, at first sight, it seems rather inexplicable that his work should have been commented upon by so few people. One reason of this paucity is that Yāska's work itself is a commentary and not an independent treatise, hence it did not stand in need of much elucidation. Secondly, it is written in classical Sanskrit prose, and, notwithstanding its somewhat archaic and terse style, is easily intelligible to the reader as compared, for instance, with the aphorisms of Pāṇini; consequently there was not much demand for further comment. Yet four commentators, at least, are known to have elucidated Yāska's work.

(1) Ugra is mentioned as a commentator on the *Nirukta* by Aufrecht in his *Catalogus Catalogorum*.<sup>1</sup> But no other information, about his personality, the character of his work, and the time when he lived, is available. No reference is made to him by any of the other writers in the same field.

A ms. in the Library of the Asiatic Society of Bengal is entitled 'Ugra's commentary on the *Nirukta*'. It is, however, not Ugra's but Durga's commentary. In writing the name of Durga, the letter D was accidentally omitted by the scribe, i. e. Bhagvad-durga was written Bhagvad-urga. This Urga became Ugra by metathesis. The cataloguer never looked at the commentary. He did not even read other colophons, otherwise he would not have committed such a blunder. This misspelt name of Durga appears as Ugra. I suppose it was this ms., which served as the source of Aufrechts' information.

(2) Another commentator is Skandasvāmin, mentioned by Devarājayaḥvan in his commentary on the *Nighaṇṭu*:—भगवता यास्केन समाज्ञायं... निर्वृता नैगमदेवताकाण्डपठितानि पदानि प्रत्येकमुपादाय निरुक्तानि दर्शितनिगमानि च ।... अन्यानि तु ग्रन्थविस्तरभीत्या सामान्येन निर्वचनलक्षणस्योक्तत्वाद्... उपेक्षितानि । स्कन्दस्वामी च तत एव निरुक्तमनुजगाम । तत्र तु... अग्नीके इत्यादीनि च पञ्चिंशतिश्च भाष्यकारेण बहुवक्तव्यत्वात् प्रकरणश एव निरुक्तानि । स्कन्दस्वामिना च व्याख्यातानि ।... नैगम-

देवताकाण्डगतानां च पदानां भाष्यकारेण निरुक्तानां स्कन्दस्वामिना च तद्व्याख्यातानां... भाष्यकारेणैव तत्र तत्र निगमेषु प्रसङ्गाच्चिरुक्तानि स्कन्दस्वामिना च निगमव्याख्यानेषु अभ्यासि च पदानि शतद्वयमात्राण्युपात्तानि । तेन च समाज्ञायपठितानां पदानामन्येभ्यो व्याख्यस्यर्थं किञ्चिद्विहितं कृतम् । अतस्तेषां पाठशुद्धिस्तत्रैव शुद्धा ।...निर्वचनं च निरुक्तं स्कन्दस्वामिकृतां निरुक्तटीकां...निरीक्ष्य कियते<sup>1</sup> ।

It is clear that Devarāja was well acquainted with the commentary of Skandasvāmin on the *Nirukta*, and utilised the same in writing his own commentary on the *Nighaṇṭu*. No ms. of Skanda's commentary on the *Nirukta* has yet come to light. He is anterior to Devarāja.

### Date of Devarāja.

(a) Devarāja quotes Bhoja frequently, see pp. 20, 21, 29, 35, 37, 43, 55, 69, 77, 93, 117, 130, 145, 166, 173, 175, 181, 182, 183, 184, 187, 193, 197, 198 etc. of the first volume of the Bib. Ind. edition of the *Nirukta*. Devarāja is therefore later than Bhoja.

(b) Devarāja quotes the *Daiva*, a work on grammar by Deva:—(sic.) क्षपेः क्षपयन्ति क्षान्त्यां प्रेरणे क्षपयेत् इति दैवम्<sup>2</sup> । This occurs in the *Daiva*<sup>3</sup> as follows:—क्षप्येः क्षपयन्ति क्षान्त्यां प्रेरणे क्षपयेदिति । 136. The quotation is almost identical. The difference may be attributed to the faulty reading of the mss. But even accepting the identity of the passage, the quotation does not lead to any definite result for the date of Deva is still subject to controversy.

(c) Devarāja twice quotes a passage from a *Dhātuvṛtti*. The passage is the following:—(sic.) क्षप् प्रेरणे । क्षपि क्षान्त्याम् इति कथादिषु पठितोऽपि बहुलमेतच्चिदर्शनमित्यस्योदाहरणत्वेन धातुवृत्तौ पठ्यते<sup>4</sup> । The same quotation occurs a second time as follows:—(sic.) क्षप् प्रेरणे । कथादित्वपठितोऽपि बहुलमेतच्चिदर्शनम् इत्यस्योदाहरणत्वेन धातुवृत्तौ पठ्यते<sup>5</sup> ।

The only extant *Dhātuvṛtti* is that of Sāyaṇācārya and the passage is not found therein. Nor is it likely to occur in Sāyaṇa's *Dhātuvṛtti* because Devarāja is anterior to Sāyaṇa as the latter quotes the former, the quotation being the following:—उच्चाशब्दात्सार्थं वृणोदरा-

1. See Bib. Ind. ed., vol. i, pp. 2-4.

2. See, *op. cit.* p. 43. commentary on क्षप् Ng. I. 7.

3. Trivandrum Sanskrit Series No. 1. p. 95.

4. *The Nirukta*, Bib. Ind. ed. vol. I. p. 43.

5. *Op. cit.* vol. I. p. 109.

दिवेन चप्रत्यय इति निघण्टुभाष्यम्<sup>1</sup>। Devarāja's comment on the word उल्लिषा Ngh. II. 11. is the following:—उल्लिषाब्दात् पृथोदरादिवेन स्वार्थे चः । अर्थः पूर्ववत्<sup>2</sup> । Sāmas'rami's edition of the commentary of Devarāja is capable of improvements. Max Muller's ms. of Devarāja's commentary reads उल्लिषा for उल्लिषा of Sāmas'rami. It is clear however that Sāyaṇācārya is posterior to Devarāja, who therefore could not have quoted from the *Dhātuvṛtti* of the former.

The above mentioned quotation of the *Dhātuvṛtti* also occurs in the *Puruṣakāra*, a commentary on the *Daiva* by Kṛṣṇalīlās'uka-muni, as follows:—क्षपि क्षान्त्याम् । क्षप प्रेरणे । भीमसेनेन कथादिष्वपठितोऽप्ययं बहुलमेतन्निदर्शनमित्युदाहरणत्वेन धातुवृत्तौ पठ्यते<sup>3</sup> । This comment is written on verse 136 of the *Daiva*, quoted by Devarāja. It is therefore very probable that Devarāja's quotation of the *Dhātuvṛtti* is borrowed from the *Puruṣakāra*. Devarāja will therefore be later than the author of the *Puruṣakāra*. The lower limit of the *Puruṣakāra* can be easily fixed for Hemacandra is quoted three times:—

- (1) हेमचन्द्रस्तु वातगिति पठित्वा सुखसेवनयोरित्येक इति चोक्त्वा वेत्येक इत्यप्याह<sup>4</sup> ।
- (2) क्षीणातीति हेमचन्द्रः<sup>5</sup> ।
- (3) चुरादेराकृतिगणत्वाद् धारयतीति हेमचन्द्रः<sup>6</sup> ।

The upper limit of the *Puruṣakāra* can also be fixed with certainty for it is quoted by Sāyaṇācārya in his *Dhātuvṛtti*:—

- (1) “कुर्दं सुर्दं गुर्दं गुदं कीढायामेवात्र कैयटपुरुषकारमैत्रेयादिषु तृतीयो न पठ्यते ।
- (2) लाज लजि भर्त्सने च...इति पुरुषकारः ।
- (3) इट किट कटी गतौ...अयं पक्षः समर्थितः पुरुषकारे<sup>7</sup> ।”

The second quotation is found in the published text as follows:—लाज लाजि भर्त्सने । लाज लजि भर्त्सने च<sup>8</sup> ।...

1. Sāyaṇa's commentary on R.V. I. 62. 3. Also, see, Max Muller's 2nd edition, IV. CXXXIII.

2. *The Nirukta*, Bib. Ind. ed. I, 230.

3. Trivandrum Sanskrit Series No. I. p. 95.

4. Trivandrum Sanskrit Series No. I. p. 22.

5. Op. cit. I. 24.

6. Op. cit. I. 37.

7. Quoted by Gaṇapatis'āstrī in op. cit. p. III.

8. Op. cit. p. 61.

(d) Devarāja quotes the *Padamañjari* in his commentary on the word एतत्त्वा<sup>1</sup>—(sic). एतत्त्वा शब्दोऽथे वर्तते । तथा च । विशाखापाठौ मन्थदण्डयोरेलिख पदमञ्जरी । “विशाखापाठशब्दौ रुढिरूपेण मन्थदण्डयोर्वर्तते । तेन यथा कथञ्चित्साधुत्वानुशासनार्थं व्युत्पत्तिः कियत इति<sup>2</sup> ।

Haradatta, the author of the *Padamañjari* is also mentioned<sup>3</sup>. Haradatta was the son of Padmakumāra, a younger brother of Agnikumāra, and a pupil of Aparājita. The *Padamañjari* is a commentary on the well-known *Kūśīkā* and later than the *Mahā-bhāṣyapradīpa* of kaiyyaṭa, who is mentioned by the author of the *Sarvadarsana-saṁgraha*. The *Padamañjari* is assigned to c. 1100 A. D. by Prof. Belvalkar in his *Systems of Sanskrit Grammar*. Devarāja therefore must be later than the 11th century A. D.

(e) Devarāja also quotes Bharatasvāmin:—छन्दोगानां सामकण्डे पठितोऽयं मन्त्रः । न्यचेर्वास्तिकर्मणः नेकुरा इति भरतस्वामिभाष्यम्<sup>4</sup> ।

In his introductory remarks, Devarāja mentions a Bharatasvāmin as a commentator of the Veda. The quotation shows that Bharatasvāmin belonged to the Sāmaveda and must have therefore written a commentary on that Veda. A ms. of the commentary of Bharatasvāmin on the Sāmaveda is mentioned by Burnell in his *Sanskrit mss. in the Palace at Tanjore*<sup>5</sup>. The commentary of Bharata was written in the reign of king Rāma of the Hosala dynasty. King Rāma reigned at Devagiri from 1272,3—1310 A. D. The commentary is therefore to be assigned to the end of the 13th century. Devarāja is therefore later than the 13th century. But as he is quoted by Śāyaṇācārya, he is earlier than the middle of the 14th century A. D. He may therefore be assigned to the beginning of the 14th century.

Devarāja also quotes one Durgā<sup>6</sup>. This Durgā however is not the commentator of Yāska but a commentator of the *Kātantrasūtrapāṭha*, the standard work of the Kātantra School of grammar. This Durgā is quoted by Hemacandra and is assigned to the 8th century A. D.<sup>7</sup>

1. Ngh. I. 14.

2. *The Nirukta*, Bib. Ind. ed. I. 147.

3. Op. cit. pp. i. 174, 240, 245, 246 etc.

4. *The Nirukta*, Bib. Ind. ed. I. 95.

5. *Vedic and Technical Literature*, Part I. p. 11, ed. 1879.

6. *The Nirukta*, Bib. Ind. ed. p. i. 112.

7. Belvalkar, *Systems of Sanskrit Grammar*, p. 87.

(3) But the most important of all these commentators is Durga. He seems to be later than Devarājajavan who is familiar with the then extant commentaries on the Vedas, the *Nighaṇṭu*, and the *Nirukta*, and who does not mention Durga in the long list of the authorities used by him for the purpose of his own work. Although a conclusion based on the argument of silence is not cogent, yet in this particular case, it is justified to assume that Durga is not referred to because he was posterior to, or a contemporary of, Devarāja. The latter made an exhaustive study of the commentaries on the *Nighaṇṭu* and the *Nirukta* and could not have ignored the very important work of the former. Durga would also be later than Skandasvāmin. Durga's commentary is published, and has superseded the works of his predecessors. His work is important for two reasons: (1) he is a later commentator, and therefore represents a fuller development of the traditional interpretation of the *Nirukta*; (2) the very fact that it has survived at the cost of earlier commentaries indicates its importance. We shall therefore examine his work somewhat in detail.

#### *Date of Durga.*

It has already been pointed out that in all probability Durga is posterior to, or a contemporary of, Devarājajavan, and therefore later than the beginning of the 14th century A. D. However, Durga's upper limit can be determined almost with certainty. A manuscript<sup>1</sup> of his commentary in the Bodleian Library is dated 1387 A. D. The date is genuine and is accepted as such by Professor A. B. Keith.<sup>2</sup> The manuscript was copied at Bhṛguḷṣetra in the reign of Mahārāṇā—Durgasimhavijaya. Thus he could not be later than 1387 A. D. It is not definitely known as to which particular site was represented by Bhṛguḷṣetra but probably it is to be identified with the present Broach.<sup>3</sup> As Durga wrote his commentary in a hermitage near Jammu, a place not easily accessible in the absence of modern means of communications, the migration of the ms. of his commentary to Bhṛguḷṣetra

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1. MS. Wilson 475.

2. See *Catalogue of Sanskrit Manuscripts in the Bodleian Library*, vol. ii, p. 108.

3. See, *The Imperial Gazetteer of India Vol., IX, p. 18.*

presupposes the lapse of half a century at least in order to account for the spreading of his fame as a commentator from the isolated heights of Jammu to the plains of Bhṛgukṣetra. It will not be far from the truth, therefore, to place Durga about the beginning of the fourteenth century A. D.

Durga does not speak of any predecessors by name nor does he leave any clue as to the sources of his own commentary. Unlike Devarājajavan, he does not give the slightest information about himself or the general state of the *Nirukta* during his time. That he wrote his commentary in a hermitage near Jammu is proved by the colophon<sup>1</sup> on f. 132 v. at the end of the eleventh chapter of the *Nirukta*, which runs as follows: ऋज्वर्चायां निरुक्तवृत्तौ जम्भूमागंभमनिवासिन आचार्यभगवद्गुरुसिंहस्य कृतौ षोडशत्याध्यायस्य चतुर्थः पादः समाप्तः । This shows that the full name of the commentator was Durgasimha. The fact that he lived in a hermitage and was addressed as *bhagavat* indicates that he was an ascetic and belonged to some particular order of Sannyāsa. Further, he was a descendant of the family of the Vasiṣṭhas. He does not explain the stanza RV. III. 53. 23, quoted<sup>2</sup> by Yāska to illustrate the meaning of the word *lodham*, because the stanza implies hostility to Vasiṣṭha. He says: यस्मिन्निगम एव शब्दः सा वसिष्ठदेपिणी ऋक् । अहं च कापिष्ठलो वसिष्ठः । अतस्मां न निर्व्वीमि । 'The stanza, in which this word (*lodham*) occurs is hostile to Vasiṣṭha. And I am a descendant of Vasiṣṭha, belonging to the Kapiṣṭhala branch, hence I do not explain the stanza.'<sup>3</sup>

Sāyana has the following note on it: पुरा खलु विश्वामित्रशिष्यः सुदा नाम राजर्विरासीत् । स च केनचित् कारणेन वसिष्ठद्वेष्योऽभूत् । विश्वामित्रस्तु शिष्यस्य रक्षार्थमात्मिकैर्गन्धर्वसिद्धमज्ञापत् । इमा भविष्यत्तत्त्वाः । ता ऋचो वसिष्ठा न शृण्वन्ति ।

'There was formerly a royal sage named Sudās, a disciple of Viśvāmitra. Somehow, he became an object of Vasiṣṭha's hatred. Then, Viśvāmitra, in order to protect his disciple, reviled Vasiṣṭha with these stanzas. These are the imprecatory stanzas. The Vasiṣṭhas do not pay any attention (lit. listen) to them.'<sup>4</sup> This corroborates Yāska's statement that there are stanzas which contain asseveration and imprecation only.'<sup>5</sup>

1. MS. Wilson 475.

2. The *Nirukta*, iv. 14.

3. Durga's Commentary on the N. iv. 14.

4. Sāyana on RV. III. 53. Cf. Bib. Ind. edition of the *Nirukta*, vol. ii, p. 416.

5. N. vii. 3.

Durga's commentary is important for it repeats every word of Yāska, thus the text of the *Nirukta* in toto could be reproduced from Durga's work alone. As none of the manuscripts collated by me is older than the fifteenth century, Durga supplies therefore evidence of a very valuable character for the textual criticism of the *Nirukta*. The number of variants attributed by Durga to his predecessors and his frequent remarks that the text is corrupt and that the right reading is to be discovered,—all such cases I have pointed out in my notes,—indicate that there has been no unbroken tradition with regard to the handing down of the text of the *Nirukta*.

Further there seems to have been some sort of a revival of the study of the *Nirukta* in the neighbourhood of Jammu in Durga's time, for it seems difficult to imagine that in an isolated place like Jammu, Durga sat down to write his commentary simply for the love of writing a commentary. It is more reasonable to suppose that Durga accomplished this task in order to meet the demand for a good text, elucidation of obscure passages, and amplification of Yāska's arguments, a demand which a revival of the study of the *Nirukta* had called forth. The examination of the manuscript of Durga's commentary, mentioned above, leads one to the conclusion that Durga did not live to complete his work and that he himself wrote his commentary up to the end of the 11th chapter only. This is indicated by a comparison of colophons in the manuscript which, at the end of the 7th–12th chapters, numbered as 12–17 by Durga consecutively from the five chapters of the *Nighaṇṭu*, are as follows:

- (1) At the end of the 7th chap. on f. 50 r. ॥ द्वादशोऽध्यायः ॥
- (2) „ „ 8th chap. on f. 70 v. ॥ इति निरुक्तवृत्तौ त्रयो...ध्यायः॥
- (3) „ „ 9th chap. on f. 86 v. ॥ ऋज्वर्थायां निरु...समाप्तः ॥
- (4) „ „ 10th chap. on f. 112r. ॥ ऋज्व...पंचदशोऽध्यायः समाप्तः॥
- (5) „ „ 11th chap. on f. 132v. ॥ ऋज्वर्थायां निरुक्तवृत्तौ जम्बूमा-  
गांशमनिवासिन आचार्यभगवद्गुर्गसिंहस्य कृतौ षोडशोऽध्यायस्य चतुर्थः पादः  
समाप्तः ॥

A comparison of these five colophons shows that the first four do not contain any reference to Durga by name nor to his honorific titles, which fact implies that they were written by Durga himself,

while that at the end of the 11th chapter was added by some disciple, who speaks of Durga as an *ācārya* and addresses him as *bhagavat*. Durga could not have appropriated these titles himself unless he was very vain. Another point in favour of the fifth colophon being written by a person other than Durga is that while the first four colophons say that such and such a chapter has come to an end, the fifth remarks that such a *pāda* of that chapter has come to an end. The colophon at the end of the 11th chapter is the final inscription and as such should have been placed at the end of the 12th chapter, where no such description is found; the colophon there, on f. 150 r., being ॥ सहस्रदशस्य चतुर्थः पादः ॥ This leads one to the conclusion that Durga himself wrote his commentary up to the end of the 11th chapter, whose colophon was added by a disciple who also wrote the commentary on the 12th chapter, and faithfully refrained himself from adding the name of Durga in the colophon at the end of the 12th chapter. MS. Mill 142, dated A. D. 1839, and described in the *Catalogues of Sanskrit Manuscripts in the Bodleian Library* by Keith,<sup>1</sup> also preserves the final inscription at the end of the 11th chapter, while on f. 123 v., at the end of the 12th chapter it simply says ॥ सहस्रदशस्य चतुर्थः पादः ॥ It is also to be noticed that in this manuscript as well, the word *adhyāya* only is used in the earlier colophons while *pāda* makes its appearance in those at the end of the 11th and the 12th chapters. Another point of minor importance may also be adduced in this connection, i. e. the manuscripts have the following *śloka* at the end of the 12th chapter.

कृत्स्नमिच्छाये यथा कामी करोत्यंगविचेष्टितम् ।  
स्त्रीसमक्षं तथा कुर्यादयं शृंगारणक्रियाम् ॥

As Durga is shown to be a hermit, to ascribe these verses to him will be highly inappropriate.

#### *Durga and the parīṣiṣṭa.*

Both the published editions of Durga's commentary regard the commentary on the portions of the 13th chapter as an integral part of Durga's work. But the ms. Wilson 475, dated 1387 A. D., and ms. Mill 142, dated 1839 A. D., do not contain the commentary on the 13th chapter. In both these manuscripts the commentary

1. Vol. ii, p. 108.

is completed at the end of the 12th chapter and the ms. Mill 142, expressly says that the work is finished. ॥ समाप्तो ग्रन्थः ॥ Moreover, the 13th chapter was not added to the *Nirukta* by Durga's time, as is proved by his remark in the introductory part of his commentary :

अयं च तस्या द्वादशाध्यायी भाष्यविस्तरः ।

तस्येदमादिवाक्यम् । समाज्ञायः समाज्ञातः ॥

'And this ( the *Nirukta* ) is its ( the *Nighaṇṭu's* ) amplified commentary consisting of twelve chapters whose first sentence is "a list has been handed down by tradition".' Hence the commentary on the 13th chapter was written at a later period and attributed to Durga by some disciple or follower of his.

(4) Barbarasvāmin is mentioned as an old commentator of the *Nirukta* by Mahes'vara. Aufrecht is not aware of his existence. All the mss. of Mahes'vara's commentary, discovered up till now, have the reading Barbara, but I doubt the genuineness of this reading. I think Barbarasvāmin stands for Skandasvāmin. There is however a Varavara mentioned as a commentator of *Gītā*. This information is contained in the following passage:— श्रीमच्छिवरापरामृतारमृतश्रीवरवरमुनिव्यविरचिता भगवद्गीताभ्याख्या । This commentary was entitled *Bālābodhīnī* as well as *Gītārthasamgrahadīpikā*. The author Varavara was a pupil of S'ailanātha, a follower of Rāmānuja, and lived in A. D. 1370. See the *S'āstramuktāvalī* series, no. 25., Kanchi edition, 1906.

(5) Another commentator is Mahes'vara, a ms. of whose commentary I discovered at the Government Library of Sanskrit MSS. at Madras. A complete Palm leaf ms. of Mahes'vara's commentary, written in Malyalam characters exists in the Lalchand Library, attached to the D. A. V. College, Lahore. The Baroda Central Library too contains a fragment of the commentary. This fragment comes up to the end of the 1st chapter of the *Nirukta* only. I have collated all the three mss. for my forthcoming edition of the commentary.

Mahes'vara is unknown to Aufrecht, as his name is not mentioned as a commentator of the *Nirukta* in the *Catalogus Catalogorum*. He, however, appears to be later than Durga. An examination of Mahes'vara's commentary shows that the explanation

is much more amplified than that of Durga. It represents a still later stage of development in the traditional interpretation of the text. The internal evidence indicates a date posterior to that of Durga. Besides, Durga is mentioned by name. The passage is the following:—तस्य निरुक्तस्य पञ्चाध्याया गौर्मा इत्यादयो निषण्डवः । तेषां व्याख्यानाद्यै पञ्चप्रभृति समाज्ञायः समाज्ञातः इत्यादि वास्तव्य भाष्यम् । तस्य पूर्वटीकाकारैर्देवैरस्मान्नि-  
भगवद्गुणप्रभृतिभिर्विस्तरेण व्याख्यातस्य...अभ्याससिद्ध्यर्थं...ग्रन्थावृत्तिः क्रियते ।

Maheśvara is certainly later than the 13th century A. D. The following two stanzas occur in the Baroda ms: —

विवेशं माधवं दुर्गिं दण्डपाणिं च भैरवम् ।  
वन्दे काशीं गुहां गङ्गां भवानीं मणिकर्णिकाम् ॥ १ ॥  
माधवीयास्त्रयीधर्मशास्त्रोपनिषदात्मकाः ।  
ग्रन्था मद्भ्रातरो ये च तत्सुखार्थं यतामहे ॥ २ ॥

These two stanzas are not found in the Madras and the Lahore mss. They seem to be spurious. Had they been genuine, Maheśvara could not be assigned to a period earlier than the 15th century A. D. On other grounds too, Maheśvara could hardly have lived before the 15th or the 16th century. He calls Durga a *Pūrvaṭikākāra*, i. e. 'an ancient commentator'. He could hardly have called Durga 'an ancient', had he not been separated from the latter by several centuries. To call Tennyson an ancient poet, at present, would be atrocious although Shakespeare may be so described. The idea that a person is ancient, is generally associated with the lapse of a few centuries. It will not, in my opinion, be far from truth to assign Maheśvara to the 16th century A. D.

#### Acknowledgment of help.

It is my most pleasant duty to thank my former teacher, Mr. A. C. Woolner M. A. (Oxon.); C. I. E., Principal of the Oriental College, Lahore; University Professor of Sanskrit; Dean of University Instruction etc. etc. for many valuable suggestions. He has been kind enough to include the present volume in the Panjab University Oriental Series. I have also to thank my friend P. Bhagavad Datta B. A. Superintendent of the Research Department of the D. A. V. College, Lahore, for drawing my attention to the *Balakṛidā*, the commentary of Viśvarūpācārya, who attributes a hitherto untraced quotation of the *Nirukta*

(p. 61. line 18.) to the *S'ruti* of the Bhāllavis and for partly correcting the proofs of several chapters. My thanks are also due to the Manager of the Nirṇaya-sāgara Press, Bombay.

When I undertook the present task, I had no idea of the labour involved in it. Nor will the general reader have any adequate notion of the time and labour spent in producing the present volume. The word to word collation of thirty seven mss. can be appreciated by such persons only as have done some critical editing themselves. Apart from mechanical labour, it will not be generally realised how much hard thinking is often necessary for the proper punctuation of the text. Several sentences are unintelligible simply for want of proper punctuation. A judicious employment of a comma or a full stop removes the difficulty and makes the sense quite clear. To put a comma or full stop may look like a trivial matter in itself. But it is not so. It often means very hard thinking. Division of several knotty sentences, *e. g.* lines 1-2 on p. 28 has cost me hours of concentrated thought. But I do not grudge the time and labour. I would do it over again, if necessary. And my ample reward will be to know that the present edition has made the study of the *Nirukta* easier even to a small extent.

The result of ten year's constant work is embodied in this edition. It is yet far from perfect. No one is more conscious of its defects than myself. It is capable of further improvements. All genuine criticism will, therefore, be most welcome. But there are undoubtedly critics, whose vocation is to find faults only. They must live and be true to their nature, as the poet says:—

अतिरमणीये काम्ये विशुनोऽन्वेयति वृषणाम्बेव ।

अतिशुन्दरेऽपि ननुचि व्रणमेव हि मक्षिकानिहः ॥

ORIENTAL COLLEGE, }  
LAHORE.  
12-11-1926.

Lakshman Sarup.

# अथ निघण्टुः ।



१. १.] अथ प्रथमोऽध्यायः । [ पृथिवीनामधेयानि.

गौः । ग्मा । ज्मा । क्ष्मा । क्षा । क्ष्मा । क्षोणी । क्षितिः ।  
अवनिः । उर्वी । पृथ्वी । मही । रिपः । अर्दितिः । इर्का । निर्ऋतिः ।  
भूः । भूमिः । पृषा । गार्तुः । गोत्रेति\* पृथिव्याः [ गोत्रेत्येकविंशतिः पृथि-  
वीनामधेयानि ] ॥ १ ॥

हेर्म । चन्द्रम् । रुक्मम् । अयः । हिरण्यम् । पेशः । कुशनम् ।  
लोहम् । कर्नकम् । काञ्चनम् । मर्म । अमृतम् । मुरुत् । दन्त्रम् । जातरूप-  
मिति हिरण्यस्य [ जातरूपमिति पञ्चदश हिरण्यनामानि ] ॥ २ ॥

अम्बरम् । वियत् । व्योम । बर्हिः । धन्वं । अन्तरिक्षम् । आका-  
शम् । आपः । पृथिवी । भूः । स्वैरम्भूः । अध्वा । पुष्करम् । सैर्गरः ।  
समुद्रः । अध्वरमित्यन्तरिक्षस्य । [ अध्वरमिति षोडशान्तरिक्षनामानि ] ॥ ३ ॥

१. य्मा. BK 2.

२. क्षामा. M 2, M 3, W 1, W 2, W 3;  
BK 2, ग; क्षमः ख.

३. क्षोणि. S; क्षोणिः Dev. क्षोणी is also  
given as a different reading by  
Dev: क्षोणीति ईकारान्तं केचित् पठ-  
न्तीति.

४. इला M 2, M 3, W 1, W 2, W 3;  
BK 2.

५. पृथि BK 2.

६. गार्तुः Comes immediately after  
निर्ऋतिः in M 2, M 3, W 1, W 2,  
W 3; BK 2.

७. गात्रेति\*. Roth, छ. गोत्रेति पृथिव्याः  
is the text of M 2, M 3, W 1,  
W 3, W 3, ग, BK 2. The text  
within [ ] is given by M 4,

C 1, C 2, C 3, C 4, S, W 4;  
क. ख. घ; A.

८. हेमा. ख.

९. दन्त्रम्. M 2, M 3, W 1, W 2, W 3:  
BK 2.

१०. जातरूपमितिहिरण्यस्य. X; [ जात...  
नामानि ]. Y.

११. धन्वा. ख.

१२. स्ववम्भूः is given as a different  
reading by Dev; स्ववम्भवत्युकारान्तं  
केचुचित् !.....! निगमस्यादर्शनादुभय-  
मपि क्लृप्तं निगमदर्शनाच्चिर्णयः  
कार्यः ॥

१३. सगरम्. M 2, M 3, W 1, W 2, W 3;  
ग. BK 2.

१४. अध्वरम्....क्षस्. X; [ अध्वर...ना-  
मानि ]. Y.

खः । पृथ्विः । नाकः । गौः । विष्टप् । नभ इति साधारणानि  
[ नभ इति षट् साधारणानि ] ॥ ४ ॥

स्वेदयः । किरणाः । गावः । रश्मयः । अमीश्वरः । दीर्घितयः ।  
गर्मस्तयः । वनम् । उस्त्राः । वसवः । मरीचिपाः । मयूखाः । सप्त ऋषयः ।  
साध्याः । सुपर्णा इति रश्मीनाम् [ सुपर्णा इति पञ्चदश रश्मिनामानि ] ॥ ५ ॥

आताः । आक्षाः । उपराः । आष्ठाः । काष्ठाः । व्योम । कुङ्कुमः ।  
हरित इति दिशाम् [ हरित इत्यष्टौ दिङ्नामानि ] ॥ ६ ॥

श्यावी । क्षपा । शर्वरी । अक्तुः । ऊर्म्या । रीम्या । यम्या । नम्या ।  
दोषा । नक्ता । तमः । रजः । असिक्नी । पर्यस्वती । तमस्वती । घृताची ।  
शिरिणा । 'मोकी' । शोकी । ऊर्ध्वः । पर्यः । हिमा । वस्वेति रात्रेः  
[ वस्वेति त्रयोविंशती रात्रिनामानि ] ॥ ७ ॥

विभावरी । सुनरी । मास्वती । ओदती । चित्रामघा । अर्जुनी ।  
वाजिनी । वाजिनीवती । सुम्नावरी । अहना । द्योतना । श्वेत्या । अरुषी ।  
सूनृता । सूनृतावती । सूनृतावरीत्युपसः [ सूनृतावरीति षोडशोषोना-  
मानि ] ॥ ८ ॥

१. नाकाः ख.

२. नभ...साधारणानि, X; [ नभ.....सा-  
धारणानि ]. Y.

३. स्वेदयः BK 2.

४. किरणाः W 1.

५. दीर्घितयः ख.

६. मरीचिपा. W. 3.

७. मयूखाः ख. मयूहाः BK. 2.

८. सप्तर्षयः ख.

९. सुपर्णा. C 2. सुपर्णा.....रश्मीनाम्. X;  
[ सुपर्णा...नामानि ]. Y.

१०. व्योमाककुमः । BK. 2.

११. हरित...दिशाम्. X [ हरित...नामा-  
नि ]. Y.

१२. क्षपा. W 3.

१३. अक्तुः । BK 2.

१४. रश्म्या. X; See ( Roth's edition.  
p. 6 ) note under ( 7. 1 ), and also  
under ( 7. 2 ).

१५. असिक्नी. ख.

१६. तमस्वती । पर्यस्वती M 2, M 3, W 1,  
W 2, W 3; ख, BK 2.

१७. श्रीणा. X, BK 2.

१८. Long vowels i, e, ई, ऊ and आ  
are shortened in मोकी । शोकी ।  
ऊर्ध्वः । and हिमा in the Ms. ख.

१९. वस्वेति रात्रेः X; [ वस्वेति...नामानि ]  
Y.

२०. वस्वेति etc. ख. Roth attributes  
वसी to Devarāja; it is not found  
in his commentary, published in  
Bib. Ind. The editor says in a  
note, that he found this read-  
ing in two of his Mss.

२१. अर्जुनी. M 2.

२२. सूनृतावरीत्युपसः X; [ सूनृता.....  
नामानि ] Y.

वस्तोः । धुः । भानुः । वासरम् । स्वसराणि । ग्रंसः । घर्मः ।  
 धूणः । दिनम् । दिवौ । दिवेदिवे । धेविघवीत्यहः । [ धविघवीति द्वाद-  
 शाहर्नामानि ] ॥ ९ ॥

अद्रिः । घ्रावा । गोत्रः । वलः । अश्वः । पुरुभोजाः । वलिशानः ।  
 अश्वमा । पर्वतः । गिरिः । व्रजः । चरुः । वराहः । शंबरः । रौहिणः ।  
 रैवतः । फल्लिगः । उपरः । उपलः । चमसः । अहिः । अश्वम् । वलाहकः ।  
 मेघः । हेतिः । ओदुनः । धुषन्धिः । वृत्रः । असुरः । 'कोश इति मेघा-  
 नाम् [ कोश इति त्रिंशन्मेघनामानि ] ॥ १० ॥

श्लोकः । धारा । इली<sup>१</sup> । गौः । गौरी । गान्धर्वी । गुमीरा ।  
 गुम्भीरा । मन्द्रा । मन्द्रार्जनी । वाशी । वाणी । वाणीची । वाणः ।  
 पविः । भारती । धुमनिः । नौलीः । मेनी । मेळि<sup>२</sup> । सूर्यो । सरस्वती ।  
 निवित् । स्वाहा । वैधुः । उपब्धिः । मायुः । काकुर्त्त<sup>३</sup> । जिहा । घोषः ।  
 खरः । शब्दः । खनः । ऋक् । होत्रा । गीः । गाथा । गुणः । घेना ।

१. वाक्ताः BK 2.

२. गौः क, Dev. धुः is also given by Devarāja as a different reading केचित् पुरिति पठन्ति.

३. धुणिः X, BK. 2.

४. धिवा BK 2.

५. धविघवीत्यहः X; [ धवि.....नामानि ] Y.

६. वलः M. 3; वलः BK 2.

७. वलिशानः क; पशानः M 2, BK 2, M 3, W 2, W 3; पर्वतः W 1.

८. अश्वमा च.

९. रौहिणः M. 2.

१०. अश्वम् X; BK 2.

११. वलाहकः M 3, M 4, C 1, C 2, C 3, C 4, S, W 1, W 2.

१२. धसिः च.; इतिः BK 2.

१३. ओदयन् X.

१४. धुषन्धिः M 2; धिचन्धिः is also given by Devarāja, as another reading; नुदन् BK 2.

१५. कोशः...मेघनाम्. X; [ कोश...नामानि ] Y.

१६. इला. BK 2.

१७. नीलिः M 2, M 3, W 1, W 2, W 3; नालिः ग. च; BK 2; नाली. 'क'. क. च.

१८. मेळिः M 2, M 3, W 1, W 2, W 3; ग; BK 2.

१९. मेनिः M 2, M 3, W 1, W 2, W 3; ग; BK 2.

२०. गधुः M 2, M 3, W 1, W 2, W 3; ग; BK 2.

२१. काकुर्त्त M 2, M 3, W 1, W 2, W 3 ग; BK 2.

ग्राः । विपा । नना । कशा । विपणा । नौः । अक्षरम् । मही । अदितिः ।  
शची । वाक् । अनुष्टुप् । घेलुः । बैल्युः । गल्दो । सैरः । सुपर्णी । बेकु-  
रेति वाचः [ बेकुरेति सप्तपंचाशद्वाङ्मामानि ] ॥ ११ ॥

अर्णः । सोदः । क्षन् । नमः । अम्मः । कबन्धम् । सलिलम् ।  
वाः । वनम् । घृतम् । मेधु । पुरीषम् । पिप्पलम् । क्षीरम् । विषम् ।  
रेतः । केशः । जेन्म । वृषकम् । नुसम् । तुम्बा । 'वैर्नुरम् । सुक्षेम । घ-  
णम् । सुंरा । अररिन्दानि<sup>१३</sup> । ध्वसन्वत् । जामि । आयुधानि । क्षपः ।  
अहिः । अक्षरम् । स्रोतः । तप्तिः । रसः । उदकम् । पयः । सरः । भे-  
जम् । सहः । शैवः । थैहः । 'ओजः । सुखम् । क्षत्रम् । आर्वयाः ।  
शुभम् । योदुः । भूतम् । भुवनम् । भविष्यत् । औपः । मुहत् । व्योम ।

१. Roth gives ग्रा as the reading of Devarāja, but it is not found in the published text of his commentary in Bib. Ind.

२. नना. Dev. नना is also given by Devarāja as a different reading.

३. नयुः M 2, M 3, W 1, W 2, W 3; ग.

४. गल्दा ख. W 4; गल्दः W 1, W 2, BK 2, M 2, M 3; ग.; गल्दः W 3.

५. रसः M 2, M 3, W 1, W 2; ग; BK 2, रासः W 3.

६. बेकुरेतिवाचः X; [बेकुरेति.....नामानि] Y.

७. क्षन्ः BK 2, M 2, M 3, W 1, W 2, W 3; ग; क्षन्. च; क्षन्. ख.

८. कबन्धम् M 2, M 3, W 1, W 2, W 3; ख. ग. घ. च, BK 2.

९. मधू M 2.

१०. शकम् M 2, M 3, W 1, W 3; BK 2, शकं W 2.

११. जल M 2, M 3, W 1, W 3, ग; BK 2; जहा W 2.

१२. कुदुरः M 2, M 3, W 1, W 2, W 3, ग; वदुरम् क. ख. घ. ङ. च; कुदुरः BK 2.

१३. सुक्षेमः BK 2, सुक्षेमा ख; सुक्षोम. is given by Devarāja as another reading.

१४. सिरा. Dev.; he also gives सुरा as another reading.

१५. अरविन्दानि BK 2.

१६. जालिः M 2, M 3, W 1, W 2, W 3; ख; ग; BK 2, Devarāja gives जालिवत् as another reading.

१७. अक्षरा. M 2, M 3, W 1, W 2, W 3, ग, BK 2.

१८. प्रचः Dev. ङ.

१९. शिवः BK 2.

२०. वदुः is omitted by M 2, M 3, W 1, W 2, W 3; BK 2.

२१. तुजः BK 2.

२२. वादः M 2, M 3, W 1, W 2, W 3; ग, BK 2.

२३. मज्जु । जावः । Dev. and ग.

यशः । महः । सर्णीकम् । स्मृतीकम् । सतीनम् । गहनम् । गभीरम् ।  
 गम्भरम् । ईर्म । अर्भम् । हविः । सर्भ । सदनम् । क्रतम् । योनिः ।  
 क्रतस्त्र योनिः । सत्यम् । नीरम् । रयिः । सत् । पूर्णम् । सर्वम् । अक्षि-  
 तम् । बर्हिः । नाम । स्रिः । अपः । पवित्रम् । अमृतम् । इन्दुः । हेर्म ।  
 स्वः । सर्गाः । शम्बरम् । अम्बरम् । वपुः । अम्बु । तोयम् । तेयम् । कुंपी-  
 टम् । शुक्रम् । तेजः । स्वधा । वोरि । जलम् । जलापम् । इदमित्युदकस्य  
 [ इदमित्येकशतमुदकनामानि ] ॥ १२ ॥

अवनयः । ग्न्याः । स्वाः । सीराः । सोत्याः । एन्वः । धुनयः ।  
 रुजानाः । वृक्षणाः । स्वादो अर्णाः । रोधचक्राः । हरितः । सरितः ।  
 अमुवः । नैम्बन्वः । वध्वः । हिरण्यवर्णाः । रोहितः । ससुतः । अर्णाः ।  
 सिन्धवः । कुल्याः । वैर्यः । उर्व्यः । इरावत्यः । पार्वत्यः । सैवन्त्यः ।  
 ऊर्जस्वत्यः । पर्यस्वत्यः । तरस्वत्यः । सरस्वत्यः । हरस्वत्यः । रोधस्वत्यः ।

१. स्वर्णीकम् M 1, M 2, M 3, W 1, W 2, W 3; ख. ग. घ. ङ. BK 2.
२. स्मृतीकं । स्मृतीकम् । सतीकं । सतीनं BK 2, M 2, M 3, W 1, W 2, W 3, ग. सतीकम् is given by Devarāja as another reading for स्मृतीकम्.
३. गम्भरम् M 2, M 3, W 1, W 2, W 3, BK 2.
४. कं M 2, M 3, W 1, W 2, W 3, BK 2.
५. निरम् M 2.
६. हेमा. ख.
७. स्वर्गाः, M 3, W 1; सर्गाः BK 2.
८. अम्बरम् BK 2.
९. सत्यम् is omitted by M 2, M 3, W 1, W 2, W 3, ग.
१०. वृपीटम् M 2, M 3, W 1, W 2, W 3; त्रिपीटम् BK 2.
११. शुक्रम्. घ.
१२. अक्षरं is added after वारि by BK 2, M 2, M 3, W 1, W 2, W 3, ग.

१३. इदमि...कस्य. X; [ इदमि'...नामानि ] Y.
१४. यक्षयः क and Dev. यक्ष्याः is also given by Devarāja as another reading.
१५. नभन्वाः M 2, M 3, W 1, W 2, W 3, BK 2.
१६. वद्यः M 2, M 3, W 1, W 2, W 3, क्रतावर्चः is given by Devarāja, as another reading of वर्यः on the authority of माधव, 'इदं नाम माधवः क्रतावर्च इत्यपठत्'. He says that Skanda Svāmi does not state the words नदीनाम "अत्र स्कन्द-स्वामिना नदीनामेति नोक्तम् । वाच्यः BK 2.
१७. ऊर्व्यं. W 2.
१८. पार्वत्यः M 2, M 3, W 1, W 2, W 3, ग. BK 2.
१९. अवत्यः M 2, M 3, W 1, W 3, BK 2; अर्वत्यः W 2; रेवत्यः is given by Devarāja, as another reading of सवत्यः.

भास्वत्यः । अजिगः । मातरः । नद्य इति नदीनाम् [ नद्य इति सप्तत्रिंशन्-  
दीनामानि ] ॥ १३ ॥

अत्यः । हैयः । अवी । वाजी । सप्तिः । वह्निः । दुधिकाः । दुधि-  
क्रावा । एतग्वः । एतशः । पैद्रः । दौर्गहः । औबैश्रवसः । तार्क्ष्यः ।  
आशुः । ब्रध्नः । अरुषः । मांश्चत्वः । अव्यथयः । श्येनासः । सुपर्णाः ।  
पतङ्गाः । नरः । हार्याणाम् । हुंसासः । अश्वा इत्यश्वानाम् [ अश्वा इति  
षड्विंशतिरश्वनामानि ] ॥ १४ ॥

हरी इन्द्रस्य । रोहितोऽग्नेः । हरित आदित्यस्य । रासभावश्चिनोः ।  
अजाः पूष्णः । पृषत्यो मरुताम् । अरुण्यो गाव उँषताम् । श्यावाः संवितुः ।  
विश्वरूपा बृहस्पतेः । नियुतो वायोरिति [ दँश ] आदिष्टोपयोजनानि ॥ १५ ॥

भ्राजते । भ्राजते । भ्राज्यति । दीदयति । शोचति । मन्दते ।  
भन्दते । रोचते । उँयोतते । द्योतते । द्युमदिति [ एँकादश ] ज्वलति-  
कर्माणः ॥ १६ ॥

१. नद्य इति नदीनां X ; [ नद्य...नामानि ]  
Y.

२. नदीनाम् BK 2.

३. हेत्यः BK 2.

४. एतग्वः Dev.

५. माःश्चत्वः ग; Devarāja gives  
मंश्चत्वः as a different reading;  
and मंश्चतु as a reading of  
Madhava. मांश्चत्वः M 2, M 3,  
BK 2; मांश्चत्वः Roth.

६. श्यथयः M 2, M 3, W 1, W 2, W 3,  
BK 2.

७. श्येनासः स.

८. वार्याणां M 2, M 3, W 1, W 2, W 3,  
BK 2.

९. अश्वा...अश्वानाम् X ; [ अश्वा...नामानि ]  
Y.

१०. उपसः Dev. and Skanda Svāmi  
and क.

११. Omitted by X.

१२. भ्राजयते M 2, M 3, W 1, W 2,  
W 3, BK 2; भ्राजते 'ग'; भ्राजयति  
is given by Devarāja as a  
different reading.

१३. द्योतते । उँयोतते । Deva. and क.  
द्युमदते is given as a variant for  
द्योतते by Devarāja.

१४. एकादश is omitted by X.

ज॒मत् । क॒ल्मली॑कि॒नम् । ज॒ज्ज॒णा॒भ॒वन् । म॒ल्म॒ला॒भ॒वन् । अ॒र्चिः ।  
शो॒चिः । त॒र्पः । ते॒जः । ह॒रः । ह॒णिः । शृ॒ङ्गा॒णि शृ॒ङ्गा॒णीति॑ ज्वलतः  
[ शृ॒ङ्गा॒णीत्येका॑दश ज्वलतो नामधेयानि ] ॥ १७ ॥

इति निघण्टौ प्रथमोऽध्यायः ।

[ गौर्हेमाम्बरं स्वः खेदय आताः श्यावी विभावरी वस्तोरद्विः श्लोकोर्णो  
वनयोत्यो हरी इन्द्रस्य भ्राजते जमदिति सप्तदश ] M 1, M 4, C 1, C 2,  
C 3, C 4, S, W 4,

अथ द्वितीयोऽध्यायः ।

अ॒पः । अ॒म्रः । दं॒सः । वे॒षः । वे॒पः । वि॒ष्ट्री । व्र॒तम् । क॒र्व॒रम् ।  
क॒रु॒णम् । क॒र्क॒म । क्र॒तुः । क॒र॒णा॒नि । क॒रा॒ंसि । क॒रि॒क॒त् । क॒र॒न्ती ।  
च॒क्र॒त् । क॒र्त्त॒व्यम् । क॒र्तो॑ । क॒र्त्त॒व । कृ॒त्वी । धीः । श॒ची । श॒मी । शि॒मी ।  
श॒क्तिः । शि॒ल्प॒मिति॑ क॒र्मणः॑ [ शि॒ल्प॒मिति॑ प॒ङ्क्तिः॑ क॒र्मना॑मानि ] ॥ १ ॥

तु॒क् । तो॒क् । त॒न॒यः । तो॒क्म । त॒क्म । शे॒पः । अ॒म्रः । ग॒यः ।  
जाः । अ॒प॒त्यम् । य॒हुः । सू॒नुः । न॒पात् । प्र॒जा । वी॒ज॒मि॒त्य॒प॒त्यस्य॑ [ वी॒ज॒मि॒-  
मिति॑ पञ्चदशपत्यनामानि ] ॥ २ ॥

१. पयः च.

२. शृणिः Dev. and क; हृणिः ग;  
हृणिः is also given by Devarāja  
as a different reading, on the  
authority of Skanda Svāmī.

३. शृङ्गाणि.....ज्वलतः X; [ शृङ्गाणि.....  
नामधेयानि ] Y.

४. शृङ्गाणि. च.

५. वेष्टः M 2, M 3, W 1, W 2, W 3;  
ग, च, BK 2.

६. विष्टी. च.

७. करणम् M 2, M 3, W 1, W 2, W 3,  
BK 2; it is placed after क्रतुः by  
Devarāja.

८. शर्म M 2, M 3, W 1, W 2, W 3,  
BK 2; शकर्म च.

९. करन्ति M 2, M 3, W 1, W 2, W 3; ग.

१०. चक्रतुः is given by Devarāja, as a  
different reading. He attributes  
the reading चर्कृत्यम् to Mādhava  
अस्य स्थाने चर्कृत्यमिति माधवीये  
दृष्टमिति.

११. कर्तुम् M 2, M 3, W 1, W 2, W 3,  
BK 2.

१२. शिल्पमिति कर्मणः X; [ शिल्पम...  
नामानि ] Y.

१३. तनयं BK 2, M 2, M 3, W 1, W 2,  
W 3.

१४. जहुः BK 2.

१५. बीजम् M 2, M 3, W 1, W 2, W 3; च.

१६. बीजमित्यपत्यस्य X; [ बीजमि.....  
नामानि ] Y.

मनुष्याः । नरः । धेवाः । जन्तवः । विशः । क्षितयः । कृष्टयः ।  
 चर्वणयः । नैहुषः । हरयः । मर्याः । मर्त्याः । मर्तीः । व्राताः । तुर्वशाः ।  
 द्रुषवः । आयवः । यदवः । अनवः । पूरवः । जगतः । तस्थुषः । पञ्च-  
 जनाः । विवस्वन्तः । घृतना इति मनुष्याणाम् [ घृतना इति पञ्चविंशतिर्मनु-  
 ष्यनामानि ] ॥ ३ ॥

आयती । च्यवाना । अभीक्ष् । अमवाना । विनङ्गुसौ । गभस्ती ।  
 करस्रौ । बाहू । भूरिजौ । क्षिपस्ती । शकरी । भरित्रे इति बाहोः [ भरित्रे  
 इति द्वादश बाहुनामानि ] ॥ ४ ॥

अग्रुवः । अण्वयः । क्षिपः । विशः । शर्याः । रशनाः । धीतयः ।  
 अथर्यः । विपः । कक्ष्याः । अवनयः । हरितः । स्वसारः । जामयः ।  
 सनामयः । योक्ताणि । योजनानि । धुरः । शाखाः । अभीशवः । दीधि-  
 तय इत्यङ्गुलीनाम् [ गभस्तय इति द्वाविंशतिरङ्गुलिनामानि ] ॥ ५ ॥

वश्मि । उश्मसि । वेति । वेनति । वेसति । वाञ्छति । वेष्टि ।

१. मनुष्याः । नराः । नरः । M 2, M 3, W 1, W 2, W 3, BK 2.

२. धेवाः is omitted by M 2, M 3, W 1, W 2 and W 3.

३. नहुषाः M 2, M 3, W 1, W 2, W 3; BK 2.

४. आयुवः M 1; अयवः ग.

५. घृतना...मनुष्याणाम्. X, [ घृतना..... नामानि ] Y.

६. बाहू M 2, M 3, W 1; M 1, W 4.

७. भूरिजौ. M 3.

८. क्षिपस्ती is given by Devarāja, as another reading-क्षिपस्तीति पाठान्तर-मिति.

९. भरित्रे...बाहोः X; [ भरित्रे...नामानि ] Y.

१०. विशाः is added after अण्वयः by 'ग'.

११. विशाः । क्षिप । Dev.

१२. विशाः BK 2, M 2, M 3, W 1, W 2, W 3; वृषाः स्व.

१३. अथर्यः M 2, M 3, W 1, W 2, W 3, ग. अथर्यवः is given by Devarāja, as another reading-अथर्यव इति पाठो बहुषु दृष्ट इति.

१४. रोहितः is added after हरितः by M 2, M 3, W 1, W 2, W 3, BK 2.

१५. दीधितय...नाम् X; [ गभस्तयः... नामानि ] Y.

१६. गभस्तयः is omitted by M 2, M 3, W 1, W 2, W 3.

सुहस्ताः and सङ्कतः are given by Devarāja, as different readings.

१७. अववेति is added after उश्मसि by M 2, M 3, W 1, W 2, W 3, BK 2.

१८. वेष्टति is given by Devarāja as another reading.

१९. वेष्टि. R and W.

बुनोति । जुषते । हर्षति । ओं चके । उंश्चिक् । मन्यते । छन्त्सत् ।  
चाकनत् । चक्रमानः । कनति । कानिषदिति [ अष्टादेश ] कान्ति-  
कर्माणः ॥ ६ ॥

अन्धः । बाजः । पर्यः । श्रवः । पृथः । पितुः । सुतः । सिनेम् ।  
अवः । क्षुं । धासिः । इरा । इळा । इषम् । ऊर्क । रसः । स्वाधा । अर्कः ।  
क्षेप । नेमः । ससम् । नमः । आयुः । सनुता । प्रेक्ष । वर्यः । 'कीलालमि-  
त्यमस्य । [ कीलालम् । यशं इत्यष्टाविंशतिरभनामानि ] ॥ ७ ॥

आ वयति । भर्वति । ब्रैमस्ति । वेति । वेवेष्टि । अविष्यन् ।  
वेप्सति । असथः । बन्धाम् । ह्यंतीत्यसिकर्माणः । [ हरतीति दशास्ति-  
कर्माणः ] ॥ ८ ॥

ओजः । पीजः । शवः । तवः । तरः । त्रैक्षः । शैथिः । बाधः । नृम्णम् ।  
तविषी । शुष्मम् । शुष्णम् । दक्षः । वील्लु । च्यौल्लम् । शुषम् । सहः । यहः ।

१. ईवति is added after हर्वति by ल.

२. अचके. लः is omitted by M 2, M 3, W 1, W 2, W 3.

३. उवात् M 2, M 3, W 1, W 2, W 3, BK 2.

४. दासनत् M 2, M 3, W 1, W 2, W 3, BK 2.

५. Omitted by M 2, M 3, W 1, W 2, W 3.

६. पाजः is added after बाजः by M 2, M 3, W 1, W 2, W 3, BK 2.

७. प्रवः is given by Devarāja, as another reading, on the authority of Skanda Svāmi; अवः is omitted by M 2, M 3, W 1, W 2, W 3, BK 2.

८. Devarāja reads वयः and gives सुतः as another reading; सुतं M 2, M 3, W 1, W 2, W 3; BK 2.

९. सीनम् ग.

१०. क्षुम् M 2, M 3, W 1, W 2, W 3; BK 2; क्षुमम् ग.

११. धासि M 2, M 3, BK 2.

१२. अर्कः is omitted by Devarāja and क. वयः is added after अर्कः in BK 2.

१३. अघः ल.

१४. नेम M 2, M 3, BK 2.

१५. प्रहः M 2.

१६. कीलाल.....स्य. X; [ यश..... नामानि ] Y.

१७. यशः is omitted by M 2, M 3, W 1, W 2, W 3.

१८. विभर्ति BK 2.

१९. वयति । वभसि । असथः । BK 2.

२०. ह्यतीत्यसिकर्माणः X; [ हरती...कर्माणः ] Y.

२१. बाजः Devarāja. पाजः is given by him as another reading on the authority of Skanda Svāmi.

२२. वृक्षः X, BK 2.

२३. शर्दा. BK 2.

२४. वील्लु W 1, W 2, W 3.

वर्धः । वर्गः । वृजनम् । वृक्षः । मृज्मना । पांसानि । धूर्णसिः । द्रविणम् ।  
स्यन्द्रासः । शम्बरमिति बलस्य [ शम्बरमित्यष्टाविंशतिर्बलनामानि ] ॥ ९ ॥

मघम् । रेक्णः । रिक्थम् । वेदः । वरिवः । श्वात्रम् । रत्नम् ।  
रयिः । क्षत्रम् । भगः । मीळङ्गुम् । र्गयः । युञ्जम् । इन्द्रियम् । वसु ।  
रायः । राधः । भोजनम् । तना । नृम्णम् । बन्धुः । मेघा । यशः ।  
ब्रह्म । द्रविणम् । श्रवः । वृत्रम् । ऋतमिति धनस्य [ वृत्रमित्यष्टाविंशतिरेव  
धननामानि ] ॥ १० ॥

अध्या । उस्त्रा । उस्त्रिया । अही । मही । अदितिः । इळा ।  
जगती । शकरीति गवाम् [ शकरीति नव गोनामानि ] ॥ ११ ॥

रेळते । हेळते । भामते । भृणीयते । श्रीणाति । श्रेषति । दोषति ।  
वृनुष्यति । कम्पते । भोजत इति [ देश ] कुध्यतिकर्माणः ॥ १२ ॥

हेळः । हरः । हृणिः । त्यजः । भामः । एहः । हरेः ।  
तपुषी । जुर्णिः । मन्युः । व्यथिरिति क्रोधस्य [ व्यथिरित्येकादश  
क्रोधनामानि ] ॥ १३ ॥

१. विद् X, BK 2.

२. मयमना BK 2.

३. धूर्णसि घ. ऊ. and Devarāja.

४. शम्बरमिति बलस्य X: [ शम्बर.....  
नामानि ] Y.

५. मीळङ्गु क.

६. नृम्ण is added after गयः by M 2,  
M 3, W 1, W 2, W 3: ग.

७. नृम्णम् । युञ्जम् । इन्द्रियम् । BK 2.

८. It is placed after गयः by X, BK 2.

९. वन्धु M 2, M 3, W 1, W 2, W 3,  
BK 2.

१०. शवः W 1, W 2, BK 2, W 3, M 2,  
M 3.

११. विसम् M 2, M 3, W 1, W 2, W 3,  
BK 2; Devarāja does not accept

it:—अत्र इकन्दस्वामिना वृत्रं धननामेति  
व्याख्यातत्वात् केपुचित् कोशेषु इदमना-  
ममपि विसमिति न पठनीयमिति.

१२. ऋतमिति धनस्य X [ वृत्रमि...ना-  
मानि ] Y.

१३. अदितिः ऊ.

१४. शकरीति गवां X, [ शकरीति...ना-  
मानि ] Y.

१५. हृणीयते. Dev.

१६. is omitted by M 3.

१७. is omitted by X.

१८. वृणिः Dev. Skanda Svāmi reads  
हृणिः, which is doubted by Deva-  
rāja.

१९. वरः M 2, M 3, W 1, W 2, W 3.  
BK 2.

२०. व्यथिः...स्य X. [व्यथि...नामानि] Y.

वर्तते । अयते । लोटते । लोठते । स्यन्दते । कसति । सर्पति ।  
 ख्यमति । स्रवति । संसते । अवति । श्रोतति । ध्वंसति । वेनति । माष्टि ।  
 मुरण्यति । शवति । कालयति । पेलयति । कण्टति । पिस्यति । बिस्यति ।  
 मिस्यति । प्रवते । पुंवते । च्यवते । कवते । गवते । नवते । क्षोदति ।  
 नक्षति । सक्षति । म्यक्षति । सचति । ऋच्छति । तुरीयति । चतति ।  
 अतति । गति । इयक्षति । सश्चति । त्सरति । रंहति । यतते । भ्रमति ।  
 भ्रजति । रंजति । लंजति । क्षियति । घमति । मिनाति । ऋण्वति । ऋणोति ।  
 स्वरति । सिसति । विषिष्टि । 'योषिष्टि । रिणाति । रीयते । रेजति ।  
 दध्यति । दभोति । युध्यति । घन्वति । अरुषति । आर्यति । 'डीयते । तकति ।  
 दीयति । ईषति । फणति । हनति । अर्देति । मर्देति । सख्यति । नसते । हयति ।  
 इयति । ईते । ईङ्गते । जयति । श्रात्रति । गन्ति । आ गनीगन्ति । जङ्गन्ति ।  
 जिन्वति<sup>१</sup> । जसति । गमति । ध्रति । ध्राति । ध्रयति । वहते । रथयति ।  
 जेहते । ध्वःकति । क्षुम्पति । प्साति । वाति । याति । इषति । द्राति । द्रूति ।  
 एजति । जमति । जवति । वञ्चति । अनिति । पवते । हन्ति । सेधति ।  
 अगन् । अजगन् । जिर्गाति । पतति । इन्वति । द्रमति । द्रवति । वेति ।  
 ईयन्तात् । एति । जगायात् । अयुथुरिति द्वाविंशशतं गतिकर्माणः ॥ १४ ॥

१. Not explained by Devarāja.
२. पुवते is repeated by M 1.
३. मिनोति is given by Dev., as another reading.
४. वेषिष्टि ख. ग. च, W 2; वेषिष्टि Roth. & Bh.
५. योषिष्टि ख.
६. ऋणाति W 2.
७. नेदति ग.
८. दभोति ग. C. D. F.
९. युष्यते ग.
१०. अरुष्यति is give by Devaraja, as another reading: द्वित्रयोः प्रदेशयोः अरुष्यतिर्गीतिकर्मस्यपि । उभयथा दृष्टमपि बहुषु प्रदेशेषु दर्शनात् अरुष्यतीति पाठो युक्तः ।

११. सीयते. क and Devarāja. डीयते is given as a variant by Dev.
१२. ईङ्गयति M 1.
१३. जगाति. ग. C. D. F.
१४. रथयति is placed after as well as before जेहते by M 1.
१५. जायति. ग. C. D. F.
१६. Devarāja gives जगति as another reading, on the authority of Skanda Svāmi.
१७. हन्तात् Dev. हयन्तात् is also given by Devarāja as another reading.
१८. जगायात् Roth.
१९. अयथुः Dev.

Sec. 14 according to the shorter recension is as follows:—

वर्तते । अयते । लोटते । लोठते । स्यन्दति । कसति । सर्पति ।  
 स्यमति । स्रवति । संसति । श्रोतति । ध्वंसति । वेनति । माष्टि । भुरण्यति ।  
 शवति । कालयति । पेलयति । कण्ठति । पिष्यति । बिष्यति । मिष्यति ।  
 प्रवते । पुवते । च्यवते । कवते । गवते । अवते । क्षोदति । सक्षति । इय-  
 क्षति । मियक्षति । सचति । अचति । ऋच्छति । तुरीयति । त्सरति । अतति ।  
 पतति । चेतति । सथति । रंहति । भ्रमति । भ्रजति । रजति । लजति ।  
 क्षियति । क्षिणोति । ऋण्वति । सिसर्ति । वेषिष्टि । योषिष्टि । रिणोति ।  
 ऋणर्ति । इयर्ति । रीयते । नेदति । नल्यति । दध्यति । दभ्नोति । युध्यते ।  
 धन्वति । अरर्षति । अलर्यति । डीयते । तकति । दीयते । ईषति । कणनि ।  
 संस्रति । सिस्रति । धवति । धावति । हंमति । हयति । ईते । जंयति ।  
 श्रात्रति । गन्ति । गनीगन्ति । जगन्ति । जगाति । जगति । गमति ।  
 भिनति । ध्रति । ध्राति । ध्रयति । ध्रुवति । वल्गूयति । अथर्यति । ईहते ।  
 जेहति । वदति । राति । रूल्हति । एजति । वञ्चति । षःकँति । ष्वः-  
 कँति । क्षुम्पति । प्साति । वाति । याति । जायति । पतयति । पवते ।  
 हन्ति । सेधति । अगन् । अजगन् । आंगनीगन्ति । गाति । जिगाति ।  
 इन्वति । व्रजति । द्रवति । द्रुम्मति । वेति । ईयन्ता । जंगायात् । अयु-  
 धुरिति गतिकर्माणः ॥ १४ ॥

१. वर्तति W 2; सचति W 1.

२. रिण्वति W 1.

३. वेशिष्टि । योषिष्टि । Roth & Bhad.

४. ऋणाति W 1, W 3, M 2, M, 3,  
BK 2, Roth & Bhad.

५. रिणाति BK 2.

६. युध्यते is omitted by M 2.

७. अर्षति M 2; अरिर्षति BK 2.

८. अलर्षति W 2.

९. सञ्जति । Bhad.

१०. हम्पति । Bhad.

११. जयति BK 2.

१२. जेहते । Roth & Bhad.

१३. षक्कति BK 2.

१४. ष्वक्कति BK 2.

१५. आग्रीगन्ति W 2.

१६. दृवति । Roth & Bhad.

१७. इयन्ता W 3. इयन्तात् । Roth  
Bhad.

१८. जगयात् M 2.

तु । मधु । द्रवत् । ओषम् । जीराः । जुर्णिः । शूर्तोः । शूषनासः ।  
 शीमम् । तुष्टु । तूर्यम् । तूर्णिः । अजिरम् । भुरण्युः । शु । आशु । प्राशुः ।  
 तैतुजिः । तैतुजानः । तुज्यमानासः । अज्राः । सौचीवित् । धुंगत् ।  
 ताजत् । तरणिः । वातरंहा इति क्षिप्रस्य [ वातरंहा इति षड्विंशतिः क्षिप्र-  
 नामानि ] ॥ १५ ॥

तैळित् । औसात् । अम्बरम् । तुर्वशे । अस्तमीके । आके । उपाके ।  
 अर्वाके । अन्तमानाम् । अवमे । उपम इत्यन्तिकस्य [ उपम इत्येकादशान्तिक-  
 नामानि ] ॥ १६ ॥

रणः । विवाक् । विखेदः । नदनुः । भरे । आक्रन्दे । आहुवे ।  
 आजौ । पुतनाज्यम् । अभीके । समीके । ममसत्यम् । नेमषितौ । सङ्काः ।  
 समितिः । समनम् । मीळहे । पृतनाः । स्पृधः । मृधः । पुँस्तु । समत्सु ।  
 सैमर्ये । समरणे । समोहे । समिथे । संख्ये । सङ्गे । संयुगे । सैङ्गथे ।  
 सैङ्गमे । वृत्रतूर्ये । पुक्षे । आणौ । शूरसातौ । वाजसातौ । समनीके । खले ।

१. जिराः ख.

२. शूषनाः M 2, M 3, W 1, W 2, W 3,  
 ग; BK 2; शूषनसाः ख; शूषनासः च.

३. नृषु BK 2.

४. तोषम् M 2, M 3, W 1, W 2, W 3,  
 ग, BK 2.

५. तूर्णि ख. ग.

६. शूः ग; शुः BK 2.

७. आशुः M 2, M 3, W 1, W 2, W 3,  
 ग. ख. च.

८. प्राशुवित् M 2, प्राशुजित् M 3, BK 2,  
 प्राशुवित् W 1, W 2; प्राशुवित् W 3.

९. तैतुजानासः M 2, M 3, W 1, W 2,  
 W 3, BK 2.

१०. तुतुजित् M 2, M 3, W 1, W 2,  
 W 3, BK 2. तुतुजानः S'iva.

११. साचीवित् M 2, M 3, W 1, W 2,  
 W 3.

१२. धुंगत् M 2, M 3, W 1, W 2, W 3,  
 BK 2.

१३. वात...क्षिप्रस्य X; [ वात...नामानि ] Y.

१४. तलित् ख. ग. च.

१५. आसा X, BK 2.

१६. तुर्वशः च.

१७. अर्वाकः च.

१८. उपम...कस्य X; [ उपम...नामानि ] Y.

१९. विलादः is omitted by M 2, M 3,  
 नदम्बः । विषादत् । BK 2.

२०. नेमषितिः X; BK 2.

२१. पृस्तुधः X.

२२. is omitted by M 2, M 3, W 1,  
 W 2, W 3, B K 2.

२३. संमोहे M 1, Roth.

२४. संखे क and Devaraja.

२५. समर्ये, M 2, M 3, W 1, W 2, W 3,  
 BK 2.

२६. is omitted by M 2, M 3, W 1,  
 W 2, W 3, BK 2.

२७. प्रधने is added before शूरसातौ by  
 M 2, M 3, W 1, W 2, W 3, BK 2.

खजे । पौखे । महाधने । वाजे । अज्म । सभ । संयत् । संवत इति संग्रामस्य  
[ संवत इति षट्चत्वारिंशत्सङ्ग्रामनामानि ] ॥ १७ ॥

इन्वति । नैक्षति । आक्षाणः । आनद् । आष्ट । आपानः । अशत् ।  
नशत् । आनशे । अभ्रुत इति [ दर्श ] व्याप्तिकर्माणः ॥ १८ ॥

दुभोति । भ्रथति । ध्वरति । धूर्वति । वृणाक्ति । वृथति । कृण्वति ।  
कृन्तति । श्वसिति । नभते । अर्दयति । स्तृणाति । स्नेहयति । यातयति ।  
स्फुरति । स्फुलति । निर्वपन्तु । अवतिरति । विधातः । आतिरत् । तळित् ।  
आखण्डल । द्रुणाति । र्मुणाति । शृणाति । श्रमाति । तृणेळिह । ताळिह ।  
नितोशते । निर्वहयति । मिर्नोति । मिर्नोति । धमतीति वधकर्माणः [ धमतीति  
त्रयस्त्रिंशद्वधकर्माणः ] ॥ १९ ॥

द्विद्युत् । नेमिः । हेतिः । नमः । पविः । सुकः । वधः । वज्रः ।  
अर्कः । कुत्सः । कुलिशः । तुञ्जः । तिग्मः । मेनिः । स्वधितिः । सार्यकः ।  
परशुरिति वज्रस्य [ परशुरित्यष्टादश वज्रनामानि ] ॥ २० ॥

१. अगमन् । सगमन् । समीधे । सङ्गधे ।  
संयतः M 2, M 3, W 1, W 2, W 3,  
BK 2.

२. संवत...ग्रामस्य X; [संवत...नामानि] y.

३. ननक्षे M 2, M 3, W 1, W 2, W 3,  
ग, BK 2.

४. आष्टः M 2, M 3, W 1, W 2, W 3,  
BK 2.

५. आनशे comes before अशत् in M 2,  
M 3, W 1, W 2, W 3, BK 2.

६. is omitted by X.

७. अथति is added after अथति by  
M 2, M 3, W 1, W 2, W 3, BK 2.

८. कृणसि X, BK 2.

९. यसति. X.

१०. नभति. M 3, W 1, W 2, W 3, ग;  
BK 2; नक्षति M 2.

११. अर्दति । मर्दति । स्नेहति । याचति । M 2,  
M 3, W 1, W 2, W 3, BK 2

१२. श्रमाति । मिनाति । M 2, M 3, W 1,  
W 2, W 3, BK 2.

१३. तृणेळिह ( तृणेळिह M 2 ) ताळिह । नि  
तोशयति । M 2, M 3, W 2, W 3,  
BK 2.

१४. omitted by M 2, M 3, W 1, W 2,  
W 3, BK 2.

१५. जूर्वति is added after भिनोति by  
M 2, M 3 W 1, W 2, W 3, BK 2.

१६. धमतीति...कर्माणः X; [ धमतीति...  
कर्माणः ] y.

१७. विद्युत् BK 2.

१८. वज्रः । सुकः । वृकः । वधः । अर्कः ।  
कुत्सः । मेनिः । कुलिशः । तुञ्जः । तिग्मः ।  
स्वधितिः । M 2, M 3, W 1, W 2,  
W 3, BK 2.

१९. तुञ्जः Devarāja.

२०. तिग्मस्य Dev.

२१. नेमिः BK 2.

२२. परशु...वज्रस्य X; [ परशु...नामानि ] y.

इरज्यति । पत्यते । क्षयति । राजतीति [ चत्वार ] ऐश्वर्यकर्मणः ॥ २१ ॥

राष्ट्री । अर्यः । निधुत्वान् । ईन इन इतीश्वरस्य [ इन इन इति चत्वारि श्वरनामानि ] ॥ २२ ॥

इति निघण्टौ द्वितीयोऽध्यायः ।

Y adds the following :—

अपस्तुक्मनुष्या आयत्यध्रुवो वश्यन्ध आवयत्योजो मघमघ्या रेळते हेळो वर्तते नु तळिद्रण इन्वति दभोति दिद्युदिरज्यति राष्ट्रीति द्वाविंशतिः ॥

इति निघण्टौ द्वितीयोऽध्यायः समाप्तः ।

अथ तृतीयोऽध्यायः ।

उरु । तुवि । पुरु । भूरि । शश्वत् । विश्वम् । परीणसा । व्यानशिः । शतम् । सहस्रम् । सलिलम् । कुविदिति बहोः [ कुविदिति द्वादश बहुनामानि ] ॥ १ ॥

ऋहन् । ह्रस्वः । निघृष्वः । मायुकः । प्रतिष्ठा । कुंधु । वन्नकः । देभ्रम् । अर्भकः । धूलुकः । अल्पकमिति ह्रस्वस्य [ अल्प इत्येकादश ह्रस्वनामानि ] ॥ २ ॥

१. क्षियति. ग, BK 2.

२. omitted by X.

३. पतिः is given as a Variant by Dev.

४. इन इन...वरस्य X; [ इन इन...नामानि ] y.

५. विश्वम् and परीणसा are not explained by Devārāja.

६. परीणसा Roth.

७. व्यानशिस्तम् । BK 2.

८. सरिर् X, BK 2.

९. कुविदिति बहोः X, [ कुविदि...नामानि ] y.

१०. रिहं BK 2; ऋहन्. च.

११. नृपमः is added after निघृष्वः by BK 2, M 2; M 3, W 3 ग; and त्रिषमः by W 1, W 2.

१२. कुयुकः M 2, M 3, W 1, W 2, W 3; कुयुकः BK 2.

१३. दहरकः M 2, M 3, W 1, W 2, W 3, BK 2.

१४. omitted by BK 2. M 2. M 3, W 1, W 2, W 3.

१५. अल्पकमिति ह्रस्वस्य X; [ अल्प...नामानि ] y.

महत् । ब्रह्मः । क्रुष्वः । बृहत् । उक्षितः । तवसः । तविषः ।  
 महिषः । अश्वः । क्रमुक्षाः । उक्षा । विहायाः । यदः । ववक्षिथं । विव-  
 क्षसे । अम्भुणः । माहिनः । गभीरः । कंकुहः । रभर्सः । ब्राधन् ।  
 विरप्शी । अङ्गुतम् । <sup>१</sup>बहिष्ठः । बहिषीति महतः [ बहिषदिति पञ्चविंशतिर्भ-  
 हनामानि ] ॥ ३ ॥

गयः । कदरः । गर्तिः । हर्म्यम् । अस्तम् । पस्त्यम् । दुरोणे ।  
 नीलम् । दुर्याः । स्वसराणि । अमा । दमे । कृत्तिः । <sup>१</sup>योनिः । संघः । शर-  
 णम् । वरुथम् । छर्दिः । छदिः । छाया । शर्म । अज्मेति गृहाणाम्  
 [ अज्मेति द्वाविंशतिर्गृहनामानि ] ॥ ४ ॥

इरज्यति । विधेम । सपर्यति । नमस्यति । दुवस्यति । क्रुभोति ।  
 क्रुणद्धि । क्रुच्छति । संपति । विवासतीति [ देश ] परिचरणकर्माणः ॥ ५ ॥

१. महः X, BK 2.

२. क्रथः BK 2.

३. उक्षः X; BK 2.

४. महिषः । अश्वः come after उक्षितः in  
 M 2, M 3, W 1, W 2, W 3, BK 2.

५. ववक्षयाः BK 2.

६. गभीरः । माहिनः । M 2, M 3, W 1,  
 W 2, W 3, BK 2.

७. ककुहलिना X; BK 2.

८. भरसः BK 2.

९. ब्राधन् BK 2, X.

१०. विरप्सी. BK 2.

११. अङ्गुतः BK 2; X.

१२. बहिष्ठः BK 2; X.

१३. बहिषीति महतः X; [बहिषदि...मानि]  
 Y.

१४. गर्भः M 1.

१५. नीरं M 2, M 3, W 1, W 2, W 3,  
 BK 2.

१६. अस्त्यम् M 2, M 3, W 1, W 2, W 3;  
 is added after अस्तम् in BK 2.

१७. नीलम् is omitted by M 2, M 3.  
 BK 2, W 1, W 2, W 3.

१८. योनिः S, W 4.

१९. शर्म X, BK 2.

२०. वर्म. X; BK 2.

२१. अज्मेति गृहाणाम् X; [ अज्मेति...नामा-  
 नि ] Y.

२२. इरज्यति M 2, M 3, W 1, W 2,  
 W 3, BK 2.

२३. शवति M 2, M 3, W 1, W 2, W 3,  
 BK 2.

२४. दृश is omitted by X.

शिम्वाता । शतरा । शार्तपन्ता । शिल्पुः । स्युमकम् । शेवैषम् ।  
मयः । सुगम्यम् । सुदिनम् । शूपम् । शुनम् । शैगम् । भेषजम् । जला-  
षम् । स्योनम् । सुन्नम् । शेवम् । शिवम् । शैम् । कदिति सुखस्य [ कमिति  
विंशतिः सुखनामानि ] ॥ ६ ॥

निर्णिक् । वत्रिः । वर्षः । वयुः । अमतिः । अप्सः । प्सुः । अम्रः  
पिष्टम् । पेशः । कृशनम् । मूर्त्तु । अर्जुनम् । ताम्रम् । अरूपम् । शैष्यमि-  
ति रूपस्य [ शिल्पमिति षोडश रूपनामानि ] ॥ ७ ॥

अस्त्रेमा । अनेमा । अनेद्यः । अनवद्यः । अनमिशस्त्यः । उत्कथ्यः ।  
सुनीथः । पार्कः । वामः । वयुनमिति प्रज्ञस्यस्य [ वयुनमिति दश प्रज्ञस्यना-  
मानि ] ॥ ८ ॥

केतुः । केतः । चेतः । चित्तम् । क्रतुः । असुः । घीः ।  
शची । माया । वयुनम् । अभिरुयेति प्रज्ञायाः [ अभिरुयेत्येकादश  
प्रज्ञानामानि ] ॥ ९ ॥

१. शिल्पु M 2, M 3, W 1, W 2, W 3;  
शर्म क. and Devaraja.

२. शेवुधम् X, BK 2.

३. स्युम । कम् । X, BK 2.

४. सुदिनम् BK 2.

५. शं BK 2, X.

६. सुन्नम् is omitted by M 2, M 3,  
W 1, W 2, W 3; BK 2.

७. शैग्यम् M 2, M 3, W 1, W 2, W 3,  
BK 2.

८. कदिति सुखस्य X; [ कमिति...नामानि ]  
Y.

९. वयुः is added after वयुः by M 2,  
M 3, W 1, W 2, W 3, BK 2.

१०. प्सु M 1, M 4, C 1, C 2, C 3, C 4,  
S, W 4; अप्सः M 2, M 3, W 1,  
W 2, W 3; BK 2.

११. omitted by X; BK 2.

१२. प्सरः क. and Dev.

१३. शैष्यमिति रूपस्य X; [ शिल्पमिति.....  
नामानि ] Y.

१४. अस्त्रेमाः M 2, M 3, W 1, W 2, W 3;  
BK 2, and S'iva, Sāma.

१५. अनेमा is omitted by M 2, M 3,  
W 1, W 2, W 3, BK 2; अनेमाः  
S'iva, Sāma.

१६. अनिद्यः M 2, M 3, W 1, W 2, W 3,  
BK 2.

१७. अनमिशस्तिः । अनवद्यः । M 2, M 3,  
W 1, W 2, W 3, BK 2.

१८. उत्कथ्यः M 3, W 2, W 3; उत्कथ्याः  
M 2, उत्कथ W 1.

१९. वयुन...स्य X; [ वयुन...नामानि ]  
Y.

२०. केतः । केतुः । X; BK 2,

२१. अभि...प्रज्ञायाः X; [ अभि...नामानि ]  
Y.

वद । श्रत् । सत्रा । अद्वा । इत्था । ऋतमिति सत्यस्य [ ऋतमिति वद सत्यनामानि ] ॥ १० ॥

चिक्वैयत् । चाकनत् । अचक्ष्म । चष्टे । वि चष्टे । विचर्षणिः । विश्वचर्षणिः । अवचाकशदिति [ अष्टौ ] पश्यतिकर्माणः ॥ ११ ॥

हिकम् । नुक्म् । सुक्म् । आहिकम् । आकीम् । नकिः । माकिः । नकीम् । आकृतमित्यामिश्राणि [ आकृतमिति नवोत्तराणि पदानि सर्वपद-समाज्ञानाय ] ॥ १२ ॥

इदमिव । इदं यथा । अभिर्ने ये । चतुरंश्चिद्दमानात् । ब्राह्मणा व्रत-चारिणः । वृक्षस्य नु ते पुरुहूत वयाः । जार आ भगम् । मेघो भूतोऽभि यमयः । तद्रूपः । तदर्घः । तद्वत् । तथेत्युपमाः ॥ १३ ॥

अर्चति । गायति । रेभति । स्तोमति । गूर्धयति । गुंणाति । जंरते । हंरते । नंदति । पृच्छति । रिहति । धमति । कृपायति । कृपण्यति । पंन-  
स्यति । पंनयते । वल्गुयति । मन्दते । भन्दते । छन्दति । छन्दयते । शश-  
मानः । रञ्जयति । रञ्जयति । शंसति । स्तौति । यौति । रौति । नौति ।  
भनति । पणायति । पणते । सपति । पपुक्षीः । महयति । वाजयति । पूजयति ।  
मन्यते । भंदति । रसति । स्वरति । वेनति । मन्द्रयते । जल्पतीति चतुश्चत्वा-  
रिंशदर्चतिकर्माणः ॥ १४ ॥ According to the other recension the  
list of words from भन्दते onward is the following:—

१. इत्था । अद्वा । X ; BK 2.

२. ऋतमि...सत्यस्य X ; [ ऋतमि०.....ना-  
मानि ] Y.

३. चिक्वैयम् । चन । चाक्ष्म । M 2, M 3,  
W 1, W 2, W 3 ; BK 2.

४. is omitted by X.

५. सुक्म् । नुक्म् । X ; BK 2.

६. आहिकम् is omitted by M 2, M 3,  
W 1, W 2, W 3, BK 2.

७. आकीम् । नकीम् । नकिः । माकीम् ।  
माकिः । M 2, M 3, W 1, W 2,  
W 3, BK 2.

८. आकृतमित्यामिश्राणि X ; [ आकृत-  
मिति.....समाज्ञाय ] Y.

९. तद्रूपः M 3.

१०. सृणति BK 2.

११. जरति X, BK 2.

१२. हयति X, BK 2.

१३. रिहति । धमति । नदति । पृच्छति । कृपा ।  
X ; BK 2.

१४. पणस्यति. X ; BK 2.

१५. पणायते M 2, M 3, W 1, W 2, W 3,  
Roth.

१६. कृपणयति । पणस्यति । पणायते । वल्गु-  
यन्ति । BK 2.

१७. भन्दते is omitted by W 1, W 2,  
W 3, BK 2.

१८. छन्दयति. X ; छन्देति. BK 2.

१९. रञ्जयति । रञ्जयति । M 2, M 3, W 1,  
W 2, W 3, BK 2.

२०. जरयति Deva.

२१. पिपुक्षाः ग. C. D. F.

२२. मंदति M 1, C 4, S, W 4.

( मन्दते । भणति । भणायते । खपिति । पिपृक्षाः । महयति । वाजयति । पूजयति । खदति । मदति । रसति । वेनति । कल्पते । जल्पति । मन्त्रयते । वन्दत इत्यर्चतिकर्माणः ॥ १४ ॥ ) M 2, M 3 W 1, W 2, W 3.

विग्रः । विग्रः । गृत्सः । धीरः । वेनः । वेघाः । कण्वः । ऋधुः । नवेदाः । कँविः । मनीषी । मन्धाता । विधाता । विपैः । मनश्चित् । विपश्चित् । विपन्यवः । आकेनियः । उशिजः । कीस्तासः । अँद्वातयः । मतयः । मँतुथाः । मेधोविन इति मेधाविनाम् [ बौधत इति चतुर्विंशतिमेधाविनामानि ] ॥ १५ ॥

रेभः । जरिता । कारुः । नँदः । स्तोमः । कीरिः । गौः । सूरिः । नादः । छन्दः । स्तुप् । रुद्रः । कृपण्युरिति त्रयोदश स्तोतृनामानि ( रेभः । जरिता । कारुः । कीरिः । ताम्रः । सूरिः । रुद्रः । नदः । नादः । छन्दः । स्तुत् । गौः । कृपण्युरिति स्तोतृणाम् ) ॥ १६ ॥

यज्ञः । वेनः । अँध्वरः । मेघः । विदथः । नीर्यः । सर्वनम् । होत्रा । इष्टिः । देवताता । मुखः । विष्णुः । इन्दुः । प्रजापतिः । धर्म इति यज्ञस्य । [ धर्म इति पञ्चदश यज्ञनामानि ] ॥ १७ ॥

१. पणायते Roth.

२. पिपृक्षाः BK 2.

३. मेघः X; BK 2.

४. ऋधुः BK 2.

५. कवि M 2, M 3, W 1, W 2, W 3, BK 2.

६. मनीषिः Bib. Ind.

७. विपः is omitted by M 2, M 3, W 1, W 2, W 3, विधाता and विपः omitted by BK 2.

८. विपण्युः X, BK 2.

९. आकेनियः । केनियः । X, BK 2.

१०. अतवातयः M 1; अँद्वातयः BK 2.

११. मनुष्याः ग.

१२. मेधाविन.....नाम् X.

१३. [ बाधत.....नामानि ] Y.

१४. नादः M 1.

१५. ताम्रः ग. C. D. F.

१६. Words within brackets are the text of the shorter recension.

१७. मेघः । नावी । अध्वरः । विदथः । M 2, M 3, W 1, W 2, W 3, BK 2.

१८. नावी M 2, M 3, W 1, W 2, W 3; नावी. ग.

१९. धर्म...यज्ञस्य X; [ धर्म.....नामानि ] Y.

भरताः । कुरवः । वाघतः । वृक्तबर्हिषः । यतस्तुचः । मरुतः ।  
सैबाधः । देवयव इत्यृत्तिजाम् [ देवयव इत्यष्टावृत्तिङ्गामानि ] ॥ १८ ॥

ईमहे । यामि । मन्महे । दुद्धि । शग्धि । पुंधि । मिमिद्धि ।  
मिमीहि । रिरिद्धि । रिरीहि । पीपरत् । यन्तारः । यन्धि । इषुध्यति ।  
मदेमहि । मनामहे । मायत इति [ सप्तदश ] याच्ञाकर्माणः ॥ १९ ॥

दाति । दाशति । दासति । राति । रासति । पुंणक्षि । पुंणाति ।  
। तुञ्जति । मंहत इति [ दश ] दानकर्माणः ॥ २० ॥

परि स्त्रव । पवस्व । अभ्यर्ष । आशिष इति [ चत्वारः ] अध्येषणा-  
कर्माणः ॥ २१ ॥

स्वपिति सस्तीति द्वौ स्वपितिकर्माणौ ॥ २२ ॥

कूपः । कातुः । कर्तः । वव्रः । काटः । खातः । अवतः । 'क्रिविः ।  
सुदः । उत्सः । ऋश्यदात् । कंरोतरात् । कुशयः । केवट इति कूपस्य [ केवट  
इति चतुर्दश कूपनामानि ] ॥ २३ ॥

१. भरताः क. and Devarāja.

२. सबाधः is placed after वृक्तबर्हिषः  
by M 2, M 3, W 1, W 2, W 3,  
BK 2.

३. देवयव...जाम् X; [ देवयव.....ना-  
मानि ] Y.

४. दग्धि. M 1; दग्धि M 2, M 3, W 1,  
W 3; दग्धि W 2.

५. पूंधि M 1.

६. रिरिद्धि । मिमीहि । रिरिद्धि । मिमिद्धि ।  
BK 2.

७. यन्ति M 2, M 3, W 1, W 2, W 3;  
BK 2.

८. सप्तदश omitted by X.

९. पुंणक्षि M 2, M 3, W 1, W 2, W 3,  
BK 2.

१०. इषुध्यति is added after पुंणाति by  
M 2, M 3, W 1, W 2, W 3, BK 2.  
प्रीणाति BK 2.

११. तुञ्जति is omitted by M 2, M 3,  
W 1, W 2, BK 2, W 3.

१२. दश is omitted by X.

१३. परिश्रव. स्व.

१४. चरवारः omitted by X.

१५. वव्रः M 2, M 3, W 2, W 3; वव्रः  
W 1; वव्रः BK 2. काटः is placed  
after वव्रः by M 2, M 3, W 1,  
W 2, W 3, BK 2.

१६. कारुः M 2; कातुः W 3.

१७. खातः । अवटः । अवतः । M 2, M 3,  
W 1, W 2, W 3, BK 2.

१८. क्रिवि M 2; कृवि M 3, W 1, W 2,  
W 3; कूपः is placed after क्रिवि in  
M 3, W 1, W 2, W 3, after कृवि.  
BK 2.

१९. ऋश्यदात् W 1; रिश्यदात् M 3.

२०. कंरोतरः M 2, M 3, W 1, W 2,  
W 3.

२१. केवट...कूपस्य X; [ केवट.....नामानि ]  
Y.

तृपुः । तका । रिम्वा । रिपुः । रिक्का । रिहायाः । तापुः । तस्करः ।  
वनर्युः । हुरश्चित् । मुपीवान् । मलिम्लुचः । अघशंसः । वृक इति स्तेनस्य  
[ वृक इति चतुर्दशैव स्तेननामानि ] ॥ २४ ॥

निण्यम् । सँस्वः । सनुतः । हिक्क् । प्रतीच्यम् । अपीच्यमिति  
[ पैट् ] निर्णीतान्तर्हितनामधेयानि ॥ २५ ॥

आके । पराके । पराचैः । आरे । परावत इति दूरस्य [ परावत इति  
पञ्च दूरनामानि ] ॥ २६ ॥

प्रन्नम् । प्रदिवः । प्रवयाः । सनेमि । पुर्व्यम् । अहायेति पुराणस्य  
[ अहायेति षट् पुराणनामानि ] ॥ २७ ॥

नवंम् । नूवंम् । नूतनम् । नव्यम् । इदा । ईदानीमिति नवस्य  
[ इदानीमिति षष्ठे नवनामानि ] ॥ २८ ॥

प्रपित्वे । अभीके । दुभ्रम् । अर्भकम् । तिरः । सतः । त्वः । नेमः ।  
क्रक्षाः । स्तुभिः । वंम्रीभिः । उपजिदिका । ऊर्दरम् । कृदरम् । रम्भः ।  
पिनाकम् । मेना । ग्राः । शेषः । वैतसः । अया । एना । सिपत्तु ।  
सचते । भ्यसते । रेजते इति द्विशः [ रेजते इति षड्विंशतिर्द्विश उत्तराणि  
नामानि ] ॥ २९ ॥

१. त्रिपुः M 2, M 3, W 1, W 2, W 3, BK 2.

२. रिपुः । तक्वा । तृक्वा । रिक्वा । रिक्का । M 2, M 3, W 1, W 2, W 3, BK 2.

३. वृकः.....स्तेनस्य X; [ वृक.....नामानि ] Y.

४. सन्तः BK 2.

५. षट् is omitted by X.

६. परावत.....दूरस्य X; [ परावत.....नामानि ] Y.

७. अहायेति.....पुराणस्य X; [ अहायेति..नामानि ] Y.

८. इदानीमिति नवस्य X; [ इदानी.....नामानि ] Y.

९. क्रक्षा BK 2.

१०. स्त्रीभिः BK 2.

११. सिपत्ति M 2, M 3, W 1, W 2, W 3 BK 2.

१२. नंसते ग.

१३. रेजते...द्विशः X; [ रेजते ..नामानि ] Y

स्वधे । पुरन्धी । धिषणे । रोदसी । क्षोणी । अम्भसी । नभसी ।  
 रजसी । सदसी । सन्ननी । घृतवती । बहूले । गभीरे । गम्भीरे । ओण्यौ ।  
 चम्बौ । पाश्वौ । मही । उर्वी । पृथ्वी । अदिती । अही । दूरे अन्ते ।  
 अपारे अपारे इति द्यावापृथिव्योः [ अपारे अपारे इति चतुर्विंशतिर्द्यावापृथि-  
 वीनामधेयानि नामधेयानि ] ॥ ३० ॥

इति निघण्टौ तृतीयोऽध्यायः ।

M 1, M 4, C 1, C 2, C 3, C 3, S, W 4 added the following summary :—

उर्ध्वं हन्महद्गय इरज्यति शिम्बाता निर्णिगस्त्रेमा केतुर्वद् चिक्यद्विक-  
 मिदमिवाचर्चति विप्रो रेभो यज्ञो भरता ईमहे दाति परि स्रव स्वपिति कूपस्तृ-  
 पुर्निण्यमाके प्रलन्नवम् प्रपित्वे स्वधे त्रिशत् ॥

इति निघण्टौ तृतीयोऽध्यायः समाप्तः ।

अथ चतुर्थोऽध्यायः ।

जहा । निधा । शितामं । मेहनां । देमूनाः । मूषः । ईषिरेण ।  
 कुरुतनं । जठरे । तितउ । शिप्रे । मध्या । मन्दू । ईर्मान्तासः । कायमानः ।  
 लोधम् । शीरम् । विद्रधे । द्रुपदे । तुग्वनि । नंसन्ते । नंसन्तु । आह्रनसः ।

१. स्वधे. M 2, M 3, W 1, W 2, W 3.

२. रोदसी is added after रोदसी by M 2, M 3, W 1, W 2, W 3, BK 2.

३. नभसी is omitted by M 2, M 3, W 1, W 2, W 3, BK 2.

४. ओण्यौ । नण्यौ । चम्ब्यौ । पाश्व्यौ । M 2, M 3, W 1, W 2, W 3; BK 2. Ms. ग has नप्यौ.

५. पृथ्वी । बहूती । दूरे अन्ते । अपारे etc. M 2, M 3, W 1, W 2, W 3.

६. दूरे । अन्ते । M 3; दूरे ण्वी. BK 2, अन्ते । क. ग.

७. अपारे.....पृथिव्योः X [ अपारे..... नामधेयानि ] Y.

८. द्यावापृथिव्यो नामः M 1.

९. शितामं । निधा । BK 2.

१०. मेहनाः BK 2.

११. दमुनाः ग.

१२. मूषः च.

१३. इषिरः M 2, M 3, W 1, W 2, W 3, BK 2.

१४. जठरम् स्व. ग.

१५. नसन्तः X & Y, BK 2, Roth. नसन्त S'iva and Sāma. The authority of the Mss. of both recensions has been discarded for this particular word because Yāska, a much older authority than all the Mss. put together, reads नसन्त.

अ॒स॒त् । इ॒ष्मि॒णः । वा॒हः । परि॒त॒क॒म्या । सु॒वि॒ते । द॒य॒ते । नृ॒चि॒त् । नृ॒च ।  
दा॒व॒ने । अ॒कूपार॒स्य । शि॒शी॒ते । सु॒तु॒कः । सु॒प्रा॒य॒णाः । अ॒प्रा॒यु॒वः । च॒य॒वे॒नः ।  
र॒जः । ह॒रः । जु॒हुरे । व्य॒न्तः । क्रा॒णोः । वा॒शी । वि॒षु॒णः । जा॒मिः ।  
पि॒ता । श॒योः । अ॒दि॒तिः । ए॒रि॒रे । ज॒सुरिः । ज॒र॒ते । म॒न्दि॒ने । गौः ।  
गा॒तुः । दुं॒स॒यः । तु॒ता॒व । च॒य॒से । वि॒यु॒ते । ऋ॒ध॒क् । अ॒स्याः । अ॒स्य  
[ अ॒स्ये॒ति द्वि॒षष्टिः प॒दानि ] ॥ १ ॥

स॒लि॒म् । वा॒हि॒ष्ठः । दू॒तः । वा॒व॒शा॒नः । वा॒र्य॒म् । अ॒न्धः । अ॒स॒-  
श्च॒न्ती । व॒नु॒ष्य॒ति । त॒रु॒ष्य॒ति । म॒न्द॒नाः । आ॒हु॒नः । न॒दः । सो॒मो अ॒क्षाः ।  
श्वा॒त्र॒म् । ऊ॒तिः । हा॒स॒मा॒ने । प॒द्मिः । स॒स॒म् । द्वि॒ता । त्राः । व॒रा॒हः ।  
ख॒स॒रा॒णि । श॒र्याः । अ॒र्कः । प॒विः । व॒क्षः । ध॒न्व । सि॒न॒म् । इ॒त्या ।  
स॒चा । चि॒त् । ओ॒ । द्यु॒म॒म् । प॒वि॒त्र॒म् । तो॒दः । स्व॒श्वाः । शि॒पि॒वि॒ष्टः ।  
वि॒ष्णुः । आ॒घृ॒णिः । पृ॒थु॒ज्याः । अ॒थ॒यु॒म् । का॒णु॒का । अ॒घ्नि॒गुः । आ॒ङ्गु॒षः ।  
आ॒पा॒न्त॒म॒न्युः । ई॒म॒शा । उ॒र्व॒शी । व॒यु॒न॒म् । वा॒ज॒प॒स्त्य॒म् । वा॒ज॒ग॒न्ध॒य॒म् ।  
ग॒न्ध॒य॒म् । ग॒र्धि॒तो । कौ॒र॒या॒णः । तौ॒र॒या॒णः । अ॒ह॒या॒णः । ह॒र॒या॒णः । आ॒रि॒तः ।  
ब्र॒न्दी । नि॒षे॒पी । तू॒र्णा॒श॒म् । क्षु॒म्प॒म् । नि॒चु॒म्पु॒णः । प॒दि॒म् । पा॒दुः । वृ॒कः ।  
जो॒ष॒वा॒क॒म् । कृ॒त्तिः । श॒घ्नी । स॒म॒स्य । कु॒ट॒स्य । च॒र्ष॒णिः । श॒म्बः । के॒र्ष॒यः ।  
तू॒तु॒मा॒कृ॒षे । अ॒स॒त्र॒म् । कौ॒कु॒द॒म् । बी॒रि॒टे । अ॒च्छ । पा॒रि॒ । ई॒र्म् । सी॒म् ।  
ए॒न॒म् । ए॒ना॒म् सृ॒णिः [ सृ॒णिरि॒ति चतु॒स्तर॒म॒शीतिः प॒दानि ] ॥ २ ॥

१. परितकया ग.
२. नृच is omitted by M 2, M 3, W 1, W 2, W 3, BK 2.
३. सुतुकः BK 2.
४. चयवानः a variant given by yaska.
५. क्राणां BK 2.
६. जामि W 1.
७. एरिति BK 2.
८. आस्या W 3.
९. अस्य X; [ अ॒स्ये॒ति...प॒दानि ] Y.
१०. वृतः is omitted by M 2, M 3, W 1, W 2, W 3, BK 2.
११. अहः क.
१२. तरुष्यते. क.
१३. वक्ष. M 3.
१४. सितम् क.

१५. आद्युमम् M 3.
१६. अथयुम् M 3.
१७. आंगष्टः BK 2.
१८. अपान्तमन्युः M 1.
१९. इयसा च.
२०. गन्धयम्. ग.
२१. गन्धयानि M 2, W 1, W 2, BK 2. गन्धयतिः M 3, W 3.
२२. हरयाणः is omitted by Roth.
२३. ब्रन्दिनः M 2, M 3, W 1, W 2, W 3, BK 2.
२४. निःषपी M 1, W 1; निःषपी BK 2.
२५. काकुटम् M 3.
२६. ई W 1.
२७. सी. W 1.
२८. सृणिः M 2, M 3, W 1, W 2, W 3; [ सृणि.....प॒दानि ] Y.

आशुशुक्षणिः । आशाभ्यः । काशिः । कुणारुम् । अलातृणः । सल-  
 लर्कम् । कल्पयम् । विसुहः । वीरुधः । नक्षदाभम् । अस्कृधोयुः ।  
 निशुम्भाः । वृवदुक्थम् । ऋदुदरः । ऋदूपा । पुलुकामः । अर्सिन्वती ।  
 कपना । भाक्रजीकः । रुजानाः । जूणिः । ओमना । उपलप्रक्षिणी ।  
 उपसि । प्रकलवित् । अभ्यर्धयज्वा । ईक्षे । क्षोणस्य । असे । पार्थः ।  
 सवीमनि । सप्रथाः । विदथानि । श्रायन्तः । आशीः । अजीगः । अमूरः ।  
 शशमानः । देवो देवाच्या कृपा । विजामातुः । ओमासः । सोमानम् ।  
 अनवायम् । किमीदिने । अमवान् । अमीवा । दुरितम् । अप्वा । अमतिः ।  
 श्रुष्टी । पुरन्धिः । रुशत् । रिशादसः । सुदत्रः । सुविदत्रः । श्रानुषक् ।  
 तुर्वणिः । गिर्वणसे । अमूत्ते मूत्ते । अम्यक् । यादृश्मिन् । जारयार्थि ।  
 अग्रिया । चनः । पचता । शुरुधः । अमिनः । जंज्जतीः । अप्र-  
 तिष्कृतः । शाशदानः । सुप्रः । सुशिप्रः । शिप्रे । रंसु । द्विर्हीः । अक्रः ।  
 उराणः । स्तिरानाम् । स्तिपाः । जवारु । जरुथम् । कुलिशः । तुञ्जः ।  
 बर्हणा । ततनुष्टिम् । इलीबिशः । क्रियेधाः । भृमिः । विष्पितः । तुरीपम् ।  
 रास्पिनः । ऋञ्जतिः । ऋजुनीती । प्रतद्वस् । हिनोत । चोष्कूयमाणः ।  
 चोष्कूयते । सुमत् । दिर्विष्टिषु । दूतः । जिन्वति । अमत्रः । ऋचीषमः ।  
 अनशरातिम् । अनर्वा । असाभि । गल्दया । जळहवः । बकुरः । बेकनाटान् ।

१. आशुशुक्षणिः W 1.

२. विसुधः W 1.

३. भाक्रजीकः W 1.

४. प्रकलवीत् W 1.

५. आजीगः W 1.

६. देवो देवाच्या । कृपा । ख. ग. च.

७. अमः BK 2, M 3, M 3, W 2, W 3.  
अयः W 1.

८. अप्ये Dev; अघा BK 2.

९. गिर्वणाः Y & Sāma.

१०. जङ्गतीः M 2, W 2; जङ्गतीः M 3.

११. अप्रतिष्कृतः BK 2.

१२. The third section comes to an end  
after शाशदानः in M 2, M 3, W 1,  
W 2, W 3.

१३. सशिगः W 1.

१४. omitted by C 3 & S.

१५. स्तिपं BK 2. जवारुं BK 2.

१६. बर्हणाः BK 2.

१७. ऋजता BK 2.

१८. ऋजुनीती is omitted by M 2, M 3,  
W 1, W 2, W 3, BK 2.

अभिर्धेतन । अंहुरः । वतः । वाताप्यम् । चाकन् । रथर्यति । असक्राम् ।  
 आध्वः । अनवब्रवः । सदान्वे । शिरिम्बिठः । पराशरः । क्रिर्विर्दती ।  
 कल्लती । दनः । शरारुः । इदंयुः । कीकटेष्टु । बुन्दः । वृन्दम् । किः ।  
 उल्वम् । ऋवीसमृवीसम् [ ऋवीसमृवीसमिति त्रयस्त्रिंशच्छतं पदानि ] ॥ ३ ॥

इति निघण्टौ चतुर्थोऽध्यायः ।

M 1, M 4, C 1, C 2, C 3, C 4, S, W 4 add the following summary'.

जहा सस्त्रिमाशुशुक्षणिस्त्रीणि ।

इति निघण्टौ चतुर्थोऽध्यायः समाप्तः ।

अथ पञ्चमोऽध्यायः ।

अग्निः । जातवेदाः । वैश्वानर [ इति त्रीणि पदानि ] ॥ १ ॥

द्रविणोदाः । इध्मः । तनूनपात् । नराशंसः । ईळः । बर्हिः । द्वारः ।  
 उपासानक्ता । दैव्या होतारा । तिलो देवीः । लष्टा । वनस्पतिः । स्वाहा-  
 कृतय [ इति त्रयोदशपदानि ] ॥ २ ॥

अश्वः । शकुनिः । मण्डूकाः । अक्षाः । ग्रावाणः । नाराशंसः ।  
 रथः । दुन्दुभिः । इपुधिः । हस्तघ्नः । अभीश्वः । धनुः । ज्या । इषुः ।  
 अश्वार्जनी । उल्लखलम् । वृषभः । दुधणः । पितुः । नद्यः । आपः । ओषधयः ।  
 रात्रिः । अरण्यानी । अद्वा । पृथिवी । अघ्वा । अग्राथी । उल्लखलमुसले ।

१. असरथर्यति is added before असक्राम् by M 2; असक्राम् BK 2.

२. शिरिम्बिठः is omitted by M 2, M 3, W 1, W 2, W 3, BK 2.

३. क्रिर्विर्दती BK 2.

४. ऋवीसमृवीसम् X; [ ऋवीस...पदानि ] Y. कवीसमृवीसम् BK 2.

५. द्वात्रिंशच्छतं C 3, S. Roth. Bhadr; Sāma.

६. M 2, M 3, W 1, W 2, W 3 have ॥ ४ ॥ instead of ॥ ३ ॥

७. वैश्वानरः । द्रविणोदाः etc, M 2, M 3, W 1, W 2, W 3, BK 2.

८. इलः क. ख. ग. BK 2.

९. स्वाहाकृतयः ॥ १ ॥ M 2, M 3, W 1, W 2, W 3; ०कृतय...॥ २ ॥ y.

१०. नराशंसः M 1, M 4, C 1, C 2, C 4, S, W 1.

११. अश्वार्जनी । उल्लखलं मुसलं । BK 2.

१२. अरण्यानि ग. च. अरण्यानी M 2, M 3.

१३. अद्वा । पृथिवी । M 3.

हविर्धाने । धावापृथिवी । विपादछुतुद्री । आर्त्री । शुनासीरौ । देवी जोष्ट्री ।  
देवी ऊर्जाहुती [ इति षट्त्रिंशत् पदानि ] ॥ ३ ॥

वायुः । वरुणः । रुद्रः । इन्द्रः । पर्जन्यः । बृहस्पतिः । ब्रह्मण-  
स्पतिः । क्षेत्रस्य पतिः । वास्तोष्पतिः । वाचस्पतिः । अपा नपात् । यमः ।  
मित्रः । कः । सरस्वान् । विश्वकर्मा । तार्क्ष्यः । मन्युः । दधिक्राः । सविता ।  
लघा । वातः । अग्निः । वेनः । असुनीतिः । क्रतुः । इन्दुः । प्रजापतिः ।  
अहिः । अहिर्बुध्न्यः । सुपर्णः । पुरुरवा [ इति द्वात्रिंशत् पदानि ] ॥ ४ ॥

श्येनः । सोमः । चन्द्रमाः । मृत्युः । विश्वानरः । धाता । विधाता ।  
मरुतः । रुद्राः । ऋभवः । अङ्गिरसः । पितरः । अथर्वाणः । श्वेगवः ।  
आश्याः । अदितिः । सरमा । सरस्वती । वाक् । अनुमतिः । राका ।  
सिनीवाली । कुहूः । यमी । उर्वशी । पृथिवी । इन्द्राणी । गौरी । गौः ।  
धेनुः । अघ्न्या । पृथ्या । स्वस्तिः । उषाः । इळा । रोदसी [ इति षट्त्रिंशत्  
पदानि ] ॥ ५ ॥

अश्विनौ । उषाः । सूर्या । वृषाकपायी । सरण्यूः । लघा । सविता ।  
भंगः । सूर्यः । पूषा । विष्णुः । विश्वानरः । वरुणः । केशी । केशिनः ।  
वृषाकपिः । यमः । अज एकपात् । पृथिवी । समुद्रः । अथर्वा । मनुः । दुध्यङ्ग ।  
आदित्याः । सप्तऋषयः । देवाः । विश्वेदेवाः । साध्याः । वसवः । वाजिनः ।  
देवपत्न्यो देवपत्न्य [ इत्येकत्रिंशत् पदानि ] ॥ ६ ॥

इति निघण्टौ पञ्चमोऽध्यायः ।

M 1, M 4, C 1, C 2, C 3, C 4, S, W 4 add the following  
summary'.

अभिर्द्रविणोदा अश्वो वायुः श्येनोऽश्विनौ षट् ।

इति निघण्टौ पञ्चमोऽध्यायः समाप्तः ।

१. धावापृथिवी M 2, M 3, W 1, W 2,  
W 3, BK 2.
२. विपादछुतुद्री M 2, M 3, W 1, W 2,  
W 3, BK 2.
३. [-] is omitted by X, BK 2; ॥ २ ॥ X.  
॥ ३ ॥ Y.
४. पुरुरवा ॥ ३ ॥ X; BK 2. पुरुरवा.....  
॥ ४ ॥ Y.
५. ऋभवः is added after श्वेगवः by X,

BK 2.

६. आश्या BK 2.
७. कुहूः C 3, कुहू W 2, W 3, ग.
८. ग adds इषा after उषा; उषा BK 2.
९. रोदसी ॥ ४ ॥ X; रोदसी..... ॥ ५ ॥ Y.
१०. सगः BK 2.
११. दुध्यङ्ग । अथर्वा । मनुः । Dev.
१२. देवपत्न्यः ॥ ५ ॥ X; देवपत्न्य..... ॥ ६ ॥  
Y.



श्रीयास्कमुनिविरचितं निरुक्तं प्रारभ्यते ।

## अथ प्रथमोऽध्यायः ।

समाज्ञायः समाज्ञातैः । स व्याख्यातव्यः । तस्मिन् समाज्ञायं निघण्टव इत्या-  
चक्षते । निघण्टवः कस्मात् । निगमौ इमे भवन्ति । छन्दोभ्यः समाहृत्य समाहृत्य समा-  
ज्ञाताः । ते निगन्तव एव सन्तो निगमनौ निघण्टव उच्यन्त इत्यौपमन्यवः । अपि  
वा हननादेव स्युः । समाहृता भवन्ति । यद्वा समाहृता भवन्ति ।

तद् यानि चत्वारि पदजातानि नामाख्याते<sup>१</sup> चोपसर्गनिपाताश्च तानीमानि  
भवन्ति । तत्रैतन्नामाख्यातयोर्लक्षणं प्रदिशन्ति । भावप्रधानमाख्यातम् । सत्त्वप्रधानानि

१. The word समाज्ञायः means 'a list,'  
or 'a traditional list'; cf. VPR.  
viii. 1:

अथातो वर्णसमाज्ञायं व्याख्यास्यामः ।  
TPR. i. 1. अथ वर्णसमाज्ञायः ।

अनुवाकानुक्रमणी 1. 6:

पदाक्षरसमाज्ञायं छन्दस्येव प्रतिष्ठितम् ।

Durga: समाहृत्यैव ज्ञातेरभ्यासा-  
र्थस्य कर्मणि कारके समाज्ञायः । समभ्य-  
स्यते मर्यादयायमिति समाज्ञायः ।

of. also त्रिभाष्यरत्न on TPR. i. 1.

२. of. Sāyana, *Int. to RV. p. 31*:

तत् व्याख्यानं च समाज्ञायः समाज्ञात  
इत्यारभ्य तस्यास्तस्यास्ताज्ञायमनुभवत्य-  
नुभवतीत्यतैर्द्वादशभिरभ्यायेर्यास्को नि-  
मैमे । तदपि निरुक्तमित्युच्यते ।

३. Durga explains the term in the  
following way:

निश्चयेनाधिकं वा निगूढार्था एते परि-  
ज्ञाताः सन्तो मन्त्रार्थान् गमयन्ति ज्ञाप-  
यन्ति ततो निगमसंज्ञा...इमे भवन्ति ।

४. Roth adopted the variant समाहृत्य  
on the principle *lectio difficilior  
potior est*. This reading was  
adopted on the evidence of a  
single Ms. unsupported by any

other. Roth was rather hasty in  
doing so and later on he rectified  
this mistake. All the Mss. that  
I have collated and Durga read  
समाहृत्य.

५. निगमनां निघ० BK 1.

६. व्यातो BK 1.

७. of. RPR. 12. 5: 699:

नामाख्यातमुपसर्गो निपातश्चत्वार्यहुः  
पदजातानि शब्दाः ।

APR. i. 1: चतुर्णां पदजातानां नामा-  
ख्यातोपसर्गनिपातानां संध्यपद्यो गुणौ  
प्रातिज्ञम् ।

VPR. 8. 52: तच्चतुर्धा नामाख्यातो-  
पसर्गनिपाताः ।

KAS. II. 10: 28. p. 72: वर्ण-  
संघातः पदम् । तच्चतुर्विधम् । नामाख्यातो-  
पसर्गनिपाताश्चेति ।

PMbh. i. 1. 1: p. 3: चत्वारि पदजा-  
तानि । नामाख्यातोपसर्गनिपाताश्च ।

SDS. p. 140: ननु नामाख्यातभेदेन  
पदत्रैविध्यप्रतीतिः कथं चातुर्विध्यमुक्त-  
मिति चेन्मैवं प्रकारान्तरस्य प्रसिद्धत्वात् ।  
तदुक्तं प्रकीर्णके । द्विधा कैश्चित् पदं भिन्नं  
चतुर्धा पञ्चधापि वा । अपोद्धृत्यैव वाक्येभ्यः  
प्रकृतिसत्यवादिबद्धति ॥

नामानि' । तद् यत्रोमे भावप्रधाने भवतः पूर्वापरीभूतं भावमाख्यातेनाचष्टे<sup>१</sup> । व्रजति पचतीति । उपक्रमप्रभृत्यपवर्गपर्यन्तं मूर्ते सत्त्वभूतं सत्त्वनामभिः । व्रज्या पक्तिरिति । अद् इति सत्त्वनामुपदेशः । गौरवः पुरुषो हस्तीति । भवतीति भावस्य । आस्ते शेते व्रजति तिष्ठतीति<sup>२</sup> ।

कर्मप्रवचनीयेन वै पंचमेन सह पदस्य पंचविधत्वमिति हेल्सराजो व्याख्यातवान् । कर्मप्रवचनीयास्तु.....उपसर्गेष्वेवान्तर्भवन्तीत्यभिसन्धाय पदचातुर्विधं भाष्यकारेणोक्तं युक्तमिति विवेकस्यम् ।

Sāyana, *Int. to RV.* p. 21: तत्र हि चत्वारि पदजातानि नामाख्याते चोपसर्गनिपाताश्च ।

cf. Dionysius of Halicarnassus: *Literary Composition. Ch. iii, Robert's ed.* p. 71. "Composition is.....a certain arrangement of the parts of speech...These were reckoned as three only by Theodectes and Aristotle and the philosophers of those times, who regarded nouns, verbs, connectives as the primary parts of speech. Their successors, particularly the leaders of the stoic school, raised the number to four, separating the article from the connectives".

cf. Aristotle, *Poetics* 20. 1456 b *Bywater's ed.* p. 57: 'Diction viewed as a whole is made up of the following parts: the letter (or the ultimate element) the syllable, the conjunction, the article, the noun, the verb, the case, and the speech.

८. तत्रैतं नाम०. BK 1.

१. cf. RPR. 12. 5: 700-1, 707:

तन्नाम येनाभिदधाति सर्वं तदाख्यातं येन भावं स धातुः । क्रियावाचकमाख्यातं .....सत्त्वाभिधायकं नाम ।

The following stanza is cited by the commentator on the APR. in the beginning of the 4th ch. J. A. O. S. Vol. 7. p. 591:

आख्यातं यत्क्रियावाचि नाम सत्त्वाख्यमुच्यते ।

निपाताश्चाद्य सर्वं उपसर्गास्तु प्रादयः॥ VPR. 8. 54-55:

क्रियावाचकमाख्यातमुपसर्गो विशेषकृत् । सत्त्वाभिधायकं नाम निपाताः पादपूरणाः ॥

BD. ii. 121: भावप्रधानमाख्यातम् । KAS'. II. 10: 28. p. 72:

अविशिष्टलिङ्गमाख्यातं क्रियावाचि । तत्र नाम सत्त्वाभिधायि ।

JPM: 2. 1. 1: आचार्याः कर्मशब्दास्तेभ्यः क्रिया प्रतीयते । एष द्वयोर्विधीयते ।

SDS. p. 144: भाववचनो धातुरिति । .....क्रियावचनो धातुरिति ।

cf. Plato, *the Cratylus*; Jowett: *Dialogues of Plato p. i.* 368-9:

'Name is not a musical or pictorial imitation.....but it is expression of the essence of each thing in letters and syllables'.

cf. Aristotle, *Poetics* 20. 1456 b 10 *Bywater*, ed. p. 58: 'A noun or name is a composite significant sound not involving the idea of time, with parts which have no significance by themselves in it.... A verb is a composite significant sound involving the idea of time, with parts which have no significance by themselves in it. Whereas the word 'man' or 'white' does not imply when, 'walks' and 'has walked' involve in addition to the idea of walking that of time present or time past'.

२. आचष्ट BK 1.

३. उपवर्गपर्यन्तमूर्तं BK 1.

४. पक्तिरिति BK 1.

५. The 1st section comes to an end in Mss. of the shorter recension.

६. इति is omitted by G.

इन्द्रियनित्यं वचनमौदुम्बरायणः ॥ १ ॥

तत्र चतुर्ध्रं नोपपद्यते । अयुगपदुत्पन्नानां वा शब्दानामितरेतरोपदेशः । शास्त्र-  
कृतः, योगेश्वरः । व्याप्तिमत्त्वात् शब्दस्याणीयस्त्वाच्च शब्देन संज्ञाकरणं व्यवहारार्थं  
लोके । तेषां मनुष्यवद् देवताभिधानम् । पुरुषविद्यानित्यत्वात् कर्मसंपत्तिर्मन्त्रो  
वेदे ।

पदभावविकारा भवन्तीति वार्थ्यायणः । जायतेऽस्ति विपरिणमते वर्धतेऽपक्षी-  
यते विनश्यतीति । जायत इति पूर्वभावस्यादिमाचष्टे । नापरभावमाचष्टे न प्रति-  
षेधति । अस्तीत्युत्पन्नस्य सत्त्वस्यावधारणम् । विपरिणमत इत्यप्रच्यवमानस्य तत्त्वाद्  
विकारम् । वर्धत इति स्वाङ्गाभ्युच्चयम् । सांयोगिकानां वार्थ्यानाम् । वर्धते विजयेनेति  
वा । वर्धते शरीरेणेति वा । अपक्षीयत इत्येतेनैव व्याख्यातः प्रतिलोमम् ।  
विनश्यतीत्यपरभावस्यादिमाचष्टे । न पूर्वभावमाचष्टे न प्रतिषेधति ॥ २ ॥

अतोऽन्ये भावविकारा एतेषामेव विकारा भवन्तीति ह स्मार्हः । ते यथावचन-  
मभ्युहितव्याः ।

न निर्वद्धा उपसर्गा अर्थान्निरादुरिति शाकटायनः । नामाख्यातयोस्तु कर्मो-  
पसंयोगद्योतका भवन्ति । उच्चावचाः पदार्था भवन्तीति गौर्ग्यः । तद् य एषु पदार्थः  
प्रादुरिते तं नामाख्यातयोरर्थविकरणम् ।

आ इत्यवर्गार्थे । प्र परा इत्येतस्य प्रातिलोम्यम् । अभि इत्याभिमुख्यम् । प्रति  
इत्येतस्य प्रातिलोम्यम् । अति सु इत्यभिपूजितार्थे । निर् दुर् इत्येतयोः प्रातिलो-  
म्यम् । नि अव इति विनिग्रहार्थ्यां । उद् इत्येतयोः प्रातिलोम्यम् । सम् इत्येकीभा-  
वम् । वि अप इत्येतस्य प्रातिलोम्यम् । अनु इति सादृश्यापरभावम् । अपि इति

१. नित्यं is omitted in BK.

२. Durga gives युगपत् as a variant.

३. ०त्पन्नानां BK.

४. ०मितरोतरो BK.

५. ०कृतोपयोगश्च Δ.

६. शब्दायणीमत्त्वाच्च BK.

७. ०नित्यात् W. 2.

८. Here ends the second section in BK.

९. इति is omitted in BK.

१०. cf. BD. ii. 121; PMbh. i. 3. 1. p. i. 258.

११. आद्यष्टे BK.

१२. द्वयाप्र० BK.

१३. ०तीत्यपरभाव० BK.

१४. स्मार्ह BK.

१५. cf. BD. ii. 122.

१६. भवन्तीति U. cf. RP. 12. 6: 702; VP. 8. 54-55; KAS'. II. 10: 28. p. 72; PMbh. i. 3. 1. p. 256; ii. 1. 1. p. 365.

१७. cf. RP. 12. 5: 707.

१८. cf. BD. ii. 94. Here ends the 4th section in BK.

१९. आ आ BK.

२०. विनिग्रहार्थ्यां M 1, C 2, C 3, C 6. cf. SRV. I. 124. 11. p. i. 566:

अत्रावशब्दो विनिग्रहार्थो न्यवेति विनिग्रहार्थो न्ये । इति यास्केनोक्तत्वात् ।

२१. cf. SRV. I. 123. 7. p. i. 559:

अपेतेतस्य प्रातिलोम्यं.....अभीत्या-  
भिमुख्यमिति यास्कः ।

संसर्गम् । उप इत्युपजनम् । परि इति सर्वतोभावम् । अधि इत्युपरिभावमैश्वर्यं वा ।  
एवमुच्चावचानर्थान्प्राहुः । त उपेक्षितव्याः ॥ ३ ॥

अथ निपाता उच्चावचेष्वर्थेषु निपतन्ति । अप्युपमार्थे । अपि कर्मोपसंग्रहाथे ।  
अपि पदपूर्णाः । तेषामेते चत्वार उपमार्थे भवन्ति ।

इवेति भाषायां च । अन्वध्यायं च ।

अग्निरिव । इन्द्र इव । इति ।

नेति प्रतिषेधार्थीयो भाषायाम् । उभयमन्वध्यायम् ।

नेन्द्रं देवममंसते ।

इति प्रतिषेधार्थीयः । पुरस्तादुपाचारस्तस्य यत्प्रतिषेधति ।

दुर्मदासो न सुरायांश्च ।

इत्युपमार्थीयः । उपरिष्टादुपाचारस्तस्य येनोपमिमीते<sup>११</sup> ।

चिदित्येषोऽनेककर्मा । आचार्यश्चिद्वद् ब्रूयात् । इति पूजायाम् । [ आचार्यः  
कस्मात् ] आचार्य आचारं ग्राहयति । आचिनोत्यर्थान् । आचिनोति बुद्धिमिति  
र्था । बुद्धिचित् । इत्युपमार्थे । कुस्मार्षाश्चिदाहर । इत्यवकुत्सिते । कुस्मार्षाः कुलेषु  
सीदन्ति ।

१. The sentence एवमु...उपेक्षितव्याः is omitted by Durga.

२. Here ends the 5th sec. of the 1st pāda in BK.

३. of. SRV. I. 124. 12. p. i. 566:

उच्चावचेष्वर्थेषु निपतन्तीति यास्केनो-  
क्त्वात् ।

४. cf. BD. ii. 89; RP. 12. 8: 707; VP. 8. 55.

५. भवन्तीति R. भवन्ति is omitted by C 2, G, S. cf. BD. ii. 91:

इव न बिभु चत्वार उपमार्था भवन्ति ते ।

६. RV. X. 84. 2; 106. 3.

७. RV. X. 84. 5; 166. 2; 173. 2.

८. of. BD. ii. 92.

९. RV. X. 86. 1.

१०. RV. VIII. 2. 12.

११. cf. SRV. I. 8. 5; 124. 4. pp. i. 61, 563. Here ends the 1st sec. of the 2nd pāda in BK.

१२. Omitted in BK. C 4, C 5, Kn, M 3, M i, R 4, R 6, W 1, W 2, W 3. and Durga.

१३. of. PMbh. i. 1. 3. p. 38:  
आचार्योच्चारान् संज्ञासिद्धिः ।

१४. The whole sentence from आचार्य...  
वा is omitted by Durga.

१५. of. SRV. I. 169. 3. p. i. 737:  
चिदित्युपमार्थे । इति यास्केनोपमार्थस्यो-  
क्त्वात् ।

१६. कुस्मासांश्चिद् BK.

१७. Quoted by SRV. I. 129. 10. p. i. 588.

१८. कुस्मासाः BK.

१९. The sentence कुस्मासाः कुलेषु सीदन्ति  
is omitted by Durga.

नु इत्येवोऽनेककर्मा । इदं नु करिष्यति । इति हेत्वपदेशे । कथं नु करिष्यति । इत्यनुपष्टे । नन्वेतदकार्षीत् । इति च । अथाप्युपमार्थे भवति<sup>१</sup> ।

बृक्षस्य नु ते पुरुहूत वर्याः ।

बृक्षस्येव ते पुरुहूत शाखाः । वर्याः शाखा वेतेः । वातायना भवन्ति । शाखाः लशयाः । शाक्नोतेर्षा ।

अथ यस्यागमादर्थपृथक्त्वेमह विज्ञायते न त्वोद्देशिकमिव विग्रहेण पृथक्त्वात् स कर्मोपसंग्रहः ।

चेति समुच्चयार्थ उभाभ्यां संग्रयुज्यते ।

अहं च त्वं च वृत्रहन् । इति ।

एतस्मिन्नेवार्थे ।

देवेभ्यश्च पितृभ्य ओ । इत्याकारः ।

वेति विच्चारणार्थे ।

इन्ताहं पृथिवीमिमां नि दधानीह वेह वी । इति ।

अथापि समुच्चयार्थे भवति ॥ ४ ॥

वायुर्वा त्वा मनुर्वा ला । इति<sup>२</sup> ।

अह इति च ह इति च विनिग्रहार्थीर्या । पूर्वेषां संग्रयुज्येते । अयमहेदं करो-  
त्वयमिदम् । इदं ह करिष्यतीदं नं करिष्यतीति ।

१. कार्षीः M i, M 3, BK.

२. Quoted by SRV. I. 91. 3. p. i. 403:

तदुक्तं वास्तेन । अथाप्युपमार्थे भवति ।

बृक्षस्य...वयाः ।

Here ends the 2nd section of the 2nd pāda in BK.

३. RV. VI. 24. 3.

४. The passage वयाः...भवन्ति is quoted by SRV. I. 59. 1. p. i. 291.

५. वातायना भवन्ति is omitted by Durga.

६. शाक्नोतेर्षा is omitted by Durga.

७. पृथक्त्वमहमिति BK ;

पृथक्त्वमिति ह A, G.

८. वीद्देशिकम् BK.

९. च. W 1, W 2, M i, BK.

१०. RV. VIII. 62. 11. The अ of अहं is elided after संग्रयुज्यते by the Mss. of the longer recension. The first i of iti is accented in the Mss. but as I have separated it from the Vedic quotation, I leave it unaccented.

११. Quoted by SRV. I. 48. 16. p. i. 246.

१२. RV. X. 16. 11.

१३. of. BD. i. 56 : प्रमादस्त्वेव इन्ताहं etc.

१४. RV. X. 119. 9.

१५. TS. 1. 7. 7. 2 ; KS. 13. 14. Here ends the 3rd Section of the 2nd pāda in BK.

१६. विनिग्रहार्थीर्या M 1, C 2, C 3, C 6, BK.

१७. इदम् is omitted by Roth.

१८. नु M 2, M 3, W 1, W 2, C 4, C 5, BK.

अथाप्युकार एतस्मिन्नेवार्थ उत्तरेण । मृवेमे वदन्ति सत्यम् ते वदन्तीति ।  
अथापि पदपूरणः ।

इदं । तदु ।

हीत्येषोऽनेककर्मा । इदं हि करिष्यति । इति हेत्वपदेशे । कथं हि करिष्यति ।  
इत्यनुपृष्टे । कथं हि व्याकरिष्यति । इत्यस्यायाम् ।

किलेति विद्याप्रकर्षे । एवं किलेति । अथापि न ननु इत्येताभ्यां संप्रयुज्यते-  
ऽनुपृष्टे । न किलैवम् । ननु किलैवम् ।

मेति प्रतिषेधे । मा कार्षीः । मा हार्षीरिति च ।

खल्विति च । खलु कृत्वा । खलु कृतम् । अथापि पदपूरणः । एवं खलु तद्  
बभूवेति ।

शब्भदिति विचिकित्सार्थीयो भाषायाम् । शब्भदेवम् । इत्यनुपृष्टे । एवं शब्भत् ।  
इत्यस्वयं पृष्टे ।

नूनमिति विचिकित्सार्थीयो भाषायाम् । उभयमन्वध्यायं विचिकित्सार्थीयञ्च  
पदपूरणञ्च ।

✓ अगस्त्य इन्द्राय हविर्निरूप्य मरुद्भ्यः संप्रदित्सांचकार । स इन्द्र एव परिदेव-  
यांचके ॥ ५ ॥

न नूनमस्ति नो भः कस्तद्वेद यदभूतम् ।

अन्यस्य चित्तममि संचरेष्यमुतापीतं विनश्यति ॥

न नूनमस्त्यद्यतनम् । नो एव भस्तनम् । अद्यास्मिन् यवि । दुरित्यहो नामधे-  
यम् । द्योतत इति सतः । भ उपाशंसनीर्यः कालः । ह्यो हीनः कालः । कस्तद्वेद  
यदभूतम् । कस्तद्वेद यदभूतम् । इदमपीतरदभूतमभूतमिदं । अन्यस्य चित्तम् । अमि-  
संचरेष्यममिसंचारि । अन्यो नानेयः । चित्तं चेतते । उतापीतं विनश्यतीति ।  
[ अप्याभ्यातं विनश्यति ] आभ्यातममिमेतम् ।

अथापि पदपूरणः ॥ ६ ॥

१. RV. IV. 51. 1.

२. RV. I. 62. 6.

३. The passage अगस्त्य...चके is quoted by SRV. I. 170. 1. p. 1. 739; cf. BD. iv. 48-50.

४. Here ends the 4th sec. of the 2nd pāda. BK. of. BD. IV. 50-51.

५. RV. I. 170. 1.

६. उपाशंसनीयः BK.

७. अभूतमिति वा. BK.

८. अप्याभ्यातं विनश्यति is omitted by BK, C 4, C 5, Kn, M 3, M i, R 4, R 6, W 1, W 2, W 3, and Durga.

९. Here ends the 5th sec. of the 2nd pāda. BK.

नूनं सा ते प्रति वरं जरित्रे दुहीयदिन्द्र दक्षिणा मघोनी ।  
शिक्षा स्तोतृभ्यो माति धग्भगो नो बृहद्वदेम विदथे सुवीरोः ॥

सा ते प्रतिदुग्धं वरं जरित्रे । वरो वरयितव्यो भवति । जरिता गरिता ।  
दक्षिणा मघोनी मघवती । मघमिति धननामधेयम् । मंहतेर्दानकर्मणः । दक्षिणा  
दक्षतेः समर्धयतिकर्मणः । द्यूद्धं समर्धयतीति । अपि वा प्रदक्षिणागमनात् । दिश-  
मभिप्रेत्य । दिग्घस्तप्रकृतिर्दक्षिणो हस्तः । दक्षतेरुत्साहकर्मणः । दाशतेर्वा स्याद्  
दानकर्मणः । हस्तो हन्तेः । प्राशुर्हन्ने । देहि स्तोतृभ्यः कामान् । मास्मानतिबन्धीः ।  
मास्मानतिहाय दाः । भगो नोऽस्तु । बृहद्वदेम स्वे वेदने । भगो भर्जतेः । बृहदिति  
महतो नामधेयम् । परिवृद्धं भवति । वीरवन्तः कल्याणवीरो वा । वीरो वीरयस्य-  
मित्रान् । वेतेर्वा स्यात्प्रतिकर्मणः वीरयतेर्वा ।

सीमिति परिग्रहार्थो वा पदपूरणो वा ।

प्र सीमादित्यो असृजत् ।

प्रासृजदिति वा । प्रासृजत् सर्वत इति वा ।

वि सीमतः सुरुचो वेन औवः । इति च ।

व्यवृणोत् सर्वत आदित्यः । सुरुच आदित्यरश्मयः । सुरुचनार्त्तम् ।

अपि वा सीमेत्येतदनर्थकमुपबन्धमावदीत पञ्चमीकर्माणम् । सीमः सीमतः  
सीमातो मर्यादातः । सीमा मर्यादा । विधीर्येति देशाविति ।

एव इति विनिग्रहार्थीयम् । सर्वनामानुदात्तम् । अर्धनामेत्येके ॥ ७ ॥

१. RV. II. 11. 21

of. SRV. VIII. 10. 21. p. iii. 290 :

उक्तं च वाचकेन । अथापि पदपूरणः ।

नूनं सा ते प्रति वरं जरित्रे etc.

२. प्रतिदुग्धं C 5.

३. of. PMbh. VI. 1. 1. p. 16: मंहति-  
दानकर्म । of. SRV. I. 57. 1. p. i.  
284: मंहति दानकर्म ।

४. प्रति BK.

५. of. SRV. VI. 30. 2. p. ii: 770 :

उक्तं वाचकेन । हस्तो हन्तेः प्राशुर्हन्ने ।  
of. also SRV. IX. 79. 4. p. iii.  
729 :

हस्तो हन्तेरिति निरुक्तम् ।

६. भगो भर्जते: is omitted by Durga.

७. परिवृद्धं C 2, C 6, M 1, M 4, R 1,  
R 2, R 5, S 6, M 3, W 3.

८. वीरो वा BK.

९. The passage वीरो... वा is quoted by  
SRV. X. 10. 2. p. IV. 21. of. also  
II. 11. 21. p. ii. 32 :

वीरो... वेत्यंतं निरुक्तमनुसंधेयम् ।

१०. RV. II. 28. 4.

११. AV. 4. 1. 1; 5. 6. 1; SV. 1. 321;  
VS. 13. 3.

१२. सुरुचना: G.

१३. सीमामतो BK.

१४. विसीर्यति W 1, Mi, C 4, BK.

१५. of. SRV. I. 113. 5. p. i. 498:

यदा एव इति... सर्वनामानुदात्तम् ।

१६. Here ends the 6th sec. of the  
2nd pāda in BK.

ऋचां त्वः पोषमास्ते पुपुष्वान्गायत्रं त्वो गायति शक्रीषु ।

ब्रह्मा त्वो वदति जातविद्यां यज्ञस्य मात्रां वि विमिमीत उ त्वः ॥

इत्यृत्विक्कर्मणां विनियोगमाचष्टे । ऋचामेकः पोषमास्ते पुपुष्वान् । होता । ऋगर्चनी । गायत्रमेको गायति शक्रीषु । उद्गाता । गायत्रं गायतेः स्तुतिकर्मणः । शक्यं ऋचः । शक्नोतेः ।

तद् यदाभिर्द्वैत्रमशकदन्तुं तच्छक्वरीणां शक्वरीत्वम् ।

इति विज्ञायते । ब्रह्मैको जाते जाते विद्यां वदति । ब्रह्मा । सर्वविद्यः । सर्वं वेदितुमर्हति । ब्रह्मा परिवृह्यः श्रुतः । ब्रह्म परिवृह्यः सर्वतः । यज्ञस्य मात्रां विमिमीत एकः । अध्वर्युः । अध्वर्युरध्वरयुः । अध्वरं युनक्ति । अध्वरस्य नेता । अध्वरं कामयत इति वा । अपि वाधीयाने युरूपबन्धः । अध्वर इति यज्ञनाम । ध्वरतिर्द्विसाकर्मा । तत्प्रतिषेधः ।

निपात इत्येके । तत्कथमनुदात्तप्रकृति नाम स्यात् । दृष्टव्यं तु भवति ।

उत त्वं सख्ये स्थिरपीतमाहुः । इति द्वितीयायाम् ।

उतो त्वस्मै तन्वं १ वि संसे<sup>१०</sup> । इति चतुर्थ्याम् ।

अथापि प्रथमोबहुवचने ॥ ८ ॥

✓ अक्षुष्वन्तः कर्णवन्तः सखायो मनोज्वेष्वसमा बभूवुः ।

आदमास उपकृषास उ त्वे हृदा इव स्नात्वा उ त्वे दृष्ट्रे ॥

अक्षिमन्तः कर्णवन्तः [ सखार्यैः ] । अक्षि र्दृष्ट्रेः । अनक्तेरित्याप्रायणः ।

तस्मादेते व्यक्ततरे इव भवतः ।

इति ह विज्ञायते । कर्णः कृन्ततेः । निकृत्तद्वारो भवति । ऋच्छतेरित्याप्रायणः ।

ऋच्छन्तीव स्वे उदगन्ताम्<sup>११</sup> ।

१. RV. X. 71. 11.

२. cf. SRV. X. 71. 11. p. IV. 223: ऋचामेकः पोषमास्ते... ऋगर्चनी । इत्यादि-निरुक्तानुसारेण ।

३. cf. KB. 23. 2; cf. AB. 5. 7. 3.

४. The passage ब्रह्मैको...मर्हति is quoted by SRV. I. 162. 5. p. i. 685.

५. परिवृढः C 2, C 6, M 1, M 4, R 1, R 2, R 5, S, M 3, W 3.

६. परिवृढं C 2, C 6, M 1, M 4, R 1, R 2, R 5, S, M 3, W 3.

७. Quoted by SRV. II. 14. 1. p. ii. 41; cf. also II. 1. 2. p. ii. 2.

८. cf. BD. ii. 114.

९. RV. X. 71. 5; cf. N. 1. 20.

१०. RV. X. 71. 4; cf. N. 1. 19.

११. प्रथमा० Kn.

१२. RV. X. 71. 7.

१३. Omitted by BK, C 4, C 5, Kn, M 3, Mi, R 4, R 6, W 1, W 2, W 3 and S.

१४. cf. SRV. X. 71. 7. p. IV. 222:

चष्टेरित्यादिकं निरुक्तमत्र द्रष्टव्यम् ।

१५. The quotation is untraced.

इति ह विज्ञायते । मनसां प्रजवेष्वासमा बभूवुः । आस्यद्वद्वा अपरे । उपकक्ष-  
द्वद्वा अपरे । आस्यमस्यतेः । आस्यन्दत एनेदन्नमिति वा । द्वं दध्यतेः क्ववतिकर्मणः ।  
दस्यतेर्वा स्यात् । विदस्ततरं भवति । प्रक्षेया ह्वा इवैके ददशिरे । प्रक्षेया ज्ञानार्हाः ।  
ह्वो ह्वादेतेः शब्दकर्मणः । ह्वादेतेर्वा स्याच्छीतीभावकर्मणः ।

अथापि समुच्चयार्थे भवति ।

पर्याया इव त्वदाश्विर्नम् ।

आश्विनं च पर्यायाश्चेति ।

अथ ये प्रवृत्तेऽर्थेऽमितौक्षरेषु ग्रन्थेषु वाक्यपूरणा आगच्छन्ति पदपूर्णास्ते  
मिताक्षरेष्वनर्थकाः । कमीमिद्विति ॥ ९ ॥

✓ निष्कृत्वास्तद्विचित्रो भूरितोका वृकादिव ।

विभ्यस्तो ववाशिरे शिशिरं जीवनाय कम् ॥

शिशिरं जीवनाय । शिशिरं गृणातेः शस्त्रातेर्वा ।

एमेनं सृजता सुते ।

आसृजतैनं सुते ।

तमिद्वर्धन्तु नो गिरः<sup>११</sup> ।

तं वर्धयन्तु नो गिरः स्तुतयः । गिरो गृणातेः ।

अयम्<sup>१२</sup> ते समतसि ।

अयं ते समतसि ।

ह्वोऽपि दस्यते । सु विदुरिव । सु विज्ञायेते इव<sup>१३</sup> ।

१. आस्यन्दन्त Kn.

२. एतद०. S'ivadatta's edition. cf. PMbh. i. 1. 4. p. i. 61: अस्यन्त्यनेन वर्णानित्यास्यम् । अन्नमेतदास्यन्दत इति वास्यम् ।

३. ददशिरे C 4.

४. The Mss. of the longer and the shorter recension except Kn. read the passage as follows: प्रक्षेया ह्वा इवैके प्रक्षेया ददशिरे ज्ञानार्हाः । I have adopted the variant on the authority of a single Ms. because it makes the text intelligible.

५. The printed editions read ह्वतेः ।

६. KB. 17. 4.

७. मिताक्षरेषु M 1, M 3

८. पदपूर्णाथे BK, C 4, M 3, R 4, R 6, W 3.

९. Quoted by SRV. I. 9. 2. p. i. 64; cf. also I. 50. 1; 123. 11; pp. i. 248, 561; cf. RP. 12. 9: 708; BD. ii. 90-91.

१०. The quotation is untraced. cf. SRV. V. 83. 10. p. ii. 678: कमित्ययं शिशिरं जीवनाय कम् । Ms. Kn. cites the pratikas only but gives this quotation in full.

११. RV. I. 9. 2; AV. 20. 71. 8. sec. SRV. loc. cit.

१२. RV. VIII. 92. 21; IX. 61. 14.

१३. RV. I. 30. 4; AV. 20. 45. 1; SV. 1. 183; 2. 949.

१४. इति वा Kn.

अथापि नेत्येष इदित्येतेन संप्रयुज्यते परिभये ॥ १० ॥

इधिमिरेके स्वरितः संख्यते सुम्बन्त एके सर्वनेषु सोमाद् ।

शाचीमेदन्त उत दक्षिणाभि नैऋत्यार्यभ्यो नरकं पतामि ॥ इति ।

नरकं न्यरकं नीचैर्गमनम् । नास्मिन् रमणं स्थानमल्पमप्यस्तीति वा ।

अथापि न चेत्येष इदित्येतेन संप्रयुज्यतेऽनुपुष्टे । न चेत् सुरां पिबन्तीति ।  
सुरा सुनोतेः । एवमुच्चावचेष्वर्थेषु निपतन्ति । त उपेक्षितन्याः ॥ ११ ॥

इतीमानि चत्वारि पदजातान्यनुक्रान्तानि । नामाख्याते चोपसर्गनिपाताच्च ।

तत्र नामान्याख्यातजानीति शाकटायनो नैरुक्तसमर्थश्च । न सर्वाणीति गार्ग्यो  
वैयाकरणानां चैके तैव यत्र स्वरसंस्कारौ समर्थौ प्रादेशिकेन विकारेणान्वितौ  
स्याताम् । संविकारानि तानि यथा गौरभ्यः पुरुषो हस्तीति ।

अथ चेत् सर्वाण्याख्यातजानि नामानि स्युर्यः कश्च तत्कर्म कुर्यात् सर्वं तत्  
सर्वं तथाचक्षीरन् । यः कश्चाध्वानमशुषीताच्चः स वचनीयः स्यात् । यत् किञ्चिदु-  
च्यत् तृणं तत् ।

अथापि चेत् सर्वाण्याख्यातजानि नामानि स्युर्यावन्निर्भावैः संप्रयुज्येत  
तावज्ज्ञो नामधेयप्रतिलम्भः स्यात् । तत्रैवं स्थूणा द्रशया वा संजनी च स्यात् ॥ १२ ॥

अथापि य एषां न्यायवान् कार्मनामिकः संस्कारो यथा चापि प्रतीतार्थानि  
स्युस्तथैनान्याचक्षीरन् । पुरुषं पुरिशय इत्याचक्षीरन् । अष्टेष्ट्यश्चम् । तर्दनमिति तृणम् ।

अथापि निष्पन्नेऽभिव्याहारेऽभिविचार्यन्ति । प्रथनात्पृथिवीत्याहुः । क एना-  
मप्रथयिष्यत् । किमाधारश्चेति ।

१. इदित्येन Kn.

२. RVKH. 10. 106. 1.

३. परिभयेऽनुपुष्टे Kn.

४. cf. BD. i. 23-24, 26-27, 30-31 :

तत्सत्त्वाहुः कसिम्बस्तु नाम जायते ।

सत्त्वानां वैदिकानां वा यद्वान्यदिह  
किञ्चन ॥

नबन्ध इति नैरुक्ताः पुराणाः कवयश्च ये ।

मनुजः चेतकेतुश्च गाढवक्षैव मन्वते ॥

चतुर्ण्ये इति तत्राहुर्वाक्यार्थरयितराः ।

.....  
सर्वाण्येताणि नामानि कर्मतत्त्वाह  
शीवकः ।  
.....

नाकर्मकोऽस्ति भाषो हि न नामाणि  
निरर्थकम् ।

नान्यत्र भावाज्जामाणि तस्यास्सर्वाणि  
कर्मतः ॥

cf. PMbh. iii. 3. 1. p. 138.

नाम च धातुजमाह निरुक्ते । नाम  
स्त्वपि धातुजम् । एवमाहुर्नैरुक्ताः ।  
व्याकरणे शाकटस्य च तोकम् । वैयाकरणा-  
नां च शाकटायन आह धातुजं नामेति ।

५. cf. SRV. I. 1. 1. p. i. 25. With  
regard to the punctuation at this  
place see my *English Translation*  
*of the Nirukta* note on pp. 212, 213.

६. गुणेन C 1, C 2, C 3, C 6, M 1,  
M 2, R 1, R 2, R 5, S; Kn.

७. Gune proposes to add a clause  
सर्वं प्रादेशिकम् after स्वाताम्. But  
see my note *Translation of the*  
*Nirukta* pp. 212, 213.

८. Durga gives संविज्ञानाणि as a  
variant.

९. च Kn.

१०. विचारवन्तीति Kn.

अथानन्वितेऽर्थेऽप्रादेशिके विकारे पदेभ्यः पदेतरार्धान्तसंचस्कार शाकटायनः ।  
एतेः कारितं च यकारादि चान्तकरणमस्तेः शुद्धं च सकारादि च ।

अथापि सत्त्वपूर्वो भाव इत्याहुः । अपरस्माद्भावात् पूर्वस्य प्रदेशो नोपपद्यत इति ।  
तदेतन्नोपपद्यते ॥ १३ ॥

यथो हि नु वा एतत् तद् यत्र स्वरसंस्कारौ समर्थौ प्रादेशिकेन विकारेणा-  
न्वितौ स्यातां सर्वे प्रादेशिकमित्येवं सत्यनुपालम्भ एव भवति ।

यथो एतद् यः कश्च तत्कर्म कुर्यात् सर्वं तत् सत्त्वं तथाचक्षीरभिति  
पद्यामः समानकर्मणां नामधेयप्रतिलम्भमेकेषां नैकेषां यथा तस्मा परित्राजको  
जीवनो भूमिज इति ।

एतेनैवोत्तरः प्रत्युक्तः ।

यथो एतद् यथा चापि प्रतीतार्थानि स्युस्तथैनान्याचक्षीरभिति सन्त्यत्यप्रयोगाः  
कृतोऽप्यैकपदिका यथा व्रततिर्दमूना जाट्य आंष्टणारो जागरूको दर्विहोमीति ।

यथो एतन्निष्पन्नेऽभिव्याहारेऽभिविचारयन्तीति भवति हि निष्पन्नेऽभिव्या-  
हारे योगपरीष्टिः । प्रथेनात्पृथिवीत्याहुः । क एनामप्रथविष्यत् किमाधारश्चेति । अथ  
वै दर्शनेन पृथुः । अप्रथिता चेदप्यन्यैः । अथाप्येवं सर्वे एव दृष्टप्रवादा उपालभ्यन्ते ।

यथो एतत्पदेभ्यः पदेतरार्धान्तसंचस्कारेति योऽनन्वितेऽर्थे संचस्कार स तेन  
गर्ह्यः । सैषा पुरुषगर्हा न शास्त्रगर्हा [ 'इति' ] ।

यथो एतदपरस्माद् भावात्पूर्वस्य प्रदेशो नोपपद्यत इति पद्यामः पूर्वोत्पन्नानां  
सत्त्वानामपरस्माद्भावाच्चात्मधेयप्रतिलम्भमेकेषां नैकेषां यथा विल्वाद्गो लम्ब्यचूडक  
इति । विल्वं भरणाद्वा भेदनाद्वा ॥ १४ ॥

अथापीदमन्तरेण मन्त्रेष्वर्थप्रत्ययो न विद्यते । अर्थमप्रतिर्येतो नात्यन्तं स्वर-  
संस्कारोद्देशः । तद्विद् विद्यास्थानं व्याकरणस्य कात्वर्यम् । स्वार्थसाधकं च ।

यदि मन्त्रार्थप्रत्ययायानर्थकं भवतीति कौत्सः । अनर्थका हि मन्त्राः ।  
तदेतेनोपेक्षितव्यम् ।

१. गुणेन C 1, C 2, C 3, C 6, M 1,  
M 2, R 1, R 2, R 5, S; Kn.

२. स्वातामिति Kn.

३. सत्त्वमुपात्मन् Mi, C 5, Kn.

४. जाट्य M 1, M 3, Mi, W 1, W 2,  
C 2, C 3, C 4, C 6; जाप्य M 2.

५. आंष्टणारो C 2, C 3, C 6, M 1, M 2,  
W 2.

६. प्रथमनात् W 2.

७. वेदयान्यैः M 3.

८. गर्ह्यः C 4, C 5, M 3, Mi, W 2.

९. न शास्त्रगर्हा is omitted by C 2, Kn.

१०. Omitted by BK, C 4, C 5, Kn,  
M 3, Mi, R 4, R 6, W 1, W 2,  
W 3.

११. लम्ब्यचूडक C 5; लम्ब्यचूडक C 4, Mi.

१२. \*प्रतीयतो C 4.

१३. विद्यास्थानं Kn.

१४. Quoted by SRV. p. I. 21.

नियतवाचो युक्तयो नियतानुपूर्व्या भवन्ति ।

अथापि ब्राह्मणेन रूपसंपन्ना विधीयन्ते ।

उरु प्रथस्व । इति प्रथयति ।

प्रोहणि । इति प्रोहति ।

अथाप्यनुपपन्नार्था भवन्ति ।

ओषधे प्रायस्वेनम् ।

स्वर्धिते मैने हिंसीः । इत्याह हिंसन् ।

अथापि विप्रतिषिद्धार्था भवन्ति ।

एकं पुन रुद्रोऽर्धतस्थे न द्वितीयः ।

असंख्याता सहस्राणि ये रुद्रा अधि भूम्याम् ।

अशत्रुरिन्द्र जैज्ञिषे ।

शतं सेना अजयत् साकमिन्द्रः । इति ।

अथापि जानन्तं संप्रेष्यति ।

अमये समिष्यमानायानुह्रि<sup>१</sup> । इति ।

अथाप्याहादितिः सर्वमिति ।

अदितिर्घौरदितिरन्तरिक्षम् । इति ।

तदुपरिष्टोद् व्याख्यास्यामः ।

अथाप्यविस्पष्टार्था भवन्ति ।

अम्य<sup>३</sup> । यादृश्मिन्<sup>३</sup> । जार्योयि । काणुकी । इति ॥ १५ ॥

१. VS. 1. 22; TS. i. 1. 8. 1; VI. 2. 7. 3; KS. 1. 8; 31. 7; Ms. i. 1. 9.

२. cf. VS. 2. 15: प्रोहति.

३. TS. i. 2. 1. 1; 3. 5. 1; VI. 3. 3. 2; KS. ii. 1; Ms. i. 2. 1; iii. 9. 3; cf. VS. 4. 1; 5. 42; 6. 15: ओषधे ब्राह्मण; cf. S'B. iii. 1. 2. 7.

४. VS. 4. 1; 5. 42; 6. 15; TS. i. 2. 1. 1; 3. 5. 1; VI. 3. 3. 2; KS. ii. 1; Ms. i. 2. 1; iii. 9. 3; cf. S'B. iii. 1. 2. 7; 6. 4. 10; 8. 2. 12.

५. cf. TS. i. 8. 6. 1.

६. VS. 16. 54; Ms. ii. 9. 9.

७. RY. X. 133. 2; AV. 20. 95. 3; SV. 2. 1162.

८. RV. X. 103. 1; AV. 19. 13. 2; SV. 2. 1199; VS. 17. 33.

९. TS. VI. 3. 7. 1; Ms. 1. 4. 11; TB. III. 3. 7. 1; S'B. ii. 5. 2. 9.

१०. RV. I. 89. 10.

११. See N. 4. 23.

१२. Occurs once only in RV. I. 169. 3.

१३. Occurs once only in RV. V. 44. 8.

१४. Occurs once only in RV. VI. 12. 4.

१५. Occurs once only in RV. VIII. 77. 4.

All the 4 words are written, in the Ms. I have collated, without the accent. But as they are the words of the Rgveda, I have restored the accent.

अर्धवन्तः शब्दसामान्यात् ।

एतद् वै यज्ञस्य समृद्धं यद् रूपसमृद्धं यत्कर्म क्रियमाणमृग्यजुर्वर्गभिर्ब्रूते ।

इति च ब्राह्मणम् ।

क्रीळन्तौ पुत्रैर्नष्टभिः । इति ।

यथो एतन्म्रियतवाचो युक्तयो नियतानुपूर्व्या भवन्तीति लौकिकेष्वप्येतत् । यथा । इन्द्राग्नी । पितापुत्रौ । इति ।

यथो एतद् ब्राह्मणेन रूपसंपन्ना विधीयन्त इत्युदितानुवादः स भवति ।

यथो एतदनुपपन्नार्था भवन्तीत्यास्नायवचनादर्हिंसो प्रतीयेत ।

यथो एतद् विप्रतिषिद्धार्था भवन्तीति लौकिकेष्वप्येतत् । यथा । असर्पलोऽयं ब्राह्मणः । अनमित्रो राजा । इति ।

यथो एतज्ज्ञानन्तं संप्रेष्यतीति जानन्तमभिवादयते । जानते मधुपर्कं प्राह [ इति ] ।

यथो एतद्वितिः सर्वमिति लौकिकेष्वप्येतत् । यथा । सर्वरसा अनुप्राप्ताः पानीयम् । इति ।

यथो एतद्विस्पष्टार्था भवन्तीति नैव स्थाणोरपराधो यदेनमन्धो न पश्यति । पुरुषापराधः स भवति । यथा जानपदीषु विद्यातः पुरुषविशेषो भवति पारोर्वयं-वित्सु तु खलु वेदितृषु भूयोविद्यः प्रशस्यो भवति ॥ १६ ॥

अथापीदमन्तरेण पदविभागो न विद्यते ।

अवसायं पुद्गते रुद्र मृळ । इति ।

पुद्गद्वयसं गावः पथ्यदनम् । अवतेर्गत्यर्थस्यासो नामकरणः । तस्मात्प्रावृद्धन्ति ।

१. GB. II. 2. 6; cf. AB. 1. 4. 9; 1. 13; 16; 17 etc. The quotation in AB. is found without यजुर्वर्ग.

२. RV. X. 85. 42; AV. 14. 1. 22.

३. cf. Manu Y. 39; 44:

यज्ञार्थं पशवः सृष्टाः स्वयमेव स्वयंभुवा ।  
यज्ञस्य भूत्यै सर्वस्य तस्माद् यज्ञे  
बधोऽवधः ॥  
वा वेदविहिता हिंसा निवृत्तास्त्रिश्र-  
वरे ।

अहिंसामेव तां विद्यात् वेदाद् धर्मो  
हि निर्वर्जो ॥

४. संपन्नो C 5; सपन्नो Mi.

५. cf. Manu II. 130, 122:

मानुलांश्च पितृव्यांश्च श्वशुरानृत्विजो  
गुरून् ।

असावहमिति ब्रूयान् प्रत्युत्थाय यवी-  
यसः ॥

अभिवादात्परं विप्रो ज्यायांसमभि-  
वादयन् ।

असौनामाहमस्मीति स्वं नाम परि-  
कीर्तयेत् ॥

cf. also II. 123-125.

६. Omitted by BK, C 4, C 5, Kn,  
M 3, Mi, R 4, R 6, W 1, W 2,  
W 3.

७. परोर्वयंवित्सु C 5.

८. RV. X. 169. 1.

अव सायाश्वाङ् । इति ।

स्यतिरुपेक्ष्यो विमोचने । तस्मादवगृह्णन्ति ।

दूतो निर्ऋत्या इदमा जगाम । इति ।

पञ्चम्यर्थप्रेक्षा वा । षष्ठ्यर्थप्रेक्षा वा । आःकारान्तम् ।

परो निर्ऋत्या आ चक्ष्वे । इति ।

चतुर्थ्यर्थप्रेक्षा । पेकारान्तम् ।

परः सन्निकर्षः संहिता । पदप्रकृतिः संहिता । पदप्रकृतीनि सर्वचरणानां पार्श्वानि ।

अथापि याज्ञे दैवतेन बहवः प्रवेशा भवन्ति । तदेतेनोपेक्षितव्यम् । ते चेद् ब्रूयुर्लिङ्गज्ञा अत्र स्वं इति ।

इन्द्रं न त्वा शर्वसा देवता वायुं पृणन्ति । इति ।

वायुलिङ्गं चेन्मलिङ्गं चाग्नेये मन्त्रे ।

अग्निरिव मन्यो त्विषितः सहस्रं । इति ।

तथोग्निर्मान्यवे मन्त्रे । त्विषितो ज्वलितः । त्विषेरित्यप्यस्य दीप्तिर्नाम भवति ।

अथापि ज्ञानप्रशंसा भवति । अज्ञाननिन्दा च ॥ १७ ॥

स्थाणुरयं भारहृद्ः क्लिष्टाभूदधीत्य वेदं न विजानाति योऽर्थम् ।

योऽर्थः इत्सुकलं भद्रमभुते नाकमेति ज्ञानविभूतपाप्मो ॥

यद् गृहीतमविज्ञातं निगदेनैव शङ्कते ।

अनग्नाविव शुष्कैषो न तज्ज्वलति कर्हिषिर्द्व ॥

१. RV. I. 104. 1. See Sāyana's commentary on the same.

२. ०रुपेक्ष्यो C 5.

३. of. SRV. VII. 28. 4. p. iii. 62.

४. RV. X. 165. 1; AV. 6. 27. 1.

५. RV. X. 164. 1; AV. 20. 96. 23.

६. of. Papini. i. 4. 109; of. PMbh. i. 4. 4. p. i. 354.

७. RP. 2. 1: 105.

८. षष्ठे C 5.

९. of. BD. ii. 39, 109 B, 110 B.

१०. RV. VI. 4. 7; VS. 33. 13.

११. RV. X. 84. 2; AV. 4. 31. 2; of. N. 1. 4.

१२. अथाग्नि Kn.

१३. दीप्तिर्नाम C 4, M 3, Mi.

१४. cf. BD. ii, 119.

१५. of. S. U. B. 3. Comm. and S'āhkh. B. XIV.

१६. of. PMbh. i. 1. 1. p. i. 2:

यदधीतमविज्ञातं निगदेनैव शङ्कते ।

अनग्नाविव शुष्कैषो न तज्ज्वलति कर्हिषिर्द्व ॥

of. Sāyana's comm. on the *Mantra Brāhmaṇa*:

यदधीतमविज्ञातं.....कर्हिषिर्द्व ॥

The whole passage: अथापि ज्ञान-प्रशंसा.....कर्हिषिर्द्व is quoted by SRV. p. i. 15.

स्थानुस्तिष्ठतेः । अर्थोऽतैः । अरणस्थो वा ॥ १८ ॥

उत त्वः पश्यन्न ददर्श वाचमुत तः शृण्वन्न शृणोत्येनाम् ।

उतो तस्मै तन्वं वि संसे जायेव पत्ये उशती सुवासाः ॥

अप्येकः पश्यन्न पश्यति वाचम् । अपि च शृण्वन्न शृणोत्येनाम् । इत्यविद्वांस-  
माहार्धम् । अप्येकस्मै तन्वं विसन्न इति स्वमात्मानं विवृणुते । ज्ञानं प्रकाशनमर्थ-  
स्याह । अनया वाचा । उपमोत्तमया वाचा । जायेव पत्ये कामयमाना सुवासाः [ऋतु-  
कालेषु सुवासाः कल्याणवासाः कामयमानाः] । ऋतुकालेषु यथा स एनां पश्यति  
स शृणोति । इत्यर्थज्ञप्रशंसा । तस्योत्तरा भूयसे निर्वचनार्थ ॥ १९ ॥

उत तै सख्ये स्थिरपीतमाहुर्नैनं हिन्वन्त्यपि वार्जिनेषु ।

अधेन्वा चरति माययैष वाचं शुश्रुवां अफलामपुष्पाम् ॥

अप्येकं वाक्सव्ये । स्थिरपीतमाहु रममाणं विपीतार्थम् । देवसव्ये । रम-  
णीये स्थान इति वा । विज्ञातार्थम् । यं नाश्रुवन्ति वाक्शेषेषु बलवत्स्वपि । अधेन्वा  
ह्येष चरति मायया । वाक्प्रतिरूपया । नास्मै कामान्दुग्धे वाग्दोहान् देवमनुष्यस्था-  
नेषु यो वाचं श्रुतवान् भवत्यफलामपुष्पामिति । अफलास्या अपुष्पा वाग्मवतीति  
वा । किंचित्युष्पफलेति वा । अर्थं वाचः पुष्पफलमाह । याज्ञदैवते" पुष्पफले । देव-  
ताभ्यामे वा ।

साक्षात्कृतधर्माण ऋषयो बभूवुः । तेऽवदेभ्योऽसाक्षात्कृतधर्मभ्य उपदेशेन<sup>१३</sup>

१. cf. SRV. II. 39. 1; V. 43. 1; pp. ii. 117, 587; अर्थोऽतैरिति यास्कः ।

२. RV. X. 71. 4; cf. N. 1. 8.

३. cf. SRV. X. 71. 4. p. IV. 221:

अप्येकः.....वाचमित्यादि निरुक्तमत्र  
ब्रह्मम् ।

४. ०. ४. C 4, C 5.

५. cf. PM bh. i. 1. 1. p. i. 4.

६. Omitted by BK, C 4, C 5, Kn, M 3, Mi, R 4, R 6, W 1, W 2, W 3 and Durga.

७. Śāyana reads अर्थज्ञस्य प्रशंसा See SRV. p. i. 16.

८. Quoted by SRV. p. i. 17.

९. RV. X. 71. 5; cf. N. 1. 8.

१०. cf. SRV. X. 71. 5. p. IV. 221:  
अप्येकः.....पीतमित्यादि निरुक्तमनु-  
संधेयम् ।

११. याज्ञदैवते C 1, C 2, C 3, C 6, M 1, M 2, R 1, R 2, R 5, S.

१२. The whole passage साक्षात्कृत...  
वेदाङ्गानि च is quoted by Holārāja  
in his commentary on the *Vākya-  
padiya* of Bhartṛhari; Ben. S. S.  
Vol. II. I. p. 39. (1905).

मन्त्रान्संप्रादुः । उपदेशायै ग्लायन्तोऽवरे बिल्मप्रहणायेमं ग्रन्थं समास्नासिषुः । वेदं च वेदाङ्गानि च । बिल्मं भिल्मं भासनमिति वा ।

एतावन्तः समानकर्माणो धातवः । धातुर्दधातेः । एतावन्त्यस्य सत्त्वस्य नाम-  
धेयानि । एतावतामर्थानामिदमभिधानम् । नैघण्डुकमिदं देवतानाम् । प्राधान्येनेद-  
मिति । तद् यदन्यदैर्वते मन्त्रे निपतति नैघण्डुकं तत् ।

अश्वं न त्वा वारवन्तर्म् ।

अश्वमिव त्वा बालवन्तम् । बाला दंशवारणार्था भवन्ति । दंशो दशतेः ।

मृगो न भीमः कुचरो गिरिष्ठाः ।

मृग इव भीमः कुचरो गिरिद्राः । मृगो माहेंगैतिकर्मणः । भीमो विभ्यत्यस्मात् ।  
भीष्मोऽप्येतस्मादेव । कुचर इति चरति कर्म कुत्सितर्म् । अथ चेद् देवताभिधानम् ।  
कार्यं न चरतीति । गिरिष्ठा गिरिस्थायी । गिरिः पर्वतः । समुद्रीणो भवति । पर्ववान्  
पर्वतः । पर्व पुनः पृणातेः प्रीणातेर्वा । अर्धमासपर्व । देवानस्मिन्प्रीणन्तीति । तत्  
प्रकृतीतरत्सन्धिसामान्यात् । मेघस्थायी । मेघोऽपि गिरिरेतस्मादेव ।

तद् यानि नामानि प्राधान्यस्तुतीनां देवतानां तद् दैवतमित्याचक्षते । तदुप-  
रिष्टाद् व्याख्याक्षेपः । नैघण्डुकानि नैगमानीदेह ॥ २० ॥

इति प्रथमोऽध्यायः ।

१. संप्रादुरूपदेशात् Holārāja. *op. cit.*

२. चेत्यागमप्रामाण्यात् । Holārāja. *op. cit.*

३. Harivṛṣabha in his commentary on the *Vākyapadīya* of Bhartṛhari Ben. S. S. Nos. 11, 19, 24. (1887) p. 3. remarks: ऋचयः साक्षात्कृत-  
कर्माणो... बिल्मं समामनन्ति... वेदवेदा-  
ङ्गानि बिल्मः ।

४. ०देवते C 1, C 2, C 3, C 6, M 1, M 2, R 1, R 2, R 5, S.

५. cf. BD. i. 18, 19:

मन्त्रेऽन्यदैवतेऽन्त्रानि निगद्यन्तेऽत्र का-  
निषिद् ।

सालोक्यात्साहचर्याद्वा तानि नैपाति-  
कानि तु ॥

६. RV. I. 27. 1; SV. 1. 17; 2. 984.

७. RV. I. 154. 2; X. 180. 2.

८. Quoted by SRV. I. 145. 5. p. i. 645.

९. Quoted by SRV. I. 55. 1. p. i. 278.

१०. cf. BD. i. 33: अपि कुत्सितनामायम् ।

११. Quoted by SRV. I. 145. 2. p. i. 662. cf. also J. 51. 5; V. 56. 4; VIII. 63. 12.

१२. See N. 7-12.

[ समाज्ञायस्तत्रैचतुष्टयमेतोऽन्येऽथ निपाता वायुर्वात्वा न नूनं नूनं सा त आर्चा-  
 म्बोऽक्षेण्वन्तो निष्टुक्कांसो<sup>१</sup> हविर्भि<sup>२</sup>रितीमान्यथोपि यो र्यथो हि न्वथोपीद<sup>३</sup>र्मर्थवन्तो-  
 ऽथोपीदं स्थार्णुर्यमुत त्वंः पश्यन्तु त्वं सख्ये विंशतिः ॥ ]

॥ इति निरुक्ते पूर्वषट्के प्रथमोऽध्यायः समाप्तः ॥



## अथ द्वितीयोऽध्यायः ।

अथ निर्वचनम् । तद् येषु पदेषु स्वरसंस्कारौ समर्थौ प्रादेशिकेन विकारेणा-  
न्वितौ स्यातां तथा तानि निर्द्भूयात् । अथानन्वितेऽर्थेऽप्रादेशिके विकारेऽर्थनित्यः  
परीक्षेत । केनचिद् वृत्तिसामान्येन । अविद्यमाने सामान्येऽप्यक्षरवर्णसामान्यान्नि-  
र्द्भूयात् । न त्वेव न निर्द्भूयात् । न संस्कारमाद्रियेत । विशयैवत्यो हि वृत्तयो भवन्ति ।  
यथार्थं विभक्तीः सप्तमयेत् ।

प्रसप्तमवत्तमिति धात्वादी एव शिष्येते । अथाप्यस्तेर्निवृत्तिस्थानेष्वदिलोपो  
भवति । स्तः । सन्तीति । अथाप्यन्तलोपो भवति । गत्वा । गतमिति । अथाप्युपधा-  
लोपो भवति । जग्मतुः । जग्मुरिति । अथाप्युपधाविकारो भवति । रौजा । दण्डीति ।  
अथापि वर्णलोपो भवति । तत्त्वा यामि । इति । अथापि द्विवर्णलोपः । तुच इति ।  
अथाप्यादिविपर्ययो भवति । ज्योतिः । घनः । बिन्दुः । बाट्य इति । अथाप्याद्यन्त-  
विपर्ययो भवति । स्तोकाः । रज्जुः । सिकताः । तर्षिषेति ।

अथाप्यन्तव्यापत्तिर्भवति ॥ १ ॥

ओघः । मेघः । नाघः । गाघः । वधूः । मध्वति । अथापि वर्णोपजनः ।  
आस्थत् । द्वारः । भरुजेति ।

तद् यत्र स्वरादन्तरान्तस्थान्तर्धानुर्भवति तद् द्विप्रकृतीनां स्थानमिति प्रदि-  
शन्ति । तत्र सिद्धायामनुपपद्यमानायामितरयोपपिपादयिषेत् । तत्राप्येकेऽल्पनिष्प-  
त्तयो भवन्ति । तद् यथैतत् । ऊतिः । मृदुः । पृथुः । पृथतः । कुणारमिति ।

१. गुणेन. C 1, C 2, C 3, C 6, M 1,  
M 2, R 1, R 2, R 5, S; Durga;  
Roth's and S'ivadatta's edition.

२. of. N. I. 14.

३. of. SRV. I. 1. 1. p. i. 25.

४. Quoted in the *Māhara Vṛtti* on  
the *Sāṅkhyakārikā* XXII. ed.  
by Śāhityāśārya. Benares 1922,  
p. 37 :

अप्यक्षरवर्णसामान्यान्निर्द्भूयात् । न  
संस्कारमाद्रियेत । इति नैकश्रुति-  
प्रामाण्यात् । It should be noted  
that the intervening sentence  
न त्वेव न निर्द्भूयात् is omitted and

the *Nirukta* is raised to the  
dignity of a *S'ruti*.

५. विषयवत्तो C 1, C 2, C 3, C 6, M 1,  
M 2, R 1, R 2, R 5, S; M 3, Mi.

६. of. PMbh. VI. 1. 1. p. iii. 17;  
उपधाकोपस्वावकाशः ... जग्मतुः । जग्मुः ।  
जग्मतुः । जग्मुः ।

७. राहा. C 5.

८. of. BD. ii. 116.

९. of. PMbh. i. 1. 2. p. i. 31।  
कृतेऽसङ्कः । कसेः सिकताः । हिंसेः सिंहः ।  
of. also Vol. ii. p. 87. कृतेराद्यन्त-  
विपर्ययश्च ॥ upā. Sū. 1. 17. Au-  
fresht's edition p. 7.

अथापि भाषिकेभ्यो धातुभ्यो नैगमाः कृतो भाष्यन्ते । दम्नाः । क्षेत्रसाधा इति । अथापि नैगमेभ्यो भाषिकाः । उष्णम् । घृतमिति ।

अथापि प्रकृतय एवैकेषु भाष्यन्ते । विकृतय एकेषु । शवतिर्गतिकर्मा कंबोजेष्वेव भाष्यन्ते । कंबोजाः कंबलभोजाः । कमनीयभोजा वा । कंबलः कमनीयो भवति । विकारमस्यार्थेषु भाष्यन्ते । शव इति । दातिर्लवनार्थे प्राच्येषु । दात्रमुदीच्येषु । एवमेकपदानि निर्नूयात् ।

अथ तद्धितसमासेष्वेकपर्वसु धानेकपर्वसु च पूर्वं पूर्वमपरम्परं प्रविभज्य निर्नूयात् । दण्डः पुरुषः [ दण्डपुरुषः ] । दण्डमर्हतीति<sup>५</sup> वा । दण्डेन संपद्यत इति वा । दण्डो ददाते धौरयतिकर्मणः । अक्रूरो ददते मणिमित्यभिभाषन्ते । दमनादित्यौपमन्यवः । दण्डमस्याकर्षतीति<sup>६</sup> गर्हायाम् ।

कक्षारज्जुरभ्रस्ये । कक्षं सेवते । कक्षो गाहतेः । क्स इति नामकरणः । ख्याते-र्वानर्थकोऽभ्यासः । किमस्मिन् ख्यानमिति । कषतेर्वा । तत्सामान्यान्मनुष्यकक्षः । बाहुमूलसामान्यादभ्रस्य ॥ २ ॥

राक्षः पुरुषो राजपुरुषः । राजा राजतेः । पुरुषः पुंरि बादः । पुरि शयः । पूरयते-र्वा । पूरयत्यन्तरित्यन्तरपुरुषमभिप्रेत्य ।

यस्मात्परं नार्परमस्ति किञ्चिद् यस्मात्प्राणीयो न ज्यायोऽस्ति केचित् ।

बुध इव स्तब्धो द्विवि तिष्ठत्येकस्तेनेदं पूर्णं पुरुषेण सर्वम् ॥ ३ ॥

इत्यपि निगमो भवति ।

विश्वकद्राकर्षः । वीति चक्र इति भ्रगतौ भाष्यते । द्रातीति गतिकुत्सना । कद्रातीति द्रातिकुत्सना । चक्रद्राति कद्रातीति सतोऽनर्थकोऽभ्यासः । तदस्मिन्नस्तीति विश्वकद्रः ।

कल्याणवर्णरूपः । कल्याणवर्णस्येवास्य रूपम् । कल्याणं कमनीयं भवति । वर्णो वृणोतेः । रूपं रोचतेः । एवं तद्धितसमासाभिर्नूयात् ।

१. of. PMbh. i. 1. 1. p. i. 9; शवति-र्गतिकर्मा कम्बोजेष्वेव भाषितो भवति ।

२. कंबल...भवति is quoted by Kāśra-svāmin in his commentary on the *Amarakoṣa* II. 9. 107. Poona ed. (1913) p. 157.

३. of. PMbh. i. 1. 1. p. i. 9; विकार एवमार्थो भाष्यन्ते शव इति...दातिर्लवनार्थे प्राच्येषु दात्रमुदीच्येषु ।

४. चानेक०. C 1, C 2, C 3, C 6, M 1, M 2, R 1, R 2, R 5, S; C 4, C 5, Mi, W 1, W 2; Roth's edition.

५. Omitted by BK, C 4, C 5, Kn, M 3, Mi, R 4, R 6, W 1, W 2, W 3; and Durga.

६. cf. BD. ii. 106.

७. ददते०. C 1, C 2, C 3, C 6, M 1, M 2, R 1, R 2, R 5, S.

८. कर्षतेति C 1, C 2, C 3, C 6, M 1, M 2, R 1, R 2, R 5, S.

९. of. SRV. I. 126. 4. p. i. 571: कक्षारज्जुरभ्रस्येति बालकेनोक्तवात् ।

१०. पुरुषाद्: W 2.

११. किञ्चित् C 2, C 3, C 4, C 5, C 6, M 3, Mi, W 1, W 2.

१२. TA. 10. 10. 3; Mu. 10. 4.

नैकपदानि निर्ब्रूयात् । नावैयाकरणाय । नानुपसन्नाय । अनिदंविदे वा । नित्यं  
ह्यविज्ञातुर्विज्ञानेऽसूया । उपसन्नाय तु निर्ब्रूयात् । यो वालं विज्ञातुं स्यात् । मेधा-  
विने । तपस्विने वा ॥ ३ ॥

विद्या इ वै ब्राह्मणमा जगाम गोपाय मा शेवधिष्टेऽहमस्मि ।  
अस्यकायानृजवेऽयताय न मा ब्रूया वीर्यवती तथा स्याम् ॥  
य आतूणस्यैवितथेन कर्णावदुःखं कुर्वन्मृतं सं प्रयच्छन् ।  
तं मन्येत पितरं मातरं च तस्मै न दुष्टोत् कृतमञ्जनाह ॥  
अध्यापिता ये गुरुं नाद्रियन्ते भिप्रा वाचा मनसा कर्मणा वा ।  
यथैव ते न गुरोर्भोजनीयास्तथैव तावन्मुनिश्च श्रुतं तत् ॥  
यमेव विद्याः शुचिर्ममत्तं मेधाविनं ब्रह्मचर्योपपन्नम् ।  
यस्ते न दुष्टोत् कृतमञ्जनाह तस्मै मा ब्रूया निषिपाय ब्रह्मन् ॥

इति । निधिः शेवधिरिति ॥ ४ ॥

अथातोऽनुक्रमिष्यामः । गौरिति पृथिव्या नामधेयम् । यद् दूरं गता भवति ।  
यच्चास्यां भूतानि गच्छन्ति । गातेर्वीकारो नामकरणः ।

अथापि पशुनामेह भवत्येतस्मादेव । अथाप्यस्यां तादृशेन कृत्वावभिगमा  
भवन्ति ।

गोभिः श्रीणीत मत्सरम् ।

इति पयसः । मत्सरः सोमः । मन्दतेस्तृप्तिकर्मणः । मत्सर इति लोभनाम ।  
असिमत्त एनेन धनं भवति । पयः पिवतेर्वा प्यायतेर्वा । क्षीरं क्षरतेः । घसेर्वैरो  
नामकरणः । उक्षीरमिति यथा ।

अंशुं दुहन्तो अध्यासते गर्वि ।

इत्यधिपवणचरणः । अंशुः शमष्टमात्रो भवेति । अननाय शं भवतीति वा ।  
चर्म चरते र्या । उद्धृतं भवतीति वा ।

अथापि चर्म च श्लेष्मा च ।

१. cf. Manu II. 114; Su. III.; Vas. II. 8; Viṣṇu XXIX. 9.

२. आतूणस्यैव. C 5.

३. cf. Manu II. 144; Vas. II. 10; Viṣṇu. XXX. 47; Āp. I. 1. 14.

४. cf. Manu II. 115; Vas. II. 9; Viṣṇu XXIX. 10.

५. All the 4 verses are found in SU. B. 3. (Burnell. pp. 29-32). Quoted by SRV. p. i. 22.

६. cf. SRV. I. 158. 2. p. i. 672:

तथा च निरुक्तं गौरिति...नामकरणः ।  
cf. S'B. VI. 1. 2. 34. Weber's ed. p. 505: इमे वै लोका गौरवदि किं च गच्छतीमांसहोकां गच्छति ।

७. RV. IX. 46. 4.

८. RV. X. 94. 9.

९. Quoted by SRV. IX. 89. 6; 97. 14; pp. iii. 759, 780.

गोभिः सन्नद्धो असि वीळयस्व ।

इति रथस्तुतौ । अथापि क्वाच च स्नेप्सा च ।

गोभिः सन्नद्धा पतति प्रसूतो ।

इतीषुस्तुतौ ।

ज्यापि गौरुच्यते । गव्या चेत् ताद्वितम् । अथ चेन्न । गव्या गमयतीषु-  
निति ॥ ५ ॥

वृक्षेवृक्षे नियता मीमयद् गौस्ततो वयः प्र पतान्मूरुषादैः ।

वृक्षेवृक्षे धनुषिधनुषि । वृक्षो ब्रध्नात् [ वृत्वा क्वां तिष्ठतीति वा । क्वा क्षियतेः ।  
निवासकर्मणः ] नियता मीमयद् गौः शब्दं करोति । मीमयतिः शब्दकर्मो । ततो वयः  
प्रपतन्ति । पुरुषानन्दनार्थं । विरिति शकुनिनाम् । वेतेर्गतिकर्मणः । अथापीषुनामेद  
भवत्येतस्मादेव ।

आदित्योऽपि गौरुच्यते ।

उतादः परूपे गवि ।

पर्ववति भास्वतीत्यौपमन्यवः । अथाप्यस्यैको रश्मिभ्रंद्रमसं प्रति दीप्यते  
तदेतेनोपेक्षितव्यम् । आदित्यतोऽस्य दीप्तिर्भवति ।

सुषुम्णः सूर्यरश्मिश्चन्द्रमा गन्धर्वः ।

इत्यपि निगमो भवति । सोऽपि गौरुच्यते ।

अत्राहु गोरमन्वते ।

इति । तदुपरिष्टाद् व्याख्यास्यामः । सर्वेऽपि रश्मयो गाव उच्यन्ते ॥ ६ ॥

१. RV. VI. 47. 26; AV. 6. 125. 1;  
cf. N. 9. 12.

२. RV. VI. 75. 11; VS. 29. 48;  
cf. N. 9. 12

३. RV. X. 27. 22.

४. Omitted by BK, C 4, C 5, Kn,  
M3, Mi, R 4, R 6, W 1, W 2,  
W 3.

५. Quoted by SRV. VI. 75. 11. p.  
ii. 890.

६. cf. BD. ii. 111.

७. RV. VI. 56. 3.

८. VS. 18. 40; SB. IX. 4. 1. 9; cf.  
सुषुम्णः etc. TS. 111. 4. 7. 1.

९. RV. I. 84. 15; AV. 20. 41. 3;  
SV. 1. 147; 2. 265; cf. N. 4. 25.  
The passage: अथाप्यस्यैको...गोर-  
मन्वतेति is quoted by SRV. I. 84.  
15; p. i. 379.

१०. N. 4. 25.

ता वां वास्तून्पुद्गमसि गमध्वे यत्र गावो भूरिशृंगा अयासः ।

अत्राह तदुत्पादयस्य वृष्णः परमं पदमव भाति भूरि ॥

तानि वां वास्तूनि कामयामहे गमनाय यत्र गावो [ भूरिशृंगा ] बहुशृंगाः । भूरीति बहुने नामधेयम् । प्रभवतीति सतः । शृंगं श्रयतेर्वा । शृणातेर्वा । शस्नातेर्वा । शरणायोद्धतमिति वा । शिरसो निर्गतमिति वा । अयासोऽयनैः । तत्र तदुत्पादयस्य विष्णोर्महागतेः परमं पदं परार्धस्थमवभाति भूरि । पादः पद्येतेः । तन्निधानात् पदम् । पशुपादप्रकृतिः प्रभागपादः । प्रभागपादसामान्यादितराणि पदानि ।

एवमन्येषामपि सत्त्वानां संदेहा विद्यन्ते । तानि चेत् समानकर्माणि समाननिर्वचनानि । नानाकर्माणि चेन्नानानिर्वचनानि । यथार्थं निर्वक्तव्यानि । इतीमान्येकविंशतिः पृथिवीनामधेयान्यनुक्रान्तानि ।

तत्र निर्ऋतिर्निर्मणात् । कृच्छतेः कृच्छ्रापत्तिरितरा । सा पृथिव्या संदिह्यते । तयोर्विभागः । तस्या एषा भवति ॥ ७ ॥

य ई चकार न सो अस्य वेदु य ई ददर्श हिरुगिनु तस्मात् ।

स मातुर्योनां परिवीतो अन्तर्बहुप्रजा निर्ऋतिमा विवेश ॥

बहुप्रजाः कृच्छमापद्यत इति परिवाजकाः । वर्षकमेति नैरुक्ताः । य ई चकारेति करोतिकिरती संदिग्धौ वर्षकर्मणा । न सो अस्य वेद मध्यमः । स एवास्य वेद मध्यमो यो ददर्शादित्योपहितम् । स मातुर्योनौ । मातान्तरिक्षम् । निर्मीयन्तेऽस्मिन् भूतानि । योनिरन्तरिक्षम् । महानवयवः । परिवीतो वायुना । अयमपीतरो योनिरेतस्मादेव । परियुतो भवति । बहुप्रजा भूमिमापद्यते वर्षकर्मणा ।

शाकपूणिः संकल्पयाञ्चक्रे । सर्वा देवता जानानीति । तस्मै देवतोभयलिङ्गा प्रादुर्बभूव । तां न जज्ञे । तां पप्रच्छ । विविदिषाणि त्वेति । साक्षा एतामृचमादिदेश । एषा मद् देवतेति ॥ ८ ॥

अयं स शिंक्ते येन गौरभीवृता मिमाति मायुं ध्वसनावधि श्रिता ।

सा चित्तिभिर्नि हि चकार मर्त्यं विद्युद्भवन्ती प्रति वृत्रिमौहतं ॥

१. RV. I. 154. 6.

६. RV. I. 164. 32; AV. 9. 10. 10.

२. Omitted by BK, C 4, C 5, Kn, M 3, Mi, R 4, R 6, W 1, W 2, W 3.

७. Quoted by SRV. I. 160. 2. p. i. 674.

३. बहुलो BK, C 4, C 5, Kn, M 3, Mi, R 4, R 6, W 1, W 2, W 3.

८. जानामीति C 1, C 2, C 3, C 6, M 1, M 2, R 1, R 2, R 5, S.

४. अयनात् C 4, M 3, Mi, W 1.

९. SRV. I. 164. 29. p. i. 709; सा चायं स शिंक्ते इत्येषा मद् देवता तत्र प्रतीयमानं मत्स्वरूपमित्युपदिदेश ।

५. cf. SRV. I. 154. 6. p. i. 664. अयं मन्त्रो यास्केन...न्यास्यतः । तानि वां... पादः पद्यतेः । cf. PMbb. i. 2. 3. p. 1. 247: पद्यतेः पादः ।

१०. RV. I. 164. 29; AV. 9. 10. 7.

अयं स शब्दायते येन गौरभिप्रवृत्ता मिमाति । मायुं शब्दं करोति । मायुमि-  
वादित्यमिति वा । वागेषा माध्यमिका । ध्वंसने मेघेऽधिधिता । सा चित्तिभिः  
[ कर्मभिर्नाचैः ] निकरोति मर्त्यम् । विद्युदभवन्ती प्रत्यूहते वव्विम् । वव्विरिति रूप-  
नाम । वृणोतीति सतः । वर्षेण प्रच्छाद्य पृथिवीं तत्पुनरादत्ते ॥ ९ ॥

हिरण्यनामान्युत्तराणि पंचदश । हिरण्यं कस्मात् । ह्रियत आयम्यमानमिति  
वा । ह्रियते जनाज्जनमिति वा । हितरमणं भवतीति वा [ हृदयरमणं भवतीति वा ] ।  
हर्यतेर्वा स्यात् प्रेप्साकर्मणः ।

अन्तरिक्षनामान्युत्तराणि षोडश । अन्तरिक्षं कस्मात् । अन्तरा श्रान्तं भवति ।  
अन्तरेमे इति वा । शरीरेष्वन्तरक्षयमिति वा ।

तत्र समुद्र इत्येतत् पार्थिवेन समुद्रेण संदिह्यते । समुद्रः कस्मात् । समुद्रवृ-  
न्त्यस्यादापः । सममिद्रवन्त्येनमापः । संमोदन्तेऽस्मिन्भूतानि । समुद्रको भवति ।  
समुनंसीति वा । तयोर्विभागः ।

तत्रेतिहासमाचक्षते । देवापिश्चाष्टिषेणः शंतनुश्च कौरव्यौ भ्रातरौ बभूवतुः । स  
शंतनुः कनीयानमिषेचयांचक्रे । देवापिस्तपः प्रतिपेदे । ततः शंतनो राज्ये द्वादश  
वर्षाणि देवो न वर्षेर्षे । तमूचुर्वाहणाः । अधर्मस्त्वया चरितः । ज्येष्ठं भ्रातरमन्त-  
रित्यामिषेचितम् । तस्मात्ते देवो न वर्षतीति । स शंतनुर्देवापिं शिशिक्ष राज्येन ।  
तमुवाच देवापिः । पुरोहितस्तेऽसानि । याजयानि च त्वेति<sup>१</sup> । तस्यैतद् वर्षकामस्-  
कर्म<sup>२</sup> । तस्यैषा भवति ॥ १० ॥

आष्टिषेणो होत्रमृषिर्नि षीदन्देवापिर्देवसुमतिं चिकित्वा ।

स उत्तरसादधरं समुद्रमपो दिव्या अंसजद्रूप्या अमि ॥

आष्टिषेण ऋष्टिषेणस्य पुत्रैः । इषितसेनस्येति वा । सेना सेम्भरा । समानग-

१. Omitted by BK, C 4, C 5, Kn, M 3, Mi, R 4, R 6, W 1, W 2, W 3.

२. Quoted by SRV. III. 54. 11. p. ii. 309; cf. also VI. 72. 3. p. ii. 882.

३. Omitted by BK, C 4, C 5, Kn, M 3, Mi, R 4, R 6, W 1, W 2, W 3; and Durga.

४. The whole passage हिरण्यं कस्मात्... प्रेप्साकर्मणः is quoted by SRV. I. 22. 5. p. i. 115.

५. षोडश C 5, Mi.

६. अन्तरिक्षमिति BK, C 4, C 5, Kn, M 3, Mi, R 4, R 6, W 1, W 2; W 3.

७. The passage समुद्रः कस्मात्...समुन-  
सीति वा is quoted by SRV I. 30. 18. p. i. 156; cf. also I. 160. 4, VI. 72. 3; pp. i. 675; ii. 884.

८. cf. BD. VII. 155.

९. कलीयान् C 5.

१०. cf. BD. VII. 156; VIII. 1.

११. cf. BD. VIII. 2.

१२. cf. BD. VIII. 4-5.

१३. cf. SRV. X. 98. 1. p. IV. 324.

१४. RV. X. 98. 5.

१५. cf. SRV. X. 98. 5. p. IV. 325.

तिर्था । पुत्रः पुरु त्रायते । निपरणाद्वा । पुञ्जरकं ततस्त्रायत इति वा । होत्रसृषिर्निषी-  
दन् । ऋषिर्दशनात् । स्तोमान्ददशैत्यौपमन्यवः ।

नयदेनांस्तपस्यमानान् ब्रह्म स्वयंभ्वभ्यानर्षत् [ तः ऋषयोऽभूवन् ] तद्वीणामृषित्वम् ।

इति विज्ञायते । देवापिर्देवानामास्या स्तुत्या च प्रदानेन च देवसुमतिं देवानां  
कल्याणीं मतिं चिकित्वांश्चेतनाधेन । स उत्तरस्मादधरं समुद्रम् । उत्तर उद्धततरो  
भवति । अधरोऽधोरः । अधोन धावतीत्यूर्ध्वगतिः प्रतिषिद्धा । तस्योत्तरा भूयसे  
निर्वचनाय ॥ ११ ॥

यदेवापिः शन्तनवे पुरोहितो होत्राय वृतः कृपयन्नदीधेत् ।

देवश्रुतं वृष्टिर्वि रराणो बृहस्पतिर्वाचमसा अयच्छत् ॥

शन्तनुः शं तनोऽस्त्विति वा । शमस्यै तन्वा अस्त्विति वा । पुरोहितः पुर एनं  
दधेति । होत्राय वृतः कृपायमाणोऽन्वध्यायत् । देवश्रुतं देवा एनं शृण्वन्ति [ वृष्टि-  
र्वि ] वृष्टियाचिनम् । रराणो रातिरभ्यस्तः । बृहस्पतिर्ब्रह्मासीत् । सोऽस्यै वाच-  
मयच्छत् । बृहदुपव्याख्यातम् ॥ १२ ॥

साधारणान्युत्तराणि षड् दिवश्चादित्यस्य च । यानि त्वस्य प्राधान्येनोपरिष्ठा-  
नानि व्याख्यास्यामः । आदित्यः कस्मात् । आदत्ते रसान् । आदत्ते भासं ज्योतिषाम् ।  
आदीप्तो भासेति वा । अदितेः पुत्र इति वा । अल्पप्रयोगं त्वस्यैतदार्चाभ्यास्त्राये  
सूक्तमाकृ ।

सूर्यमादितेयम् ।

[ अदितेः पुत्रम् ] । एवमन्यासामपि देवतानामादित्यप्रवादाः स्तुतयो भवन्ति ।  
तद् यथैतन्मित्रस्य वरुणस्यार्यम्णो दक्षस्य भगस्यांशस्येति ।

अथापि मित्रावरुणयोः ।

१. cf. SRV. I. 68. 10 ; 40. 2; 125. 3; pp. i. 329, 212, 563. cf. Manu. IX. 138.

२. Quoted by SRV. IX. 96. 6. p. iii. 770.

३. Omitted by BK, C 4, C 5, Kn, M 3, Mi, R 4, R 6, W 1, W 2, W 3.

४. TA. ii. 9. The words within the brackets are not omitted in TA.

५. Quoted by SRV. I. 70. 6. p. i. 333.

६. RV. X. 98. 7.

७. Quoted by SRV. I. 1. 1. p. i. 24. cf. BD. VIII. 6.

८. Omitted by BK, C 4, C 5, Kn, M 3, Mi, R 4, R 6, W 1, W 2, W 3.

९. cf. BD. VIII. 8 B.

१०. See N. 12. 8-22.

११. RV. X. 88. 11; cf. N. 7. 29.

१२. Omitted by BK, C 4, C 5, Kn, M 3, Mi, R 4, R 6, W 1, W 2, W 3.

आदित्या दानुनस्पती ।

दानपती । अथापि मित्रस्यैकस्य ।

प्र स मित्रं मर्तो अस्तु प्रयस्वान्यस्त आदित्यं शिक्षति व्रतेन ।

इत्यपि निगमो भवति । अथापि वरुणस्यैकस्य

अथा वयमादित्यं व्रते तैव ।

व्रतमिति कर्मनाम । निवृत्तिकर्म वारयतीति सतः । इदमपीतरद्वतमेतस्मादेव वृणोतीति सतः । अन्नमपि व्रतमुच्यते । यदावृणोति शरीरम् ॥ १३ ॥

स्वरादित्यो भवति । सु अरणः । सु ईरणः । स्वृतो रसान् । स्वृतो भासं ज्योतिषाम् । स्वृतो भासेति वा । एतेन द्यौर्व्याख्याता । पृश्निरादित्यो भवति । प्राश्रुत एनं वर्षं इति नैरुक्तौः । संस्पृष्टो रसान् । संस्पृष्टा भासं ज्योतिषाम् । संस्पृष्टो भासेति वा । अथ द्यौः । संस्पृष्टा ज्योतिर्भिः पुण्यकृद्भिश्च ।

नाक आदित्यो भवति [ नेता रसानाम् ] नेता भासाम् । ज्योतिषां प्रणयः । अथ द्यौः । कमिति सुखनाम । प्रतिषिद्धं प्रतिषिध्येत ।

न वा अमुं लोकं जग्मुषे किं च नाकर्म ।

न वा अमुं लोकं जग्मुषे किं च नासुखम् । पुण्यकृतो ह्येव तत्र गच्छन्ति ।

गौरादित्यो भवति । गमयति रसान् । गच्छत्यन्तरिक्षे । अथ द्यौः । यत्पृथिव्या अभिदूरं गता भवति । यच्चास्यां ज्योतींषि गच्छन्ति । विष्टेरादित्यो भवति । आविष्टो रसान् । आविष्टो भासं ज्योतिषाम् । आविष्टो भासेति वा । अथ द्यौः । आविष्टा ज्योतिर्भिः पुण्यकृद्भिश्च ।

नभ आदित्यो भवति । [ नेता रसानां ] नेता भासाम् । ज्योतिषां प्रणयः । अपि वा भन एव स्याद्विपरीतः ।

१. RV. I. 136. 3; II. 41. 6; SV. 2, 262.

२. RV. III. 59. 2.

३. RV. I. 24. 15; VS. 12. 12.

४. वृणोतीति सतः Durga and Bib. Ind.

५. निवृत्तिकर्म वारयतीति सतः Durga and Bib. Ind.

६. Cf. SRV. I. 112. 5; 148. 1; VII. 10. 2. pp. i. 488; 650; iii. 25.

७. Cf. SRV. IX. 83. 3. p. iii. 734

८. Omitted by BK, C 4, C 5, Kn,

M 3, Mi, R 4, R 6, W 1, W 2, W 3; and Durga.

९. The quotation is untraced. Cf. SRV. I. 125. 5. p. i. 569.

१०. गतवते C 1, C 2, C 3, C 6, M 1, M 2, R 1, R 2, R 5, 8; and Roth, edition.

११. विष्टपा० C 3; विष्टपा०. W 1.

१२. Omitted by BK, C 4, C 5, Kn, M 3, Mi, R 4, R 6, W 1, W 2, W 3, and Durga.

१३. प्रभवः BK, C 4, C 5, Kn, M 3, Mi, R 4, R 6, W 1, W 2, W 3.

न न भातीति वा । एतेन द्यौर्व्याख्याता ॥ १४ ॥

रश्मिनामान्युत्तराणि पञ्चदश । रश्मिर्यमनात् । तेषामादितः साधारणानि  
पञ्चाश्वरश्मिभिः ।

दिक्नामान्युत्तराण्यष्टौ । दिशः कस्मात् । दिशतेः । आसदनात् । अपि वाभ्य-  
शानात् ।

तत्र काष्ठा इत्येतदनेकस्यापि सत्त्वस्य [ नाम ] भवति । काष्ठा दिशो भवन्ति ।  
क्रान्त्वा स्थिता भवन्ति । काष्ठा उपदिशो भवन्ति । इतरेतरं क्रान्त्वा स्थिता भवन्ति ।  
आदित्योऽपि काष्ठोच्यते । क्रान्त्वा स्थितो भवति । आज्यन्तोऽपि काष्ठोच्यते ।  
क्रान्त्वा स्थितो भवति । आपोऽपि काष्ठा उच्यन्ते । क्रान्त्वा स्थिता भवन्तीति  
स्थावराणाम् ॥ १५ ॥

अतिष्ठन्तीनामनिवेशनानां काष्ठानां मध्ये निहितं शरीरम् ।

वृत्रस्य निण्यं वि चरन्त्यापो दीर्घं तम् आशयदिन्द्रशत्रुः ।

अतिष्ठन्तीनामनिवेशमानानामित्यस्थावराणां काष्ठानां मध्ये निहितं शरीरं  
मेघः । शरीरं शृणातेः । शङ्गातेर्वा । वृत्रस्य [ निण्यं ] निर्णामं विचरन्ति विजान-  
न्त्याप इति । दीर्घं द्राघतेः । तमस्तनोतेः । आशयदेशेतेः । इन्द्रशत्रुर्दिन्द्रोऽस्य शम-  
यिता वा शातयिता वा । तस्मादिन्द्रशत्रुः । तत्को वृत्रः । मेघ इति नैरुकाः । [ त्वाष्ट्रो-  
ऽसुर इत्यैतिहासिकाः । ] अपां च ज्योतिषश्च मिथ्रीभावकर्मणो वर्षकर्म जायते ।  
तत्रोपमार्थेन युद्धवर्णा भवन्ति । अहिषसु खलु मन्त्रवर्णा ब्राह्मणवादाश्च । विवृज्या  
शरीरस्य स्मृतांसि निवारयाञ्चकार । तस्मिन् हते प्रसंस्यन्दिर आपः । तदमि-  
धादिन्येषर्भवति ॥ १६ ॥

१. Omitted by BK, C 4, C 5, Kn, M 3, Mi, R 4, R 6, W 1, W 2, W 3.

२. आज्यन्तो W 1; आज्यत्वंतो C 5.

३. Cf. SRV. VIII. 80. 8; X. 103. 9. pp. iii. 529; IV. 340.

४. Cf. SRV. I. 37. 10. p. i. 202.

५. RV. I. 32. 10.

६. Omitted by BK, C 4, C 5, Kn, M 3, Mi, R 4, R 6, W 1, W 2, W 3.

७. जाघतेः C 5.

८. द्वाशयतेः BK, C 4, C 5, Kn, M 3, Mi, R 4, R 6, W 1, W 2, W 3.

९. त्वाष्ट्रो...इत्यैतिहासिकाः is omitted by BK, C 4, C 5, Kn, M 3, Mi, R 4, R 6, W 1, W 2, W 3, and Durga. The passage अतिष्ठन्तीनाम...इत्यैतिहासिकाः is quoted by SRV. I. 32. 10. p. i. 170.

१०. प्रसंस्यन्दिर BK, C 4, C 5, Kn, M 3, Mi, R 4, R 6, W 1, W 2, W 3.

दासपत्नीरहिगोपा अतिष्ठभिरुद्धा आपः पणिनेव गावः ।

अपां बिलमपिहितं यदासीद्भुत्रं जघन्वाँ अप तद्ववारं ॥

दासपत्नीर्दासाधिपक्ष्यः । दासो दस्यतेः । उपदासयति कर्माणि । अहिगोपा अतिष्ठन् । अहिना गुप्ताः । अहिरयनात् । एत्यन्तरिक्षे ।

अयमपीतरोऽहिरेतस्मादेव । निर्हसितोपसर्गः । आहन्तीति । निरुद्धा आपः पणिनेव गावः । पणिर्षणिग्भवति । पणिः पणनात् । वणिक् पण्यं नेनेकि । अपां बिलमपिहितं यदासीत् । बिलं भ्रं भवति विभर्तः । वृत्रं जघ्निवान् । अपववारं तत् । वृत्रो वृणोतेर्वा । वर्ततेर्वा । वर्धतेर्वा ।

यद्वृणोतु वृत्रस्य वृत्रत्वम् । इति विज्ञायते । यदवर्तत तदु वृत्रस्य वृत्रत्वम् । इति विज्ञायते । यदवर्धत तदु वृत्रस्य वृत्रत्वम् । इति विज्ञायते ॥ १७ ॥

रात्रिनामान्युत्तराणि त्रयोविंशतिः । रात्रिः कस्मात् । प्ररमयति भूतानि नक्तञ्चारीणि । उपरमयतीतराणि ध्रुवीकरोति । रातेर्वा स्यादानकर्मणः । प्रदी-  
यन्तेऽस्यामवक्ष्यार्याः ।

उपोनामान्युत्तराणि षोडश । उषाः कस्मात् । उच्छतीति संत्याः । रात्रेरपरः कालः । तस्या एषा भवति ॥ १८ ॥

इदं श्रेष्ठं ज्योतिषां ज्योतिरागाचित्रः प्रक्रेतो अजनिष्ट विभ्वा ।

यथा प्रसूता सवितुः सवायँ एवा रात्र्युपसे योनिमरिक्कं ॥

इदं श्रेष्ठं ज्योतिषां ज्योतिरागम् । चित्रं प्रक्रेतनं प्रज्ञाततममजनिष्ट विभूतन-  
म् । यथा प्रसूता सवितुः प्रसवाय रात्रिरादित्यस्यैवं रात्र्युपसे योनिमरिक्कत् स्था-  
नम् । स्त्रीयोनिरभियुत एनां गर्भः ।

तस्या एषापरा भवति ॥ १९ ॥

१. RV. I. 32. 11.

२. Cf. BD. V. 166.

३. तद् C 4, Mi, W 1, W 2.

४. Cf. TS. 11. 4. 12. 2. स इमौहो-  
कानवृणोत् । यद्विमौहोकानवृणोत् तद्  
वृत्रस्य वृत्रत्वम् ।

५. All the three quotations are un-  
traced. The passage: दासपत्नी...  
विज्ञायते in quoted by SRV. I. 32.  
11. p. i. 170; Cf. also I. 124. 10.  
p. i. 566.

६. ऋषिात्मी BK, C 4, C 5, Kn, M 3.  
Mi, It 4, R 6, W 1, W 2, W 3

७. प्ररमयति.....इतराणि is quoted by  
SRV. III. 34. 4. p. ii. 249.

८. Cf. BD. iii. 9.

९. बोलुका C 3, C 5.

१०. Cf. BD. III. 9.

११. Cf. BD. iii. 8. Dawn is a *kaiā* i. e.  
16th portion of night.

१२. RV. I. 113. 1; SV. 2. 1099.

१३. The text seems to be corrupt.  
I propose to read उषाः for रात्रिः,  
this will make the line in-  
telligible.

१४. इदं श्रेष्ठं...स्थानम् is quoted by  
SRV. I. 113. 1. p. i. 496.

रुशद्वत्सा रुशती श्वेत्यागादरंगु कृष्णा सदनान्यस्याः ।

समानबन्धू अमृतं अनुची द्यावा वर्णं चरत आमिनानि ॥

रुशद्वत्सा सूर्यवत्सा । रुशदिति वर्णनाम् । रोचतेर्ज्वलतिकर्मणैः । सूर्यमस्या वत्समाह । साहचर्यात् । रसहरणाद्वा । रुशती श्वेत्यागात् । श्वेत्या श्वेततेः । अरि-  
चत् कृष्णा सदनान्यस्याः कृष्णवर्णा रात्रिः । कृष्णं कृष्यतेः । निकृष्टो वर्णः । अथैने संस्तौति । समानबन्धू समानबन्धने । अमृते अमरणधर्माणौ । अनुची [ अनूच्या-  
विति ] । इतीतरेतरमभिरेत्य । द्यावा वर्णं चरतः । ते एव द्यावौ । द्योतनात् । अपि वा द्यावा चरतस्तथा [ सई ] चरत इति स्यात् । आमिनानि [ आभिन्वाने ] । अन्योन्यस्याध्यात्मं कुर्वाणे ।

अहर्नामान्युत्तराणि द्वादश । अहः कस्मात् । उपाहरन्त्यस्मिन् कर्माणि । तस्यैष निपातो भवति वैश्वानरीयामृचि ॥ २० ॥

अहश्च कृष्णमहर्जुनं च वि वर्तते रजसी वेद्याभिः ।

वैश्वानरो जायमानो न राजावातिरुद्योतिपाग्निस्तमांसि ॥

अहश्च कृष्णं रात्रिः ' शुक्लं चाहर्जुनम् । विवर्तते रजसी वेद्याभिर्वेदितव्याभिः प्रवृत्तिभिः । वैश्वानरो जायमान इव । उद्यन्नादित्यः । सर्वेषां ज्योतिषां राजा । अवाह-  
न्निज्योतिषा तमांसि ।

मेघनामान्युत्तराणि त्रिंशत् । मेघः कस्मात् । मेहंतीति सतः । आ उपर उपल इत्येताभ्यां साधारणानि पर्वतनामभिः । उपर उपलो मेघो भवति । उपरमन्तेऽस्मि-  
न्नाग्निः । उपरता आप इति वा । तेषामेषा भवति ॥ २१ ॥

देवानां माने प्रथमा अतिष्ठन्कृन्तत्रादिषाम्प्रपरा उदायन् ।

त्रयस्तपन्ति पृथिवीमनुषा द्वा बृहूकं वहतः पुरीषम् ॥

१. RV. I. 113. 2.

२. Cf. SRV. VI. 64. 1. p. ii. 865.

३. Cf. SRV. I. 92. 2. p. i. 410.

४. Cf. SRV. I. 35. 2; 123. 2. pp. i. 186, 557.

५. Omitted by BK, C 4, C 5, Kn, M 3, Mi, R 4, R 6, W 1, W 2, W 3.

६. Omitted by BK, C 4, C 5, Kn,

M 3, Mi, R 4, R 6, W 1, W 2, W 3, and Durga.

७. The passage रुशद्वत्सा...कुर्वाणे is quoted by SRV. I. 113. 2. p. i. 497.

८. RV. VI. 9. 1.

९. विद्याभिः C 6.

१०. मेहयतीति C 4, W 1.

११. RV. X. 27. 23.

देवानां निर्माणे प्रथमा अतिष्ठन्माध्यमिका देवगणाः । प्रथम इति मुख्यनाम । प्रंतमो भवति । [ छन्तत्रमन्तरिक्षम् । विकर्तनं मेघानाम् । ] विकर्तनेन मेघानामुदकं जायते । त्रयस्तपन्ति पृथिवीमनूपाः । पर्जन्यो वायुरादित्यः शीतोष्णवर्षैरोषधीः पाचयन्ति । अनूपा अनुवपन्ति लोहान्स्वर्णं स्वेन कर्मणा । अयमपीतरोऽनूप एतस्मादेव । अनूप्यत उदकेन । अपि बान्धाविति स्यात् । यथा प्रागिति । तस्यानूप इति स्यात् । यथा प्राचीनमिति । द्वा वृषूकं वहतः पुरीषं । वाय्वादित्या उदकम् । वृषूकमित्युदकनाम । ब्रवीतेः [ वा ] शब्दकर्मणः । भ्रंशतेर्वा । पुरीषं पृणातेः । पूर्यतेर्वा ॥ २२ ॥

वाहनामान्युत्तराणि सप्तपञ्चाशत् । वाक् कस्मात् । वच्चेः । तत्र सरस्वतीत्येतस्य नदीवद्देवतावच्च निगमा भवन्ति । तद् यद्देवताबहुपरिष्टान्तद्वयाख्यास्यामः । अधैतन्नदीवत् ॥ २३ ॥

इयं शुष्मेभिर्विसृता इवारुज्जत्सानुं गिरीणां तंविषेभिरुर्मिभिः ।

पारावतभीमवसे सुवृक्तिभिः सरस्वतीमा विवासेम धीतिभिः ।

इयं शुष्मैः शोषणैः । शुष्ममिति बलनाम । शोषयतीति सतः । विसं विस्यते-भेदनकर्मणः । वृक्षिकर्मणो वा । सानु संमुच्छिन्नं भवति । समुञ्जमिति वा । महद्भिरुर्मिभिः । पारावतघ्नीं पारावारप्रातिनीम् । पारं परं भवति । अवारमवरम् । अवनाय सुप्रवृत्ताभिः [ शोभनैः ] स्तुतिभिः सरस्वतीं [ नदीं ] कर्मभिः परिचरेम ।

उदकनामान्युत्तराण्येकशतम् । उदकं कस्मात् । उनसीति सतः ।

नदीनामान्युत्तराणि सप्तत्रिंशत् । नद्यः कस्मात् । नदना [ इमां ] भवन्ति । शब्दवत्यः । बहुलमासां नैर्घण्डुकं वृत्तम् । आश्चर्यमिव प्राधान्येन ।

तत्रैतिहासमाचक्षते । विश्वामित्र ऋषिः सुदासः पैजवनस्य पुरोहितो बभूव ।

१. Cf. SRV. X. 27. 23. p. IV. 80.
२. प्रथमो C 5, M 3, Mi, W 1, W 2.
३. Cf. SRV. I. 123. 2. p. i. 557; VI. 72. 1. p. ii. 883.
४. Omitted by BK, C 4, C 5, Kn, M 3, Mi, R 4, R 6, W 1, W 2, W 3.
५. Cf. SRV. III. 22. 4. p. ii. 194; omitted along with पूर्यतेर्वा by Durga.
६. Cf. SRV. I. 3. 12. p. i. 40; Cf. BD. ii. 135-136.
७. See N. 11. 25-27.
८. पारावतभीमं M 1.
९. RV. VI. 61. 2.
१०. समुद्धतं (1).
११. Quoted by SRV. I. 123. 3. p. i. 580; Cf. also II. 23. 7. p. ii. 65.
१२. समुञ्जमिति M 1, M 2, W 3; is omitted along with वा by C 3; समुञ्जं नयतीति वा Durga.
१३. Quoted by SRV. VI. 61. 2. p. ii. 855.
१४. समुद्धताभिः BK, C 4, C 5, Kn, M 3, Mi, R 4, R 6, W 1, W 2, W 3.
१५. Omitted by BK, C 4, C 5, Kn, M 3, Mi, R 4, R 6, W 1, W 2, W 3.
१६. नैषण्डुकं M 3.
१७. तत्रैतिहासं C 3.

विश्वामित्रः सर्वमित्रः । सर्वं संस्तुतम् । सुदाः कल्याणदानैः । पञ्चवनः पित्रवनस्य पुत्रः । पित्रवनः पुनः स्पर्धनीयजवो वा । अमिर्धाभावगतिर्वा । स वित्तं गृहीत्वा विपादलुप्तयोः सम्भेदमाययौ । अनुययुरितरे । स विश्वामित्रो नदीस्तुष्टव । गाथा भवतेति । अपि द्विवत् । अपि बहुवत् । तद् यद् द्विवदुपरिष्टास्तद् व्याख्यास्यामः । अथैतद्वदुवत् ॥ २४ ॥

रमध्वं मे वचसे सोम्याय ऋतावरीरूपं मुहूर्तमैवैः ।

प्र सिन्धुमच्छा बृहती मनीपावस्युरङ्गे कुशिकस्य सूनुः ।

उपरमध्वं मे वचसे सोम्याय सोमसम्पादिने । ऋतावरीऋतवत्यः । ऋतमित्यु-  
दकनामं । प्रत्युतं भवति । मुहूर्तमेवैर्यनैरवनैर्वा । मुहूर्तो मुहुर्कतुः । ऋतुरत्तंगति-  
कर्मणः । मुहुर्मूर्धं इव कालः । यावदभीक्षणं चेति । अभीक्षणमभिक्षणं भवति । क्षणः  
क्षणोतेः । प्रक्षुतः कालः । कालः कालयतेर्गतिकर्मणः । प्राभिह्वयामि सिन्धुं बृहत्या  
महत्या मनीषया मनस ईषया स्तुत्या प्रज्ञया वाचनाय । कुशिकस्य सूनुः । कुशिको  
राजा बभूव । क्रोशतेः शब्दकर्मणः । क्रोशतेर्वा स्यात्प्रकाशयति कर्मणः । साधु विक्रो-  
शयिताऽर्धानामिति वा । नञः प्रत्युचुः ॥ २५ ॥

इन्द्रोऽस्माँ अरदुद्धन्नवाहुरपाहन्वृत्रं परिधिं नदीनाम् ।

देवोऽनयत्सविता सुपाणिस्तस्य वयं प्रसवे याम उर्वीः ॥

इन्द्रोऽस्मान् अरदुद्धन्नवाहुः । रदतिः खनतिकर्मा । अपाहन् वृत्रं परिधिं नदीना-  
मिति व्याख्यातम् । देवोऽनयत्सविता । सुपाणिः कल्याणपाणिः । पाणिः पणायते .  
पूजाकर्मणैः । प्रगृह्य पाणी देवान् पूजयन्ति । तस्य वयं प्रसवे याम उर्वीः । उर्व्ये  
ऊर्णोतेः । वृणोतेरित्यौर्णवामैः । प्रत्याख्यायान्तत आशुश्रुवुः ॥ २६ ॥

१. Cf. SRV. I. 63. 8. p. i. 313.

२. Cf. BD. IV. 106, 107.

३. N. 9. 39.

४. RV. III. 33. 5.

५. Cf. SRV. I. 2. 8. p. i. 3.

६. प्रस्तुतं C 3.

७. ऋतुः is omitted by C 5.

८. मूढ C 6, M 1, M 2.

९. Cf. SRV. III. 33. 5. p. ii. 213.

१०. RV. III. 33. 6.

११. बाहु BK, C 4, C 5, Kn, M 3, Mi,  
R 4, R 6, W 1, W 2, W 3.

१२. पणयते C 4, M 3.

१३. cf. SRV. I. 23. 5; III. 54. 11.  
pp. i. 115; ii. 309.

१४. The passage कल्याणपाणि...पूजयन्ति  
is omitted by C 4.

१५. cf. SRV. III. 33. 6. p. ii. 214.

१६. उर्व्ये BK, C 4, C 5, Kn, M 3, Mi,  
R 4, R 6, W 1, W 2, W 3.

१७. उर्व्ये...यौर्णवाभः is omitted by  
Durga.

आ ते कारो ण्वामा वचांसि ययार्थं दुरादनसा रथेन ।  
नि ते नंसै पीप्यानेव योषा मर्यायेव कन्या शश्वचै ते ॥

आष्टण्वाम ते कारो वचनानि । याहि दुरादनसा च रथेन च निनमाम ते  
पाययमानेव योषा पुत्रम् । मर्यायेव कन्या परिष्वजनाय । निनमा इति वा ।

अश्वनामान्युत्तराणि षड्विंशतिः । तेषामष्टा उत्तराणि बहुवत् । अभ्वः  
कस्मात् । अश्रुतेऽध्वानम् । महाशनो भवतीति वा । तत्र दधिका इत्येतद् दधत्  
क्रामतीति वा । दधत् क्रन्दतीति वा । दधदाकारः । तस्याभ्ववद्देवतावच्च  
निगमा भवन्ति । तद् यद् देवतावदुपरिष्टात्तद् व्याख्यास्यामः । अथैतदभ्ववत् ॥ २७ ॥

उत स वाजी क्षिपणिं तुरण्यति ग्रीवायां बद्धो अपि कक्ष आसनि ।  
क्रतुं दधिका अनु संतवीलत्पथामङ्कांस्यन्वापनीफणत् ॥

अपि स वाजी वेजनवार्त्त । क्षेपणमनु तूर्णमश्रुतेऽध्वानम् । ग्रीवायां बद्धः ।  
ग्रीवा गिरतेर्वा । गृणातेर्वा । गृह्णातेर्वा । अपि कक्ष आसनीति व्याख्यातम् ।  
क्रतुं दधिकाः कर्म वा प्रज्ञां वा । अनुसंतवीत्वत् । तनोतेः पूर्वया प्रकृत्या  
निगमः । पथामङ्कांसि पथां कुटिलानि । पन्थाः पततेर्वा । पद्यतेर्वा । पन्थतेर्वा ।  
अङ्कोऽश्नतेः । आपनीफणदिति फणतेश्चर्करीतवृत्तम् ॥

दशोत्तराण्यादिष्टोपयोजनातीत्याचक्षते साहचर्यज्ञानाय ।

ज्वलतिकर्माण उत्तरे धातव एकादश ।

तावन्त्येवोत्तराणि ज्वलतो नामधेयानि नामधेयानि ॥ २८ ॥

इति द्वितीयोऽध्यायः ।

१. RV. III. 33. 10.

२. cf. SRV. III. 33. 10. p. ii. 246.

३. cf. BD. ii. 56.

४.

५. RV. IV. 40. 4.

६. cf. SRV. IV. 40. 4. p. ii. 458.

७. The following passage is added  
after क्रतुं by C 5: वाजी क्षिपणिं  
तुरण्यति ग्रीवायां बद्धः ।

८. cf. SRV. I. 123. 8. p. i. 560.

[ अथ निर्वचनमोक्षो गोक्षो विद्या ह व अथातोऽनुक्रमिष्यामो वृक्षेर्वृक्षे तावतां वास्तूनि य ई चकाराय सं शिङ्गे हिरण्यनामान्याष्टिषेणो यद्देवोपिः सौधारणानि स्वैरादित्यो रश्मिनामान्यतिष्ठन्तीनां दीप्तपत्नी रात्रिनामानीदं<sup>१</sup> श्रेष्ठं रुद्राद्वत्साह<sup>२</sup> कृष्णं देवानां माने वाङ्मानीयं<sup>३</sup> शुष्मेभि रमैध्वं म इन्द्रो<sup>४</sup> अस्मानाते<sup>५</sup> काराधुर्तं स्य वाज्यष्टाविंशतिः ॥ ]

॥ इति निरुक्ते पूर्वपट्के द्वितीयोऽध्यायः समाप्तः ॥

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## ॥ अथ तृतीयोऽध्यायः ॥

कर्मनामान्युत्तराणि षड्विंशतिः । कर्म कस्मात् । क्रियत इति सतः ।

अपत्यनामान्युत्तराणि पञ्चदश । अपत्यं कस्मात् । अपततं भवति । नानेन पततीति वा । तद् यथा जनयितुः प्रजौ । एवमर्थयि ऋचा उदाहरिष्यामः ॥ १ ॥

परिषद्यं ह्यरणस्य रेक्णो नित्यस्य रायः पतयः स्याम ।

न शेषो अग्रे अन्यजातमस्त्यचेतानस्य मा पथो वि दुर्षः ॥

परिहर्तव्यं हि नोपसर्तव्यम् । अरणस्य रेक्णः । अरणोऽपाणौ भवति । रेक्ण इति धननाम । रिच्यते प्रयतः । नित्यस्य रायः पतयः स्याम । पित्र्यस्येव धनस्य । न शेषोऽग्रे अन्यजातमस्ति । शेष इत्यपत्यनाम । शिष्यते प्रयतः । अचेतयमानस्य तत्प्रमत्तस्य भवति । मा नः पथो विदुर्ष इति ।

तस्योत्तरा भूयसे निर्वचनाय ॥ २ ॥

न हि ग्रभायारणः सुशेवोऽन्योदर्यो मनसा मन्तवा उ ।

अघा चिदोकः पुनरित्स एत्या नो वाज्यभीषाकेतु नव्यः ॥

न हि ग्रहीतव्यो अरणः सुसुखतमोऽपि । अन्योदर्यो मनसापि न मन्तव्यः । ममायं [पुत्रः] इति । अथ स ओकः पुनरेव तदेति यत आगतो भवति । ओक इति निवासनामोच्यते । ऐतु नो वाजी वेजनवान् । अमिषहमार्णैः सपत्नान् । नचजातः स एष पुत्र इति ।

अथैतौ दुहितृदायाद्य उदाहरन्ति । पुत्रदायाद्य इत्येके ॥ ३ ॥

१. of. Manu. IX. 138; Viṣṇu. XV. 44.

२. of. Manu. IX. 32, 35-41. The diametrically opposite view is given IX. 48-54. cf. also Vas. XVII. 6-9; 63-64; Ap. Dh. II. 13. 6-7; Ga. Dh. XVIII. 9-14.

३. RV. VII. 4. 7.

४. of. SRV. VII. 4. 7. p. iii. 14.

५. of. SRV. I. 93. 4; p. i. 418.

६. of. SRV. VII. 4. 7. p. iii. 14.

७. RV. VII. 4. 8.

८. Omitted by BK, C 4, C 5, Kn, M 3, Mi, R 4, R 6, W 1, W 2, W 3.

९. यत् BK, C 4, C 5, Kn, M 3, Mi, R 4, R 6, W 1, W 2, W 3.

१०. अमिषहमार्णः C 4, C 5.

११. अथैतौ Durga and S'ivadatta's edition. of. BD. IV. 110-111.

शामद्वर्द्धिर्दुहितुर्नर्त्यगाद्विद्वाँ ऋतस्य दीधितिं सपर्यन् ।

पिता यत्र दुहितुः सेकमुञ्जन्तसं शुग्म्येन मनसा दधन्वे ॥

प्रशास्ति वोळ्हाँ सन्तानकर्मणे दुहितुः पुत्रभावम् । दुहितौ दुर्हिता । बूरे हितौ ।  
दोग्धेर्वा । नभारमुपागमत् । दौहित्रं पौत्रमिति । विद्वान् प्रजननयज्ञस्य । रेतसो वा ।  
अङ्गादङ्गात्संभूतस्य हृदयादधिजातस्य मातरि प्रत्युतस्य । विधानं पूजयन् ।  
अविशेषेण मिथुनाः पुत्रा दयादा इति । तदेतद्वक्त्रोकाभ्यामभ्युक्तम् ।

अङ्गादङ्गात्संभवति हृदयादधिजायते ।

आत्मा वै पुत्रनामास्ति स जीवि शरदः शतम् ॥ इति ।

अविशेषेण पुत्राणां दायो भवति धर्मतः ।

मिथुनानां विसर्गादौ मनुः स्वायंभुवोऽम्बवीर्ये ॥

न दुहितर इत्येके ।

तस्मात्पुमान् दयादोऽदायादा स्त्री<sup>१०</sup> ।

इति विज्ञायते ।

तस्मात्स्त्रियं जातां परास्यन्ति न पुमांसम् ।

इति च ।

स्त्रीणां दानविक्रयातिसर्गा विद्यन्ते न पुंसः । पुंसोऽपीत्येके । शौनःशेषे दर्श-  
नात् । अङ्गादृमतीबाद् इत्यपरम् ।

[ अमूर्त्या वन्ति जामयुः सर्वा लोहितवाससैः ]

अभ्रातर इव योषास्तिष्ठन्ति हृतवर्त्मनः ॥

१. RV. III. 31. 1. The Second hemistich is paraphrased by yāska in the last part of the fifth Section.

२. बोद्धा, C 1, C, 2, C 3, C, 6, M 1, M 2, R 1, R 2, R 5, S.

३. cf. BD. IV. 112.

४. Omitted by C 5.

५. cf. SRV. I. 34. 5. p. i. 182.

६. cf. SRV. III. 31. 1. p. ii. 226.

७. दायदा C 5.

८. S'B. XIV. 9. 4. 8; BU. VI. 4. 8; SVB. 1. 5. 17.

९. cf. Manu. IX. 130, 133, 139; Ba. II. 3. 14.

१०. The quotation is untraced. cf. Ms. 4. 6. 4; 4. 7. 9: यास्यालीं रिचन्ति न दारुमयं तस्मात्पुमान् दयादः क्यदायादा । यास्यालीं परास्यन्ति न दारुमयं तस्मात् स्त्रियं जातां परास्यन्ति न पुमांसम् ।

११. Durga gives the quotation in the following manner: अथ यत् स्यालीं परास्यन्ति हवनकर्मणो न तथा शुद्धि न दारुमयं परास्यन्ति हवनकर्मणः दारुमयेणैव शुद्धि तस्मात् स्त्रियं जातां परास्यन्ति परस्मै प्रयच्छन्ति न पुमांसम् ।

१२. Omitted by BK, C 4, C 5, Kn, M 3, Mi, R 4, R 6, W 1, W 2, W 3; and Durga.

१३. cf. AV. 1. 17. 1.

अभ्रातृका इव योषास्तिष्ठन्ति सन्तानकर्मणे पिण्डदानाय हतवर्मनः । इत्यभ्रा-  
तृकाया अनिवर्ह औपमिकः । तस्योत्तरा भूयसे निर्वचनाय ॥ ४ ॥

अभ्रातेव पुंस एति प्रतीची गर्तारुगिव सनये धनानाम् ।

जायेव पत्य उशुती सुवासा उषा हस्तेव नि रिणीते अप्सः ॥

अभ्रातृकेव पुंसः पितृनेत्यभिमुखी सन्तानकर्मणे पिण्डदानाय न पतिम् । गर्तो-  
रोहिणीव धनलाभाय दाक्षिणांजी । गर्तः सभास्थाणुः । गृणातेः । सत्यसङ्गरो भवति ।  
तं तत्र यापुत्रा यापतिका सारोहति । तां तत्राक्षेर्णाग्निति । सा रिक्थं लभते ।  
इमशानसंचयोऽपि गर्त उच्यते । गुरतेः । अपगूणां भवति । इमशानं इमशयनम् । इम  
शरीरम् । शरीरं गृणातेः । शस्त्रातेर्वा । इमश्च लोम । ईमनि श्रितं भवति । लोम  
लुनातेर्वा । लीयतेर्वा ।

नोपरस्याविष्कुर्याद् यदुपरस्याविष्कुर्याद् गर्तेष्ठाः स्यात्प्रमायुको यजमानः ।

इत्यपि निगमो भवति ।

रथोऽपि गर्त उच्यते । गृणातेः स्तुतिकर्मणः । स्तुततमं यानम् ।

आ रोहथो वरुण मित्र गर्तम् ।

इत्यपि निगमो भवति ।

जायेव पत्ये कामयमाना सुवासा ऋतुकालेषूषा हसनेव दन्ताम्बिवृणुते  
रूपाणीति । चतस्र उपमाः ।

नाभ्रात्रीमुपयच्छेत् तोकं क्षत्य तद् भवति ।

इत्यभ्रातृकाया उपयमनप्रतिषेधैः प्रत्यक्षः । पितृश्च पुत्रभावः । पिता यत्र  
दुहितुरप्रसाया रेतःसेकं प्रार्जयति । संवधात्वात्मानं संगमेन मनसेति ।

अथैतां जाम्या रिक्थप्रतिषेध उदाहरन्ति । ज्येष्ठं पुत्रिकार्यं इत्येके ॥ ५ ॥

१. cf. Manu. III. 11; Ya. I. 53.

२. RV. I. 124. 7.

३. Omitted by C 2, C 5, C 6, M 1,  
M 2, M 3, W 3.

४. दाक्षिणाव. BK, C 4, C 5, K<sub>2</sub>, M 3,  
Mi, R 4, R 6, W 1, W 2, W 3.  
दाक्षिणाजा SRV.

५. \*सङ्गरो W 2.

६. तत्राक्षेराग्निति C 1, C 2, C 3, C 6,  
M 1, M 2, R 1, R 2, R 5, S.

७. cf. SRV. I. 124. 7. p. i. 565.

८. इमनि: C 4.

९. \*वि: कुर्या. C 1, C 2, C 3, C 6, M 1,  
M 2, R 1, R 2, R 5, S.

१०. The quotation is untraced.

११. cf. SRV. V. 62. 5. p. ii. 643.

१२. RV. V. 62. 8.

१३. उषा is omitted by C 5.

१४. The quotation is untraced.

१५. cf. Manu. III. 11; Ya. I. 53.

१६. cf. BD. IV. 111: रिक्थस्य दुहितु-  
दायं नेत्वृषि प्रतिषिध्यते ।

१७. cf. Manu. IX. 134.

न जामये तान्वो रिक्थमरैक् चकार गर्भं सनितुर्निधानम् ।

यदी मातरो जनयन्त वह्निमन्यः कर्ता सुकृतोरन्य ऋन्धन् ॥

न जामये भगिन्यै । जामिरन्येऽस्यां जनयन्ति जामपत्यम् । जमतेर्वा स्याद्वृत्ति-  
कर्मणः । निर्गमनप्राया भवति । तान्वं आत्मजः पुत्रः । रिक्थं प्रारिचत् प्रादात् ।  
चकारैनां गर्भनिधानीम् । सनितुर्हस्तग्राहस्य । यदी मातरो जनयन्त । वह्निं पुत्रम् ।  
अवह्निं च स्त्रियम् । अन्यतरः सन्तानकर्ता भवति पुमान्द्रायादः । अन्यतरोऽर्द्धयित्वा  
जामिः प्रदीयते परस्मै ॥ ६ ॥

मनुष्यनामान्युत्तराणि पञ्चविंशतिः ।

मनुष्याः कस्मात् । मत्वा कर्माणि सीदन्ति । मनस्यमानेन खृष्टाः । मनस्यतिः  
पुनर्मनस्वीभावे । मनोरपत्यम् । मनुषो वा ।

तत्र पञ्चजना इत्येतस्य निगमा भवन्ति ॥ ७ ॥

तद्य वाचः प्रथमं मंसीय येनासुरोऽमि देवा असां ।

ऊर्जाद उत यज्ञियासः पञ्चजना मम होत्रं जुषध्वम् ॥

तद्यवाचः परमं मंसीय येनासुरानभिभवेम देवाः । असुरा असुरताः ।  
स्थानेष्वस्ताः । स्थानेभ्य इति वा । अपि वासुरिति प्राणनाम । अस्तः शरीरे  
भवति । तेन तद्वन्तः ।

सोर्देवानश्च तत् सुराणां सुरत्वम् । असुरसुरानश्च तदसुराणामसुरत्वम् ।

इति विज्ञायते ।

ऊर्जाद उत यज्ञियासः । अस्मादाश्च यज्ञियाश्च । ऊर्गित्यजनाम । ऊर्जयतीति

१. RV. III. 31. 2. cf. BD. i. 57, where it is quoted as an example of denial.

२. अजनिम् M 3; अजैनम् C 4, C 5, Mi, W 1, W 2.

३. अपचम् C 5. cf. A B. 7. 3. 1.

४. तान्वा M 3, Mi.

५. cf. BD. ii. 113.

६. यदि इ C 1, C 3, M 1, M 2, R. cf. SRV. III. 31. 2. p. ii. 227.

७. अजनयन्त SRV. loc. cit.

८. cf. SRV. III. 31. 2; I. 123. 5; pp. ii. 227; i. 558. cf. अर्थो हि कन्या परकीय एव Shak. IV.

९. असुरा C 5,

१०. होरात्रं C 3, M 3.

११. RV. X. 53. 4.

१२. Cf. SRV. X. 53. 4. p. IV. 158.

१३. Cf. TB. ii. 3. 8. 2, 4. तेनासुराऽसुरा-  
नश्च तदसुराणामसुरत्वम् ।

१४. यज्ञियासः C 5.

मतः । एकं सुप्रवृत्तमिति वा । पञ्चजना मम होत्रं जुषन्वम् । गन्धर्वाः पितरो  
 देवा असुरा रक्षांसीत्येके । चत्वारो वर्णा निषादः पञ्चम इत्यापमन्यवः । निषादः  
 कस्मात् । निषेदनो भवति । निषण्णमस्मिन्पापकमिति नैरुक्ताः ।

### यत्पाञ्चजन्यया विशाँ ।

पञ्चजनीनयाँ विशा । पञ्च पृक्ता संख्या । स्त्रीपुंनपुंसकेष्वविशिष्टा ।

वाहुनामान्युत्तराणि द्वादश । वाहुः कस्मात् । प्रवाधन आभ्यां कर्माणि ।

अङ्गुलिनामान्युत्तराणि द्वाविंशतिः । अङ्गुल्यः कस्मात् । अग्रगामिन्यो भवन्तीति  
 वा । अग्रगालिन्यो भवन्तीति वा । अग्रकारिण्यो भवन्तीति वा । [ अग्रसारिण्यो  
 भवन्तीति वा ] अङ्गुना भवन्तीति वा । अङ्गुना भवन्तीति वा । अपि वाभ्यर्जनादेव  
 स्युः । तामामेषा भवति ॥ ८ ॥

दशावनिभ्यो दशकक्ष्येभ्यो दशयोक्तेभ्यो दशयोजनेभ्यः ।

दशाभीशुभ्यो अर्चनाजरेभ्यो दश धुरो दश युक्ता वहद्वयः ॥

अवनयोऽङ्गुल्यो भवन्ति । अवनन्ति कर्माणि । कक्ष्याः प्रकाशयन्ति कर्माणि ।  
 योक्ताणि योजनानीति व्याख्यातम् । अभीशयोऽभ्यभुक्षणे कर्माणि । दशधुरो दश  
 युक्ता वहद्वयः । धूर्ध्वन्तेर्वधकर्मणः । इयमपीतरा धूरेतस्मादेव ।

विहन्ति वहम् । धारयन्तेर्वा ।

कान्तिकर्माण उत्तरे भ्रातयोऽष्टादश ।

अन्ननामान्युत्तराण्यष्टाविंशतिः । अन्नं कस्मात् । आननं भूतेभ्यः । अन्तेर्वा ।

अतिकर्माण उत्तरे भ्रातयो दश ।

१. Cf. BD. VII. 68; cf. AB. III. 31. 5.

२. Cf. BD. VII. 69--72; SRV. I. 89. 10; VIII. 32. 22; pp. i. 399; iii. 390.

३. Omitted by Durga. निषण्णतीति is added by C 1.

४. RV. VIII. 63. 7.

५. पञ्चजनीयया C 1, M 3.

६. Omitted by BK, C 4, C 5, Kn, M 3, Mi, R 4, R 6, W 1, W 2, W 3. & Durga.

७. अङ्गुना BK, C 4, C 5, Kn, M 3, Mi, R 4, R 6, W 1, W 2, W 3.

८. वाभ्यर्जनादेव. C 1, C 2, C 3, C 6, M 1, M 2, R 1, R 2, 8, R. 5. Roth.

९. RV. X. 94. 7.

१०. Cf. SRV. I. 62. 10. p. i. 309.

११. Cf. RV. I. 38. 12. p. i. 206.

१२. विहति C 3.

१३. वहे C 5.

१४. Cf. SRV. X. 94. 7. p. IV. 206.

बलनामान्युत्तराण्यष्टाविंशतिः । बलं कस्मात् । बलं भरं भवति । बिभर्तेः ।

धननामान्युत्तराण्यष्टाविंशतिरेव । धनं कस्मात् । धिनोतीति सतः ।

गोनामान्युत्तराणि नव ।

क्रुष्यतिकर्माण उत्तरे धातवो दश ।

क्रोधनामान्युत्तराण्येकादश ।

गतिकर्माण उत्तरे धातवो द्वाविंशतम् ।

क्षिप्रनामान्युत्तराणि षड्विंशतिः । क्षिप्रं कस्मात् । संक्षिप्तो विकर्षः ।

अन्तिकनामान्युत्तराण्येकादश । अन्तिकं कस्मात् । आनीतं भवति ।

संग्रामनामान्युत्तराणि षट्चत्वारिंशत् । संग्रामः कस्मात् । संगमनाद्वा ।  
संगरणाद्वा । संगतौ ग्रामाविति वा ।

तत्र खल इत्येतस्य निगमा भवन्ति ॥ ९ ॥

अभी३ दमेकमेकौ असि निष्पाळभी द्वा किमु त्रयः करन्ति ।

खले न पर्षान्प्रति हन्मि भूरि किं मां निन्दन्ति शत्रवोऽनिन्द्राः ॥

अभिभवामीदमेकमेकः । असि निष्बहमाणः । सपत्नानभिभवामि । द्वौ किं  
मा त्रयः कुर्वन्ति । एक इता संख्या । द्वौ द्रुततरा संख्या । त्रयस्तीर्णतमा संख्या ।  
चत्वारश्चलिततमा संख्या । अष्टावश्रोतेः । नव न वननीया । नावाप्तौ वा । दश दस्ता ।  
दृष्टार्था वा । विंशतिर्द्विदशतः । शतं दशदशतः । सहस्रं सहस्रत् । अर्युतं प्रयुतं  
निर्युतं तत्तदभ्यस्तम् ।

अर्बुदो मेघो भवति । अरणमम्बु । तद्दुः । [ अम्बुदो ] अम्बुमज्ञातीति वा ।  
अम्बुमद्भवतीति वा । स यथा महान्बहुर्भवति वर्षस्तदिवाबुदम् । खले न पर्षान्प्रति  
हन्मि भूरि । खल इव पर्षान् प्रतिहन्मि भूरि । खल इति संग्रामनाम । खलतेर्वा ।  
खलतेर्वा । अयमपीतरः खल एतस्मादेव । समास्कन्नो भवति । किं मा निन्दन्ति  
शत्रवोऽनिन्द्राः । य इन्द्रं न विदुः । इन्द्रो ह्यहमसि । अनिन्द्रा इतर इति वा ।

१. द्वाविंशं शतम् C 1, C 2, C 3, C 6, M 1, M 2, R 1, R 2, R 5, S.

२. निःपाळ C 6, M 1; निःपाद C 3; निःपाळः C 4.

३. R.V. X. 48. 7; cf. B.D. I. 49.

४. Cf. SRV. X. 48. 7. p. IV. 146.

५. नावात्मा C 6

६. दिष्टार्थ C 3.

७. Omitted by C 5.

८. निर्युतं C 1, C 2, C 3, C 6, M 1, M 1, R 2, R 5, S.

अर्युतं C 1, C 2, C 3, C 6, M 1, M 2, R 1, R 2, R 5, S.

१०. Omitted by BK, C 4, C 5, Kn, M 3, Mi, R 4, R 6, W 1, W 2, W 3.

अम्बुमज्ञातीति is omitted by Durga;

११. खलेन Roth.

१२. विविदुः C 1, C 2, C 3, C 6, M 1, M 2, R 1, R 2, R 6, S.

व्याप्तिकर्माण उत्तरे धातवो दश । तत्र द्वे नामनी आक्षाण आश्रुवानः ।  
आपान आश्रुवानः ।

वधकर्माण उत्तरे धातवस्त्रयस्त्रिंशत् । तत्र वियात् इत्येतद् वियातयत् इति  
वा । वियातयेति वा ।

आखण्डल प्र हूयसे<sup>१</sup> ।

आखण्डयितः । [ खण्डं खण्डयतेः<sup>२</sup> ] ।

तैळिदित्यन्तिकवधयोः संसृष्टकर्म । ताळ्यतीति सतः ॥ १० ॥

तया वयं सुवृधा ब्रह्मणस्पते स्पर्हा वसु मनुष्या ददीमहि ।

या नो दूरे तळितो या अरातयोऽभि सन्ति जम्भया ता अनम्रसः ॥

तया वयं सुवर्धयित्रा ब्रह्मणस्पते स्पृहणीयानि वसुनि मनुष्येभ्य आददीमहि ।  
याश्च नो दूरे तळितो याश्चान्तिके । अरातयोऽदानकर्माणो वा । अदानप्रज्ञा वा ।  
जम्भय ता अनम्रसः । अम्र इति रूपनार्म । आम्रोतीति सतः ।

विशुत्तळिद्भवतीति शाकपूणिः । सा ह्यवताळयति । दूराश्च दृश्यते । अपि  
त्विदमन्तिकनामैवामिमेतं स्यात् ।

दूरे चित्सन्तळिदिवाति रोचंसे ।

दूरेऽपि सन्नन्तिक इव संदृश्यसे इति ।

वज्रनामान्युत्तराण्यष्टादश । वज्रः कस्मात् । वज्रयतीति सतः । तत्र कुत्स  
इत्येतत् कृन्ततेः । ऋषिः कुत्सो भवति । कर्ता स्तोमानामित्यौपमन्यवः । अथाप्यस्य  
वधकर्मेव भवति । तत्सख इन्द्रः शुष्णं जघानेति ।

पेभ्यर्यकर्माण उत्तरे धातवश्चत्वारः ॥

ईश्वरनामान्युत्तराणि चत्वारि । तत्रेन इत्येतत् सन्ति पेभ्यर्येणेति वा । सनि-  
तमनेनैश्वर्यमिति वा ॥ ११ ॥

यत्रा सुपर्णा अमृतांस भागमर्निमेपं विदथाभि स्वरन्ति ।

इनो विश्वस्य भुवनस्य गोपाः स मा धीरः पाकुमत्रा विवेशे ॥

१. RV. VIII. 17. 12; AV. 20. 5. 6.  
SV. 2. 76.

२. Omitted by BK, C 4, C 5, Kn, M  
3, Mi, R 4, R 6, W 1, W 2, W 3,  
Durga.

३. तळिदि० C 1, C 2, C 3, C 6, M 1,  
M 2, R 1, R 2, R 5, S.

४. ताळयतीति. C 1, C 2, C 3, C 6, M 1,  
M 2, R 1, R 2, R 5, S.

५. RV. II. 23. 9.

६. Cf. SRV. II. 23. 9, p. ii. ५6.

७. RV. I. 94. 7.

८. Cf. SRV. I. 94. 7. p. i. 423.

९. वज्रयतीति C 4, C 5, M 3, Mi, W 1.

१०. अत्रा० C 1, C 6. M 1, M 2.

११. Cf. SRV. I. 11. 7. p. i. 78.

१२. RV. I. 164. 21; cf. AV. 9. 9. 22.

यत्र [ सुपर्णाः ] सुपतना आदित्यरश्मयः । अमृतस्य भागमुद्रकस्य । अनिमिषन्तो वेदनेनामिष्वरन्तीति वा । अमिप्रयन्तीति वा । ईश्वरः सर्वेषां भूतानां गोपायितादित्यः । स मा धीरः पाकमत्रा विवेशेति । धीरो धीमान् । पाकः पक्वव्यो भवति<sup>१</sup> ।

विपक्वप्रज्ञ आदित्यः ।

इत्युपनिषद्वर्णो भवति । इत्यधिदैवतम् ।

अथाध्यात्मम् । यत्र [ सुपर्णाः ] सुपतनानीन्द्रियाणि । अमृतस्य भागं ज्ञानस्य । अनिमिषन्तो वेदनेनामिष्वरन्तीति वा । अमिप्रयन्तीति वा । ईश्वरः सर्वेषामिन्द्रियाणां गोपायितात्मा । स मा धीरः पाकमत्रा विवेशेति । धीरो धीमान् । पाकः पक्वव्यो भवति । विपक्वप्रज्ञ आत्मा । इत्यात्मगतिमाचष्टे ॥ १२ ॥

बहुनामान्युत्तराणि द्वादश । बहुः कस्मात् । प्रभवतीति सतः ॥

ह्रस्वनामान्युत्तराण्येकादश । ह्रस्वो ह्रसतेः ।

महनामान्युत्तराणि पञ्चविंशतिः । महान् कस्मात् । मानेनान्याग्रहातीति शाकपूणिः । मंहनीयो भवतीति वा । बहु ववक्षिथ विवक्षस इत्येते वक्तेर्वा बहुतेर्वा साभ्यासात् ।

गृहनामान्युत्तराणि द्वाविंशतिः । गृहाः कस्मात् । गृह्णन्तीति सताम् ।

परिचरणकर्माण उत्तरे धातवो दश ।

सुखनामान्युत्तराणि विंशतिः । सुखं कस्मात् । सुहितं खेभ्यः । खं पुनः खनतेः ।

रूपनामान्युत्तराणि षोडश । रूपं रोचतेः ।

प्रशंस्यनामान्युत्तराणि दश ।

प्रज्ञानामान्युत्तराण्येकादश ।

सत्यनामान्युत्तराणि षट् । सत्यं कस्मात् । सत्सु तायते । सत्प्रभवं भवतीति वा ।

अष्टा उत्तराणि पदानि पश्यतिकर्माण [ उत्तरे ] धातवश्चायतिप्रभृतीनि च । नामान्यामिश्राणि ।

नवोत्तराणि पदानि सर्वपदसमाज्ञानाय ।

१. Omitted by BK, C 4, C 5, Kn, M 3, Mi, R 4, R 6, W 1, W 2, W 3.

२. Cf. SRV. I. 164. 21. p. i. 705.

३. Cf. SRV. I. 31. 14; 129. 1; pp. i. 163, 583.

४. The quotation is untraced.

५. अनिमिषन्ति BK, C 4, C 5, Kn, M 3, Mi, R 4, R 6, W 1, W 2, W 3.

६. प्रज्ञा M 3.

७. माहनीयो M 3.

८. Cf. SRV. V. 30. 1. p. ii. 551.

९. प्रशंस्य Mi.

१०. Omitted by BK, C 4, C 5, Kn, M 3, Mi, R 4, R 6, W 1, W 2, W 3; and Durga.

११. Cf. SRV. X. 50. 5. p. iv. 152: तथापि हिं कं नुकमित्यादीनि नवोत्तराणि पदानीत्युक्तवान्वास्काचार्यः ।

अथात उपमाः । यदतत्तत्सदृशमिति गार्ह्यः । तदासां कर्म । ज्यायसा वा गुणेन प्रख्याततमेन वा कनीयासां वाप्रख्यातं वोपमिमीते । अथापि कनीयसा ज्यायांसम् ॥ १३ ॥

तनूत्यजैव तस्करा वनर्गं रश्नाभिर्दशभिरभ्यधीताम् ॥

तनूत्यक् तनूत्यक्ता । वनर्गं वनगामिनी । अग्निमन्थनी याह् तस्कराभ्यामुपमिमीते । तस्करस्तत्करोति [ तत्करो भवेति ] यत्पापकमिति नैरुक्ताः । तनोतेर्वा स्यात् । सन्ततकर्मा भवति । अहोरात्रकर्मा वा । रश्नाभिर्दशभिरभ्यधीताम् । [ अभ्यधीनोमिति ] अभ्यधाताम् । ज्यायांस्तत्र गुणोऽभिप्रेतः ॥ १४ ॥

कुहं खिद् दोषा कुह वस्तोरधिना कुहामिपितं करतः कुहोपतुः ।

को वां शयुत्रा विधवैव देवरं मयं न योषां कृणुते सधस्थ आ ॥

क खिद्रात्रौ भवथः क दिवा । कामिप्राप्तिं कुरुथः । क वसथः । को वां शयने विधवैव देवरम् । [ देवः कस्मात् । द्वितीयो वर उच्येते ] । विधवा विधातृका भवति । विधवनाद्धा । विधावनाद्धेति चर्मशिराः । अपि वा ध्रुव इति मनुष्यनाम । नद्वियोगाद्विधवा । देवरो दीव्यतिकर्मा । मयं मनुष्यो मरणधर्मा । योषा यौतेः । आकुरुते सधस्थाने ।

अथ निपाताः पुरस्तादेव व्याख्याताः । यथेति कर्मोपमा ।

यथा वातो यथा वनं यथा समुद्र एजति ॥

आजन्तो अग्नयो यथा ॥

आत्मा यक्ष्मस्य नश्यति पुरा जीवगृभो यथा ॥

आत्माततेर्वा । आतेर्वा । अपि वाम इव स्यात् । यावद् व्याप्तिभूत इति ।

अग्निर्न ये आजंसा रुक्मवक्षसः ।

१. RV. X. 4. 6.

२. Cf. SRV. X. 4. 6. p. iv. 9.

३. Omitted by BK, C 4, C 5, Kn, M 3, Mi, R 4, R 6, W 1, W 2, W 3; and Durga.

४. वतः करोति पापकमिति Durga.

५. Omitted by BK, C 4, C 5, Kn, M 3, Mi, R 4, R 6, W 1, W 2, W 3; and Durga.

६. RV. X. 40. 2.

७. विधवनाद्धेति S'ivadatta's ed.

८. यक्ष्मशिराः S'ivadatta's ed.

९. सह. C 1, C 2, C 3, C 6, M 1, M 2, R 1, R 2, R 5, S. and Roth's edition.

१०. Cf. SRV. X. 40. 2. p. iv. 121.

११. RV. V. 78. 8.

१२. RV. I. 50. 3; AV. 13. 2. 18; 20. 47. 15; VS. 8. 40.

१३. RV. X. 97. 11; VS. 12. 85.

१४. RV. X. 78. 2. According to Durga some Mss. do not read the quotation thinking that *nu* is already explained: दुर्मदासो न सुराणाम् see N. 1. 4.

अग्निरिव ये [ मरुतो भ्राजमाना रोचिष्णूरस्का<sup>१</sup> ] भ्राजस्वन्तो ह्यमव-  
क्षसः ॥ १५ ॥

चतुरश्रिददमानाद्विभीयादा निधातोः ।

न दुरुक्ताय स्पृहयेत् ॥

चतुरश्रिद् [ अक्षान्<sup>२</sup> ] धारयत इति । तद्यथा कित्वाद्विभीयादेवमेव  
दुरुक्ताद्विभीयात् । न दुरुक्ताय स्पृहयेत् कदाचित् ।

आ इत्याकाङ् उपसर्गः पुरस्तादेव व्याख्यातः । अथाप्युपमार्थे दृश्यते ।

जार आ भगम् ।

जार इव भगम् । आदित्योऽत्र जार उच्यते । गर्त्रेर्जगयिर्ता । स एव भासाम् ।  
तथापि निगमो भवति ।

स्वमुर्जारः शृणोतु नः । इति

उपसमस्य स्वसारमाह साहचर्यान् । रसहरणाढा । अपि त्वयं मनुष्यजार  
एवाभिप्रेतः स्यात् । स्त्रीभगस्तथा स्यात् । भजतेः ।

मेघ इति भूतोपमा ।

मेपो भूतो इमि यन्त्रयः ।

मेघो मियतेः । तथा पशुः पश्यतेः<sup>३</sup> ।

अग्निरिति रूपोपमा ।

हिरण्यरूपः स हिरण्यसंदगुपां नपात्सेदु हिरण्यवर्णः ।

हिरण्यवर्णस्येवास्य रूपम् ।

था इति च ।

तं प्रवर्था पूर्वथा विश्वथेमर्था ।

प्रवेत्त इव पूर्वे इव विश्व इवेम इवेति । अयमेततरोऽमुष्मात् । असावस्ततरोऽ-  
स्मान् । अमुथा यथासाविति व्याख्यातम् ।

वदिति सिद्धोपमा ।

१. Omitted by BK, C 4, C 5, Kn, M 3, Mi, R 4, R 6, W 1, W 2, W 3.

२. RV. I. 41. 9.

३. चिद् is omitted by Kn. and Sayana.

४. Cf. SRV. I. 41. 9. p. I. 217: चतुरोऽक्षान्धारयत...स्पृहयेत् ।

५. Fragment of RV. X. 11. 6; AV. 18. 1. 23.

६. Cf. PMbh. जरयन्तीति जाराः । जीयन्ति तैर्जाराः । vol. II. p. 147.

७. जार C 4, M 3.

८. RV. VI. 55. 5.

९. एवाभिप्रेतं W 2; अप्रेत C 4, M 3.

१०. RV. VIII. 2. 40.

११. Cf. S'B. VI. 2. 1. 4: यदुपश्यत्तस्मादेते पशवः पश्येत्तमपश्यत्तस्मादेते पशवः । Weber's edition p. 507.

१२. RV. II. 35. 10.

१३. प्रलथा W 1.

१४. RV. V. 44. 1; VS. 7. 12.

१५. प्रल W 1.

ब्राह्मणवद्वृषलं वत् ।

ब्राह्मणा इव वृषला इवेति । [ वृषलो वृषशीलो भवति । वृषाशी-  
लो वा ] ॥ १६ ॥

प्रियमेधवदत्रिवजातवेदो विरूपवत् ।

अङ्गिरस्वन्महिषत्र प्रस्कण्वस्य शुधी हवर्षम् ॥

प्रियमेधः । प्रिया अस्य मेधा । यथैतेषामृषीणामेवं प्रस्कण्वस्य भृणु ह्वानम् ।  
प्रस्कण्वः कण्वस्य पुत्रः । कण्वप्रभवेः । यथा प्राग्रम् । अर्चिषि भृगुः संबभूव ।  
भृगुर्भृज्यमानो न देहे । अङ्गारेष्वङ्गिराः । अङ्गारौ अङ्गनाः [ अञ्जनाः ] । अत्रैव  
तृतीयमृच्छतेत्युचुः । तस्मादत्रिः । न त्रयं इति । विखननाद्वैखानैसः । भरणाद्भारद्वाजः ।  
विरूपो नानारूपः । महिषत्रो महाव्रते इति ॥ १७ ॥

अथ लुप्तोपमान्ययापमानात्याचक्षते । सिंहो व्याघ्र इति पूजायाम् । भ्वा काक इति  
कुत्सायाम् । काक इति शब्दानुक्रुतिः । तदिदं शकुनिषु बहुलम् । न शब्दानुक्रुतिर्विद्यत  
इत्यौपमन्यवः । काकोऽपकालयितव्यो भवति । तिनिरिस्तरणात् । तिलमात्रचित्र  
इति वा । कपिञ्जलः कपिरिय जीर्णः । कपिरिय जवते । ईषत्पिङ्गलो वा । कमनीयं  
शब्दं पिञ्जयतीति वा । भ्वा शुयायी । शवतेर्वास्याद्गतिकर्मणः । भवसितेर्वा । सिंहः  
सहनात् । हिंसेर्वा स्याद् विपरीतस्य । संपूर्वस्य वा हन्तेः । संहाय हन्तीति वा  
व्याघ्रो व्याघ्राणात् । व्यादाय हन्तीति वा ॥ १८ ॥

अर्चतिकर्माण उत्तरे धातवश्चतुश्चत्वारिंशत् ।

मेधाविनामान्युत्तराणि चतुर्विंशतिः । मेधावी कस्मात् । मेधया तद्गान्भवति ।  
मेधा मतौ धीयते ।

स्तोतृनामान्युत्तराणि त्रयोदश । स्तोता स्तवनात् ।

1. The quotation is untraced. Mss. of the longer recension do not accout the passage.

2. Omitted by BK, C 4, C 5, Kn, M 3, Mi, R 4, R 6, W 1, W 2, W 3; and Durga.

3. RV. I. 45. 3.

4. Cf. SRV. I. 139. 9. p. i. 623.

5. Cf. SRV. I. 44. 6. p. i. 225.

6. Cf. SRV. I. 45. 3. p. i. 229; cf. BD. V. 99.

7. Cf. AB. iii. 34: वेङ्गारा आसंले ऽङ्गिरसोऽभवत् ।

Cf. SRV. I. 1. 6; 127. 2; X. 62. 5; 67. 2. pp. i. 27, 574; IV. 186, 206.

8. Omitted by BK, C 4, C 5, Kn, M 3, Mi, R 4, R 6, W 1, W 2, W 3; and Durga.

9. Cf. SRV. J. 139. 9. p. i. 623.

10. ऽत्रैसानसः W 1.

11. Cf. SRV. I. 45. 3. p. i. 229.

12. हिंसेर्वा...विपरीतस्य is omitted by Durga. Cf. PMbh. हिंसेः सिंहः Vol. II. p. 87.

यज्ञनामान्युत्तराणि पञ्चदश । यज्ञः कस्मात् । प्रख्यातं यजति कर्मेति नैरुक्ताः । याचञो भवतीति वा । यजुरुश्चो भवतीति वा । बहुकृष्णाजिन इत्यौपमन्यवः । यजुंष्येनं नयन्तीति वा ।

ऋत्विङ्नामान्युत्तराण्यष्टौ । ऋत्विक् कस्मान् । ईरणः । ऋग्यष्टा भवतीति शाकपूणिः । ऋतुयाजी भवतीति वा ।

याचञाकर्माण उत्तरे धातवः सप्तदश ।

दानकर्माण उत्तरे धातवो दश ।

अध्येषणाकर्माण उत्तरे धानवश्चत्वारः ।

स्वपितिगमतीति द्वौ स्वपितिकर्माणौ ।

कृपनामान्युत्तराणि चतुर्दश । कृपः कस्मात् । कु पानं भवति । कुप्यतेर्वा ।

स्तेननामान्युत्तराणि चतुर्दश । स्तेनः कस्मात् । संस्थानमस्मिन्पापकमिति नैरुक्ताः ।

निर्णीतान्तर्हितनामधेयान्युत्तराणि षट् । [ निर्णीतं कस्मात् । निर्णिकं भवति<sup>१</sup> ]

दूरनामान्युत्तराणि पञ्च । दूरं कस्मात् । द्रुतं भवति । दुरयं वा ।

पुराणनामान्युत्तराणि षट् । पुराणं कस्मात् । पुरा नवं भवति ।

नवनामान्युत्तराणि पठेव । नवं कस्मात् । आनीतं भवति ॥ १९ ॥

द्विश उत्तराणि नामानि षड्विंशतिः । प्रपित्वेऽभीक इत्यासैन्नस्य । प्रपित्वे प्राप्ते । अभीकेऽभ्यंके ।

आपित्वे नः प्रपित्वे त्वयमा गहि<sup>२</sup> ।

अभीके चिदुलोककृत्<sup>३</sup> ।

इत्यपि निगमौ भवतः ।

दध्रमर्भकमित्यल्पस्यं । दध्रं दध्नोतेः । सुदम्भं भवति । अर्भकमवहृतं भवति ।

उपोप मे परा मृश मा मे दुभ्राणि म-यथाः ।

नमो महद्भयो नमो अर्भकेभ्यः ।

१. चतुर्दशैव Roth's and Sivadatta's edition.

२. Omitted by BK, C 4, C 5, Kn, M 3, Mi, R 4, R 6, W 1, W 2, W 3.

३. Cf. SRV. I. 126. 3. p. i. 571.

४. Cf. SRV. I. 104. 1. p. i. 457.

५. RV. VIII. 4. 3; SV. 1. 252; 2. 1071.

६. RV. X. 133. 1; AV. 20. 95. 2; SV. 2. 1151.

७. Cf. SRV. I. 31. 6. p. i. 160.

८. दध्नोतेः C 5, M 3, Mi.

९. RV. I. 126. 7; cf. BD. IV. 3.

१०. RV. I. 27. 13; cf. VS. 16. 26.

इत्यपि निगमौ भवतः ।

तिरः सत इति प्राप्तस्य । तिरस्तीर्णं भवति । सतः संसृतं भवति ।

तिरश्चिदर्थेया पारं वृत्तिर्यातमदाभ्यां ।

पात्रैव भिन्दन्सत एति रक्षसः ॥

इत्यपि निगमौ भवतः ।

त्वो नेम इत्यर्थस्य । त्वोऽपततः । नेमोऽपनीतः । अर्थं हरतेर्विपरीतात् । धारयते वा स्यात् । उद्धृतं भवति । ऋधोते वा स्यात् । ऋद्धतर्मो विभागः ।

पीयति त्वो अनु तो गृणाति ।

नेमं देवा नेमंऽसुराः ।

इत्यपि निगमौ भवतः ।

ऋक्षाः स्तुभिरिति नक्षत्राणाम् । नक्षत्राणि नक्षतेर्गतिकर्मणः ।

नेमानि क्षत्राणि

इति च ब्राह्मणम् । ऋक्षा उदीर्णानीव ख्यायन्ते । स्तुभिस्तीर्णानीव ख्यायन्ते ।

अमी य ऋक्षा निर्हितास उच्चौ ।

पश्यन्तो द्यामिव स्तुभिः ।

इत्यपि निगमौ भवतः ।

वज्रीभिः उपजिह्विका इति सीमिकानाम् । वज्रयो वमनात् । सीमिका स्पमनात् । उपजिह्विका उपजिह्व्यः ।

१. अग्राहस्य is given as a variant by Durga.

२. Cf. SRV. VI. 75. 9; VII. 104. 21.

३. RV. V. 75. 7.

४. RV. VII. 104. 21; AV. 8. 4. 21.

५. Cf. SRV. I. 72. 4; 147. 2; V. 61. 8; VI. 33. 5. pp. i. 340, 648; ii. 639, 777.

६. ऋद्धमो S'ivadatta's edition.

७. RV. I. 147. 2; VS. 12. 42.

८. Cf. MS. I. 11. 9.

देवाश्च वा असुराश्चास्पृश्यन्त नेमे देवा आसन्नेमेऽसुराः ।

९. Cf. SRV. I. 24. 10. p. i. 132.

१०. Cf. SRV. I. 166. 11. p. i. 728.

११. Cf. Tait. B. I. 5. 2. 5, 6: अस्तु स लोकं नक्षते । तन्नक्षत्राणां नक्षत्रत्वम् । देवगृहा वै नक्षत्राणि ।.....यानि वा इमानि पृथिव्याश्चित्राणि तानि नक्षत्राणि ।

१२. Quotation is untraced. Cf. Tait. Br. II. 7. 18. 3. न वा इमानि क्षत्राण्यभूवन्निति । तन्नक्षत्राणां नक्षत्रत्वम् ।

१३. Cf. SRV. I. 50. 2. p. i. 248.

१४. RV. I. 24. 10.

१५. RV. IV. 7. 3.

[ व॒ग्नीभिः पु॒त्रम॒ग्रुवो॑ अदा॒नम् ]  
यद॒स्युप॒जिह्मिका॒ यद्व॒ग्रो अ॒तिसे॑पति ।

इत्यपि निगमो भवति [ निगमौ भवतः<sup>१</sup> ]

ऊ॒र्दरं॑ कृ॒दर॑मित्यावपनस्य । ऊ॒र्दर॑मुद्दी॒र्णं भव॑ति । ऊ॒र्जे दी॒र्णं वा ।

त॒मूर्द॑रं न पृ॒णता॒ यवे॑र्ने ।

इत्यपि निगमो भवति । त॒मूर्द॑रमिव पू॒रय॑ति यवेन । कृ॒दरं॑ कृत॒दरं॑ भवति ।

स॒मिद्धो॑ अ॒ञ्जन् कृ॒दरं॑ मती॒नाम् ।

इत्यपि निगमो भवति ॥ २० ॥

र॒म्भः पि॒नाक॑मिति दण्डस्य । र॒म्भ आ॒रभ॑न्त ए॒नम् ।

आ ता॑ र॒म्भं न॒ जि॒त्र्यो र॒र॒म्भं ।

इत्यपि निगमो भवति । आ॒रभ॑महे त्वा जी॒र्णा इव॑ दण्डम् ।

पि॒नाकं॑ प्र॒तिपि॑नष्ट॒घ्नेन॑

कृ॒त्तिवा॑साः पि॒नाक॑ह॒स्तोऽव॑ततध॒न्वा ।

इत्यपि निगमो भवति ।

मे॒ना ग्रा॑ इति स्त्रीणा॒म् । स्त्रियः॑ स्त्याय॒तेर॒प॒त्रप॑णकर्म॒णः । मे॒ना मा॒नय॑न्त्ये॒नाः ।

ग्रा गच्छ॑न्त्ये॒नाः ।

अ॒मे॒नांश्चि॒ज्जनि॑वतश्च॒र्ध<sup>१३</sup> ।

ग्रा॒स्वाकृ॑न्तश्च॒प॒सोऽस्त॑न्व॒र्त ।

इत्यपि निगमौ भवतः ।

शे॒पो वै॒तस॑ इति पुंस्प्र॒जन॑नस्य॑ । शे॒पः श॑प॒तेः स्पृ॒शति॑कर्म॒णः । वै॒तसो॑ वि॒तस्तं॑ भवति ।

१. RV. IV. 19. 9. It is omitted by BK, C 4, C 5, Kn, M 3, Mi, R 4, R 6, W 1, W 2, W 3, and Durga.

२. RV. VIII. 102. 21; VS. 11. 24.

३. निगमौ भवतः is read by C 1, C 2, C 3, M 1, M 2, R 1, R 2, R 5, S. and Roth.

४. RV. II. 14. 11.

५. VS. 29. 1.

६. RV. VIII. 45. 20.

७. Cf. SRV. VIII. 45. 20. p. iii. 432.

८. KS. 9. 7; cf. VS. 3. 61.; S'B. 2. 6. 2. 7; TS. 1. 8. 6. 2.

९. Cf. SRV. I. 51. 13; I. 161. 4;

IV. 34. 7; V. 43. 6. pp. i. 260, 679; ii. 445, 558.

१०. स्त्रियः...कर्मणः is omitted in the passage quoted by SRV. I. 15. 3. 62. 7. pp. i. 93, 308; cf. also I. I. 51. 13. p. i. 260. Cf. PMbh. स्त्याय॒तेरेव॑ स्त्री.....स्त्याय॒त्यस्वा॑ ग॒र्भे इति॑ Vol. I. p. 245, 246.

११. Quoted by SRV. I. 51. 13. p. i. 260.

१२. Quoted by SRV. I. 15. 3. p. i. 93.

१३. RV. V. 31. 2.

१४. MS. 1. 9. 4: 134. 8; KS. 9. 9.

१५. Cf. SRV. IX. 113. 4; X. 95. 4. pp. iii. 829; IV. 310.

यस्यामुशन्तः प्रहराम् शेपम् ।

त्रिःस्र माहः श्रथयो वैतसेन ।

इत्यपि निगमौ भवतः ।

अयैनेत्युपदेशस्य ।

अया ते अग्रे समिधा विधेम । इति स्त्रियाः ।

एना वो अग्रिमं । इति नपुंसकस्य ।

एना पत्या तन्वं संसृजस्व । इति पुंसः ।

सिषर्क सचत इति सेवमानस्यं ।

स नः सिपक्तु यस्तुरः । स नः सेवतां यस्तुरः ।

सचस्वा नः स्वस्तये । सेवस्व नः स्वस्तये ।

स्वस्तीत्यविनाशनाम । अस्तिरभिपूजितः । सुं अस्तीति ।

भ्यसते रेजत इति भयधेपर्णयोः ।

यस्य शुष्माद्रोदसी अभ्यसेताम् ।

रेजते अग्रे पृथिवी मुखेभ्यः ।

इत्यपि निर्गमौ भवतः ।

यावापृथिवीनामधेयान्युत्तराणि चतुर्विंशतिः ।

तयोरेषा भवति ॥ २१ ॥

१. RV. X. 85. 37; cf. AV. 14. 2. 38.

२. RV. X. 95. 5.

३. RV. IV. 4. 15.

४. RV. VII. 16. 1; SV. 1. 45; 2. 99; VS. 15. 32.

५. RV. X. 85. 27; cf. AV. 14. 1. 21.

६. लिङ्गिक BK, C 4, C 5, Kn, M 3, Mi, R 4, R 6, W 1, W 2, W 3.

७. Cf. SRV. I. 18. 2; 38. 8. pp. i 104, 205.

८. RV. I. 18. 2; VS. 3. 29.

९. RV. I. 1, 9; VS. 3. 24.

१०. Cf. SRV. VIII, 5. 2. p. iii. 255.

११. विनाशि. Roth's edition. Durga gives विनाश as a Variant.

१२. स्वस्तीति C 1, C 2, C 3, C 6, M 1, M 2, R 1, R 2, R 5, 8; & Roth.

Cf. SRV. VIII. 1. 1. p. iii. 6; cf. also I. 35. 1; 89. 6.

१३. Cf. SRV. I. 31. 3; 87. 3; II. 12. 1; pp. i. 159, 390; ii. 32.

१४. RV II. 12. 1; AV. 20. 34. 1.

१५. RV. VI. 66. 9.

१६. निगमो Roth's edition.

कतरा पूर्वा कतरापरैरनयोः कथाजाते कवयः को विवेद ।

विश्वं त्मना बिभृतो यद्ध नाम वि वर्तते अहनी चक्रियेवं ॥

कतरा पूर्वा कतरापरैरनयोः । कथं जाते । कवयः क एने विजानाति । सर्वमात्मना बिभृतो यद्ध । एनयोः कर्म । विवर्तते चैनयोः । अहनी अहोरात्रे । चक्रियेव चक्रयुक्ते इवेति । द्यावापृथिव्योर्महिमानमाचष्ट आचष्टे ॥ २२ ॥

### इति तृतीयोऽध्यायः ।

[ कर्मनामानि परिपद्यं न हि ग्रन्थाय शासद्वह्निरभ्रातेवं न जार्मये मनुष्यनामानि तर्दद्य दशावनिर्भ्योऽभीदं त्वया वयं यत्रा सुपर्णा बहुनामानि तनूत्यजेव कुहस्विचर्तुं र-  
क्षित्प्रियमेधवदर्थं लुप्तोपमान्यर्चति द्विशो रम्भः कतरा पूर्वा द्वाविंशतिः ॥ ]<sup>१</sup>

॥ इति निरुक्ते पूर्वपट्टे तृतीयोऽध्यायः समाप्तः ॥

१. RV. I. 185. 1.

२. Cf. SRV. I, 185. 1. p. i. 772.

३. Small figure within brackets

represents the corresponding section of the third chapter of the *Nirukta*.



## ॥ अथ चतुर्थोऽध्यायः ॥

एकार्थमनेकशब्दमित्येतदुक्तम् । अथ यान्यनेकार्थान्येकशब्दानि तान्यतोऽनु-  
क्रमिष्यामः । अनवगतसंस्कारांश्च निगमान् । तदैकपदिकमित्याचक्षते ।

जहा जघानेत्यर्थः ॥ १ ॥

को नु मर्या अमिथितः सखा सखायमब्रवीत् ।

जहा को असदीषते ॥

मर्या इति मनुष्यनाम । मर्यादामिधानं वा स्यात् । [ मर्यादा मर्यादीयते ]  
मर्यादा मर्यादिनोर्विभागः । मेथतिराक्रोशकर्मा । अपापकं जघान कमहं जातु ।  
कोऽस्मद्गीतः पलार्यते ।

निधा पाश्या भवति । यन्निधीयते । पाश्या पाशसमूहः । पाशः पाशयते ।  
विपाशनात् ॥ २ ॥

वर्यः सुपर्णा उप सेदुरिन्द्रं प्रियमेधा ऋषयो नाधमानाः ।

अप ध्वान्तमूर्णुहि पूर्धि चक्षुर्मुमुग्ध्य साभिधयेव ब्रह्मन् ॥

वर्यो वेर्षवचनम् । [ सुपर्णाः ] सुपतना आदित्यरश्मय उपसेदुरिन्द्रं याच-  
मार्नाः । अपोर्णुह्याध्वस्तं चक्षुः । चक्षुः स्थातेर्वा । चष्टेर्वा । पूर्धि पूरय देहीति वा ।  
मुञ्चास्मान् पाशैरिव ब्रह्मन् ॥

पार्श्वतः श्रोणितः शितामृतः ।

पार्श्वं पशुमयमङ्गं भवति । पशुः स्पृशते । संस्पृष्टा पृष्ठदेशम् । पृष्ठं स्पृशते ।  
संस्पृष्टमङ्गैः । अङ्गमङ्गनात् । अञ्चनाद्वा । श्रोणिः श्रोणैर्तेर्गतचलाकर्मणः । श्रोणि-

१. यान्यन्वेका० M 3.

२. RV. VIII. 45. 37.

३. Omitted by BK, C 4, C 5, Kn, M  
3, Mi, R 4, R 6, W 1, W 2, W 3;

४. Quoted by SRV. VIII. 45. 37. p.  
iii. 435. of. BD. ii. 109,

५. RV. X. 73. 11; SV. 1. 319.

६. याजमानाः C 3.

७. Cf. SRV. I. 164. 14. p. i. 701,

८. Cf. SRV. I. 35. 12. p. i. 195.

९. Fragment of VS, 21. 43.

१०. Cf. SRV. I. 164. 1. p. 1. 696.

११. श्रोयतेः C 5.

अलतीव गच्छतः । दोः शिताम भवेति । दोर्द्रवतेः । योनिः शितामेति शाकपूणिः । विषितो भवति । इयामतो यकृत् इति तैटीकिः । इयामं इयायतेः । यकृद् यथा कथा च कृत्यते । शितिमांसतो मेदस्त इति गालवः । शितिः इयतेः । मांसं माननं वा । मानसं वा । मनोऽस्मिन्सीदतीति वा । मेदो मेघतेः ॥ ३ ॥

यदिन्द्र चित्र मेहनास्ति तादातमद्विवः ।

राधुस्तन्नो विदद्वस उभयाहुस्त्या भरँ ॥

यदिन्द्र [ चित्रं ] चायनीयं मंहनीयं धनमस्ति । यन्म इह नास्तीति वा । व्रीणि मध्यमानि पदानि । त्वया नस्तद् दातव्यम् । अद्विवन् । अद्विराष्टणात्येनेन । अपि वात्तेः स्वात् ।

ते सोमादो<sup>११</sup> । इति ह विज्ञायते ।

राध इति धननाम । राधुवन्त्यनेन<sup>१२</sup> । तन्नस्त्वं वित्तधनोभाभ्यां हस्ताभ्यामाहर ।

उभौ समुद्धौ भवतः ।

दमूना दममना वा । दानमना वा । दान्तमना वा । अपि वा दम इति गृहनाम । तन्मनाः स्यात् । मनो मनोतेः ॥ ४ ॥

जुष्टो दमूना अतिथिर्दुरोण इमं नो यज्ञमुप याहि विद्वान् ।

विश्वा अमे अभियुजो विहत्या शत्रूयतामा भर्ता भोजनानि<sup>१३</sup> ॥

अतिथिरभ्यतितो गृहान्भवति । अभ्येति तिथिषु परकुलोनीति वा । [ परं ]

१. Cf. BD. ii. 114.

२. सामं M 2.

३. चिद् C'1.

४. कृत्यते C 4, C 5, M 3, Mi.

५. शतेः C 3, C 5, M 3, W 2.

६. RV. V. 39. 1; SV. 1. 345; 2. 522.

७. Omitted by, BK, C 4, C 5, Kn, M 3, Mi, R 4, R 6, W 1, W 2, W 3.

८. Quoted by SRV. V. 39. 1. p. ii. 573.

९. Quoted by SRV. VIII. 4. 21. p. iii. 254.

१०. स्वात् is omitted by C'1. cf. SRV. I. 129. 10. p. i. 588.

११. RV. X. 94. 9. It looks as if Yāska did not think it to be a Vedic quotation otherwise he

would have used the words, as he usually does; इत्यपि निगमो भवति instead of इति ह विज्ञायते which are generally used with Brāhmaṇa quotations.

१२. Omitted by Durga.

१३. समुबद्धौ BK, C 4, C 5, Kn, M 3, Mi, R 4, R 6, W 1, W 2, W 3.

१४. Cf. SRV. I. 123. 3; VI. 71. 4. pp. i. 558, ii. 883.

१५. Cf. SRV. I. 60. 4; IV. 11. 5; pp. i. 295; ii. 381.

१६. RV. V. 4. 5; AV. 7. 73. 9.

१७. परगृहणीति वा परकुलोनीति वा M 1.

१८. Omitted by BK, C 4, C 5, Kn, M 3, Mi, I. 4, R 6, W 1, W 2, W 3.

गृहाणीति वा । दुरोण इति गृहनाम । दुरवा भवन्ति दुस्तर्पाः । इमं नो यज्ञमुपयाहि विद्वान् । सर्वा अग्ने अभियुजो विहृत्य शत्रूयतामभरे भोजनानि । विहृत्यान्वेषां बलानि शत्रूणां भवनादाहर भोजनानीति वा । धनानीति वा ।

मूषो मूषिका इत्यर्थः । मूषिकाः पुनर्मुष्णातेः । मूषोऽप्येतस्मादेवं ॥ ५ ॥

सं मा तपन्त्यभितः सपत्नीरिव पशवः ।

मूषो न शिश्ना व्यदन्ति माध्यः स्तोतारं ते शतक्रतो

वित्तं मे अस्य रोदसी ॥

सन्तपन्ति मामभितः सपत्न्य इवेमाः पशवः कृपपर्शवः । मूषिका इवा-  
ज्ञातानि सूत्राणि व्यदन्ति । स्वाङ्गामिधानं वा स्यात् । शिश्नानि व्यदन्तीति वा ।  
सन्तपन्ति माध्यः कार्माः । स्तोतारं ते शतक्रतो [ वित्तं मे अस्य रोदसी ] । जानीतं  
मेऽस्य द्यावापृथिव्याविति ।

त्रितं कृपेऽवहितमेतत्सूक्तं प्रतिषभौ । तत्र ब्रह्मेतिहासमिभ्रमृक्षमिभ्रं गाथा-  
मिभ्रं भवति । त्रितस्तीर्णतमो मेधया बभूव । अपि वा संख्यानामैवामिभ्रेतं स्यात् ।  
एकतो द्वितस्त्रित इति त्रयो बभूवुः ॥ ६ ॥

इषिरेण ते मनसा सुतस्य भक्षीमहि पित्र्यस्येव रायः ।

सोमं राजन्त्र ण आयूषि तारीरहानीव सूर्यो वासराणि<sup>१३</sup> ॥

ईषणेन वैषणेनैर्वायणेन वा । ते मनसा सुतस्य भक्षीमहि पित्र्यस्येव धनस्य ।  
प्रवर्धय च न आयूषि सोमराजन् । अहानीव सूर्यो वासराणि । वासराणि वेसराणि  
विवासनानि गमनानीति वा ।

कुदन्तेत्यनर्थका उपजना भवन्ति । कर्तनहन्तनयातनेति ।

जठरमुदरं भवति । जग्धमस्मिन्धियेते धीयते वा ॥ ७ ॥

१. अयमपीतरोऽन्निधिरेतस्मादेव is added after वा by Durga & S'ivadatta.

२. Cf. SRV. III. 25. 5. p. ii. 200.

३. आहर C 1, C 4, C 5, M 3.

४. विहृत्य C 1, C 2, C 3, M 1, M 2, R 1, R 2, R 5, S.

५. भवतामाहर BK, C 4, C 5, Kn, M 3, Mi, R 4, R 6, W 1, W 2, W 3.

६. Cf. SRV. I. 105. 8. p. i. 464.

७. RV. I. 105. 8; X. 32. 2; cf. BD. VII. 34.

८. वदन्ति C 3, C 4, C 5, M 3.

९. Cf. SRV. I. 105. 8. p. i. 464.

१०. Cf. SRV. X. 33. 3; p. IV. 99.

११. Omitted by BK, C 4, C 5, Kn, M. 3, Mi, R 4, R 6, W 1, W 2, W 3.

१२. Cf. SRV. X. 1. 3. p. IV. 2. Durga cites the following passage: सार्ध-  
गारेणाभ्युपादयत् तत् एकतोऽजायत ।  
द्वितीयं ततो द्वितः । तृतीयं ततस्त्रितः ।

१३. RV. VIII. 48. 7.

१४. Cf. SRV. I. 128. 5. p. i. 581.

१५. Cf. SRV. I. 112. 17. p. i. 492.

मरुतौ इन्द्र वृषभो रणाय पिबा सोममनुष्वधं मदाय ।

आ सिञ्च स्वजठरे मध्व ऊर्मिं तं राजासि प्रदिवः सुतानाम्

मरुत्वानिन्द्र [ मरुद्भिः ] तद्वान् । वृषभो वर्धितापोम् । रणाय रमणीयाय संग्राहाय । पिब सोमम् । अनुष्वधमन्वन्नम् । मदाय मदनीयाय जैत्राय । आसिञ्च स्वजठरे मधुन ऊर्मिम् । मधु सोममित्यौपमिकं माद्यते । इदमपीतरन्मध्वेतस्सादेव । त्वं राजासि पूर्वेष्वप्यहःसु सुतानाम् ॥ ८ ॥

तितउ परिपवनं भवति । ततवद्वा । तुन्नवद्वा । तिलमात्रनुन्नमिति वा ॥ ९ ॥

सक्तुमिव तितउना पुनन्तो यत्र धीरा मनसा वाचमक्रेत ।

अत्रा सखायः सख्यानि जानते भद्रैषां लक्ष्मीर्निहिताधि वाचि ॥

सक्तुमिव परिपवनेन पुनन्तः । सक्तुः सचतेः । दुर्धावो भवति । कंसतेर्वा स्याद्वि-  
परीतस्य । विकसितो भवति । यत्र धीरा मनसा वाचमक्रेत प्रज्ञानम् । धीराः  
प्रज्ञानवन्तो ध्यानवन्तः । तत्र सखायः सख्यानि संजानते । भद्रैषां लक्ष्मीर्निहिताधि-  
वाचि [ इति ] । भद्रं भगेन व्याख्यातम् । भजनीयं भूतानामभिद्रवणीयम् ।  
भवद्रमयतीति वा । भाजनवद्वा । लक्ष्मीर्लभाद्वा । लक्षणाद्वा । [ लप्स्यनाद्वा ] ।  
लाञ्छनाद्वा । लभते वा स्यात्प्रेसाकर्मणः । लग्यते वा स्यादाश्लेषकर्मणः । लज्जते वा  
स्यादभ्राघाकर्मणः ।

शिप्रे इत्युपरिर्द्धाख्यास्यासामः ॥ १० ॥

तत्सूर्यस्य देवत्वं तन्महितं मध्या कर्तोर्विततं सं जभार ।

यदेदयुक्त हरितः सधस्थादाद्रात्री वासस्तनुते सिमसै ॥

तत्सूर्यस्य देवत्वं तन्महितं मध्ये यत्कर्मणां क्रियमाणानां विततं संश्रियते ।  
यदासावयुक्तं हरणानादित्यरश्मिन् । हरितोऽर्धेनिति वा । अथ रात्री वासस्तनुते  
सिमसै ।

१. RV. III. 47. 1; VS. 7. 38.

२. Omitted by BK, C 4, C 5, Kn, M 3, Mi, R 4, R 6, W 1, W 2, W 3.

३. वा is added after अपाय by C 3.

४. Quoted by SRV. III. 47. 1. p. ii. 284.

५. Quoted by SRV. X. 71. 2. p. iv. 220.

६. RV. X. 71. 2.

७. कपते: C 4, M 3.

८. ज्ञानवन्तः W 2.

९. Omitted by BK, C 4, C 5, Kn, M 3, Mi, R 4, R 6, W 1, W 2, W 3.

१०. भन्दनीयं is added. after भजनीय by C 1.

११. Omitted by BK, C 1, C 5, Kn, M 3, Mi, R 4, R 6, W 1, W 2, W 3.

१२. लाञ्छनाद्वा BK, C 4, C 5, Kn, M 3, Mi, R 4, R 6, W 1, W 2, W 3.

१३. Cf. PMbh. i. 1. 1. p. i. 4.

१४. See N. 6. 17.

१५. RV. I. 115. 4; AV. 20. 123. 1; VS. 33. 37.

१६. युक्त BK, C 4, C 5, Kn, M 3, Mi, R 4, R 6, W 1, W 2, W 3; cf. SRV. I. 115. 4.

१७. अजानीति W 2.

वेसरमहरवयुवती सर्वस्वात् । अपि वोपमार्चं स्थात् । रात्रीव वासस्तनुत इति ।  
तथापि निगमो भवति ।

पुनः समव्यद्वित्तं वर्यन्ती<sup>१</sup> । समनात्सोत् ॥ ११ ॥

इन्द्रेण सं हि दृष्टसे सञ्जग्मानो अविभ्युवा ।

मन्दू समानवर्चसा<sup>२</sup> ॥

इन्द्रेण हि संदृष्टसे संगच्छमानोऽविभ्युवा गणेन । मन्दू मदिष्णू । युवां स्वः ।  
अपि वा मन्दुना तेनेति स्यात् । समानवर्चसेत्येतेन व्याख्यातम् ॥ १२ ॥

ईर्मान्तासुः सिलिकमध्यमासुः संश्रूणासो दिव्यासो अत्याः ।

हंसा इव भ्रेणिशो यतन्ते यदाक्षिषुर्दिव्यमज्जमर्भाः<sup>३</sup> ॥

ईर्मान्ताः समीरितान्ताः । [ सुसमीरितान्ताः ] पृथक्ता वा । सिलिकमध्यमाः  
संस्तुतमध्यमाः शीर्षमध्यमा वा । अपि वा शिर आदित्यो भवति । यदनुद्योते  
सर्वाणि भूतानि । मध्ये चैषां तिष्ठति । इदमपीतरच्छिर यतस्मादेव । समाभिताम्ये-  
तदिन्द्रियाणि भवन्ति । संश्रूणासः [ दिव्यासो अत्याः ] शूरः शक्ततेर्गतिर्कर्मणः ।  
दिव्या दिविजाः । अत्या अतनाः । हंसा इव भ्रेणिशो यतन्ते । हंसा हन्तेर्ग्रन्थ-  
भ्वानर्म । [ भ्रेणिश इति ] भ्रेणिः भ्रयते । समाभिता भवन्ति । यदाक्षिषुर्द्विष्यदापर्वं ।  
दिव्यमज्जमजनिमाजिमर्भाः ।

अस्त्यादित्यस्तुतिरश्वस्य । आदित्यादभ्यो निस्तह इति ।

सूरादर्थं वसवो निरतर्धं । इत्यपि निगमो भवति ॥ १३ ॥

कार्यमानो वना तं यन्मातृरजगन्मपः ।

न तत्ते अग्ने प्रमृपे निवर्तनं यदूरे सन्निहामर्धं<sup>४</sup> ॥

कायमानध्यायमानः कामयमान इति वा । वनानि । त्वं यन्मातृरपोऽगम उपशा-  
म्यन् । न तत्ते अग्ने प्रमृप्यते निवर्तनम् । दूरे यत् सन्निह भवति जायमानैः ।

१. वासरन् SRV. I. 115. 4. p. i. 511.

२. RV. II. 38. 4.

३. RV. I. 6. 7; AV. 20. 40. 1; 70. 3;  
SV. 2. 200.

४. Cf. SRV. I. 6. 7. p. i. 52; cf. BD.  
ii. 141.

५. RV. I. 163. 10; VS. 29. 21.

६. Omitted by BK, C 4, C 5, Kn, M  
3, Mi, R 4, R 6, W 1, W 2, W 3.

७. अथानुदात्तं is added often असनाः by  
C 1.

८. P. Mbb. Vol. III. p. 21, इन्मतेईसः ।  
इन्मतेईसः । इन्मत्त्वानमिति ।

९. Omitted by BK, C 4, C 5, Kn, M  
3, Mi, R 4, R 6, W 1, W 2, W 3.

१०. यदाक्षुः SRV. I. 163. 10. p. i. 694.

११. Cf. SRV. loc. cit.

१२. RV. I. 163. 2; VS. 29. 13.

१३. RV. III. 9. 2, SV. 1. 53.

१४. Cf. SRV. III. 9. 2. p. ii. 160.

लो॒धं न॑यन्ति पशु॒ मन्य॑मानाः ।

लु॒ग्धमृ॑षि॒ नय॑न्ति पशु॒ मन्य॑मानाः ।

शी॒रं पा॑व॒कशो॑चिष॒म् । पा॑व॒कदी॑प्तिम् । अनु॒शायि॑नमि॒ति वा । आ॑शि॒न-  
मि॒ति वा ॥ १४ ॥

क॒नी॒नके॑र्व॒ वि॒द्वधे॑ न॒वे द्रु॒पदे॑ अ॒र्मके॑ ।

ब॒भ्रू॒ यामे॑षु शो॒मेते॑ ॥

कनीनके कन्यके । कन्या कमनीया भवति । केयं नेतव्येति वा [ कमनेनानी-  
यत इति वा ] कनतेर्वा स्यात्कान्तिकर्मणः । कन्ययोरधिष्ठानप्रवचनानि । सप्तम्या  
एकवचनानीति शाकपूर्णः । वृद्धयोर्द्वारुपादोः । दारु दृणातेर्वा । द्रूणातेर्वा ।  
तस्मादेव द्रु । नवे नवजाते । अर्मके अंबुद्धे । ते यथा तदधिष्ठानेषु शोमेते एवं बभ्रू  
यामेषु शोमेते । बभ्रूवोरभ्ययोः संस्तवं३ः

इदं च मेऽर्वादिदं च मेऽवादित्यृषिः प्रसंख्यायाह ।

सु॒वास्ता॒ अधि॒ तु॒र्ग्वनि॑ ।

सु॒वास्तु॑र्नदी । तु॒ग्व ती॒र्थं भव॑ति । तु॒र्णमे॑तदायन्ति ।

कु॒विभ॑सन्ते म॒रुतः॒ पु॒नर्नः॑ ।

पु॒नर्नो नै॑मन्ते म॒रुतः॒ । न॑सन्त इत्युपरिर्ष्टाद्व्याख्यास्यामः ।

१. RV. III. 53. 23; cf. BD. IV. 117-120. Durga Remarks: यस्मिन् निगमे एष शब्दः सा वसिष्ठद्वेषिणी ऋक् । अहं च काषिष्ठलो वासिष्ठः । अतस्तां न निर्गन्वीमीति ।
२. RV. III. 9. 8; VIII. 43. 31; 102. 11.
३. Cf. SRV. VIII. 102. 11. p. iii. 596.
४. RV. IV. 32. 23.
५. Cf. SRV. I. 123. 10. p. i. 560.
६. Omitted by BK, C 4, C 5, Kn, M 3, Mi, R 4, R 6, W 1, W 2, W 3.

७. Cf. BD. IV. 41.
८. विद्धयोः C 1, M 1,
९. दूणातेः C 4, C 5, C 6, M 3, W 2.
१०. व्यवृद्धे C 5.
११. रश्मयोः C 4, C 5, M 3, Mi, W 2.
१२. Cf. BD. IV. 144.
१३. अदात् is omitted by M 3, W 2.
१४. RV. VIII. 19. 37.
१५. RV. VII. 58. 5.
१६. नवन्ते C 4, C 5, M 3, W 1, W 2.
१७. नसन् BK, C 4, C 5, Kn, M 3, R 4, R 6, W 1, W 2, W 3.
१८. See. N. 7. 17.

ये ते मदा आहुनसो विहायसस्तेभिरिन्द्रं चोदय दार्तवे मधम् ।

ये ते मदाभ्राहननवन्तोधंवनवन्तस्तैरिन्द्रं चोदय दानाय मधम् ॥ १५ ॥

उपो अदर्शि शुन्ध्युवो न वक्षो नोधा इवाविरंकुत म्रियानि ।

अदमसन्न संसतो बोधयन्ती शश्वत्तमागात्पुनरेयुषीणाम् ॥

उपादर्शि शुन्ध्युवः । शुन्ध्युरादित्यो भवति । शोधनात् । तस्यैव वक्षो भासाभ्यु-  
हम् । इदमपीतरद्वक्ष एतस्मादेव । अध्यैहं काये । शकुनिरपि शुन्ध्युरुच्यते । शोध-  
नादेव । उदकचरो भवति । आपोऽपि शुन्ध्युव उच्यन्ते । शोधनादेव । नोधा ऋषि-  
र्भवति । नवनं दर्धाति । स यथा स्तुत्या कामानाविष्कुरुत एवमुषां रूपाण्याविष्क-  
रते । अन्नसत् । अन्नान्नं भवति । अन्नसादिनीति वा । अन्नसानिनीति वा । संसतो  
बोधयन्ती । शश्वत्तमागात्पुनरेयुषीणाम् । [ स्वपतो बोधयन्ती ] शाश्वतिकतमागा-  
त्पुनरेयुषीणाम् ।

ते वाशीमन्त इभिर्मणः ।

ईषणिन इति वैषणिन इति वार्षणिन इति वा । वाशीति वाङ्माम । वाइयत  
इति सत्याः ।

शंसावाध्वर्यो प्रति मे गृणीहीन्द्राय वाहः कृणवाव जुष्टम् ।

अभिवहर्नेस्तुतिमभिषर्षेणप्रवादां स्तुति मन्यन्ते । ऐन्द्री त्वेव शस्यते ।

परितक्म्येत्युपरिष्टाद् व्याख्यास्यामः ॥ १६ ॥

१. RV. IX. 75. 5.
२. Cf. SRV. IX. 75. 5. p. iii. 723.
३. RV. I. 124. 4.
४. भालोऽभ्युदम् C 1, C 2, C 3, C 6, M 1, M 2, R 1, R 2, R 5, S; भालो-  
भ्युदम् S'ivadatta.
५. अध्युहं C 1, C 2, C 3, C 6, M 1, M 2, R 1, R 2, R 5, S.
६. Cf. SRV. I. 61. 14. p. i. 302.
७. मुखा C 5.
८. अन्नसानिनीति C 1, C 2, C 3, C 6, M 1, M 2, R 1, R 2, R 5, S; cf. SRV. I. 124. 4.
९. Omitted by BK, C 4, C 5, Kn, M 3, Mi, R 4, R 6, W 1, W 2, W 3.

१०. आगामिनीनाम् C 1, C 2, C 3, C 6, M 1, M 2, R 1, R 2, R 5, S & Roth. SRV. I. 124. 4-the entire passage being quoted.
११. RV. I. 87. 6.
१२. RV. III. 53. 3.
१३. अभिभवन् C 5.
१४. अविषवणा C 1, C 2, C 3, C 6, M 1, M 2, R 1, R 2, R 5, S & Durga.
१५. प्रवादा BK, C 4, C 5, Kn, Mi, R 4, R 6, W 1, W 2, W 3.
१६. स्तुति C 4, M 3, W 2.
१७. See N. 11. 25.

सुविते सु इते सूते सुगते । प्रजायामिति वा ।

सुविते मां धेनुः । इत्यपि निगमो भवति ।

दयतिरनेककर्मा ।

नवेन पूर्वं दयमानाः स्वार्थे । इत्युपदयाकर्मा ।

य एक इद्विदयते वसु । इति दानकर्मा वा विभागकर्मा वा ।

दुर्वर्तुर्भूमो दयते वर्नानि । इति ददतिकर्मा । दुर्वर्तुर्दुर्धाराः ।

विदद्वसुर्दयमानो वि शत्रून् । इति हिंसाकर्मा ॥

इमे सुता इन्दवः मातरिभ्यः सजोषसा विवत्तमग्निना तान् ।

अहं हि वामूतये वन्द्याय मां वायुसो दोषा दयमानो भवद्भुवद ॥

दयमान इति ।

नू चिदिति निपातः । पुराणनवेयोः । नू चेति च ।

अद्या चिन्न चित्तदपो नदीनाम् ।

अद्य च पुरा च तदेव कर्म नदीनाम् ।

नू च पुरा च सदनं रयीणाम् ।

अद्य च पुरा च सदनं रयीणाम् । रयिरिति धननाम । रातेर्दानकर्मजः ॥ १७ ॥

विद्याम तस्य ते वयमकूपारस्य दौवने ।

विद्याम तस्य ते वयमकूपारस्य दानस्य । आदित्योऽप्यकूपार उच्यते । अकूपारो भवति दूरपारः । समुद्रोऽप्यकूपार उच्यते । अकूपारो भवति महापारः । कच्छपोऽप्यकूपार उच्यते । अकूपारो न कूपमुच्छतीति । कच्छपः कच्छं पाति । कच्छेन पातीति वा । कच्छेन पिबतीति धे । कच्छः सच्छः सच्छद् । अयमपीतरो नदीकच्छ पतसादेव । कमुदकम् । तेन छायते ।

शिष्यीति शृङ्गे रथसे विनिधे' ।

१. TS. I. 2. 10.3; KS. 2. 8.

२. KS. 19.13; TB. 111. 5. 13. 1; N. 9. 43; cf. VS. 28. 16.

३. RV. I. 84. 7; AV. 20. 63. 4; SV. 1. 389; 2. 691.

४. RV. VI. 6. 5.

५. RV. III. 34. 1; AV. 20. 11. 1.

६. अहं C 1, C 2, C 3, M 1, R 1, R 2, R 5, S.

७. Quotation is untraced Durga explains the 4th pāda only & remarks. अहोऽहोऽहोऽहोः ।

८. दीवमान C 1.

९. Cf. SRV. I. 136. p. i. 612.

१०. RV. VI. 30. 3.

११. रयीणाम् C 4, M 3, W 2.

१२. RV. I. 96. 7.

१३. RV. V. 39. 3; SV. 2. 523.

१४. Quoted by SRV. X. 109. 1. p. IV. 364.

१५. cf. PMbh. Vol. II. p. 98. कच्छेन पिबति कच्छपः ।

१६. सच्छः C 1.

१७. RV. V. 2. 9.

निक्षयति शूके रक्षसो विनिक्षणाये । रक्षो रक्षितव्यमस्मात् । रक्षति क्षणोतीति वा । राक्षी मक्षत इति वा ।

अग्निः सुतुकः सुतुकैभिर्दैवैः ।

सुतुकनः सुतुकनैरिति वा । सुप्रजाः सुप्रजोभिरिति वा ।

मुप्रायणा असिन्यज्ञे वि श्रयन्ताम् ।

सुप्रगमनोः ॥ १८ ॥

देवा नो यथा सदुमिदृशे असुमप्रायुवो रक्षितारो दिवेर्दिवे ।

देवा नो यथा सदा वर्धनाय स्युः । अप्रायुवोऽप्रमाद्यन्तः । रक्षितारश्च । अहन्यहनि ।

च्यवन ऋषिर्भवति । च्यावयिता स्तोमानाम् । च्यवानमित्यप्यस्य निगमा भवन्ति ।

युवं च्यवानं सनयं यथा रथं पुनर्युवानं चरथाय तक्षथुः ।

युवं च्यवनम् । सनयं पुराणम् । यथा रथं पुनर्युवानं चरणाय ततक्षथुः ।

युषा प्रयौति कर्माणि । तक्षतिः करोतिकर्मा ।

रजो रजतेः । ज्योती रज उच्येते । उदकं रज उच्येते । लोका रजांस्युच्यन्ते । अस्मद्गहनी रजसी उच्येते ।

[ रजांसि चित्रा वि चरन्ति तन्यवः<sup>१</sup> । इत्यपि निगमो भवति । ]

१. Cf. SRV. V. 2. 9. p. ii. 502.

२. Cf. SRV. I. 35. 10; 129. 11; pp. i. 190, 588.

३. RV. X. 3. 7.

४. VS. 28. 5.

५. सुप्रगमनाः C 4, C 5, M 3, W 2.

६. RV. I. 89. 1; VS. 25. 14.

७. असम् is given as a variant by Durga who however attributes it to the carelessness of the Scribes.  
इत्येषः प्रमादपाठः ।

८. RV. X. 39. 4.

९. युषां M 1.

१०. च्यवानं M 2.

११. Quoted by SRV. X. 39. 4. p. IV. 117.

१२. Quoted by SRV. VI. 62. 2. p. ii. 859.

१३. Cf. SRV. I. 161. 1; 164. 14; II. 39. 7. pp. i. 676, 701; ii. 119.

१४. Cf. SRV. I. 33. 7; 35. 2; 50. 7; 90. 7; 110. 6; VI. 70. 5; X. 129. 1; pp. i. 176, 186, 250, 401, 482; ii. 979; IV. 423. cf. 'SB. VI. 3. 1. 18. इमे वै लोका रजांसि ।

१५. Cf. SRV. I. 124. 5. p. i. 564. The entire passage: रजो रजते उच्येते is quoted SRV. I. 19. 3. p. i. 107.

१६. RV. V. 63. 5.

१७. Omitted by BK, C 4, C 5, Kn, M 3, Mi 1, R 4, R 6, W 1, W 2, W 3; and Durga. It is struck out in C 1.

हरो हरतेः । ज्योतिर्हर उच्यते । उदकं हर उच्यते । लोका हरांस्युच्यन्ते ।  
असृगहनी हरसी उच्येते ।

[ प्रत्यग्रे हरसा हरः शृणीहि<sup>१</sup> । इत्यपि निगमो भवति । ]

जुहुरे वि चितयन्तः । जुहुरे विचेतयमानाः ।

व्यन्त इत्येषोऽनेककर्मा ।

पदं देवस्य नमसा व्यन्तः । इति पश्यतिकर्मा ।

वीहि शूर पुरोळाश्रमं । इति खादतिकर्मा ।

वीतं पातं पयस उस्त्रियायाः । अन्नीतं पिबतं पयस उस्त्रियायाः । उस्त्रि-  
येति गोनाम । उस्त्राविणोऽस्यां भोगाः । [ उस्त्रेति च ]

स्वामिन्द्र मतिभिः सुते सुनीथासौ बसुधैवः ।

गोभिः क्राणा अनूपतं ॥

गोभिः कुर्वाणो अस्तोषत ।

आ तू विश्व हरिमीं द्रोरुपस्थे वाशीभिस्तक्षताश्मन्मयीभिः ।

आसिञ्च हरिं द्रोरुपस्थे द्रुममयस्य । हरिः सोमो हरितवर्णः । अयमपीतरो हरि-  
रेतस्मादेव । वाशीभिस्तक्षताश्मन्मयीभिः । वाशीमिरुद्रमयमीभिरिति वा । वैग्भि-  
रिति वा ।

स शर्द्धदुर्यो विष्णुस्य जन्तोर्मा शिभदेवा अपि गुर्कतं नः ।

स उत्सहतां यो विष्णुस्य जन्तोर्विषमस्य । मा शिभदेवा अग्रहचर्याः । शिभं  
श्रयतेः । अपि गुर्कतं नः । सत्यं वा यज्ञं वै ॥ १९ ॥

१. Cf. SRV. X. 87. 25. p. IV. 278.

२. हरा उच्यन्ते BK, C 4, C 5, Kn,  
M 3, Mi, R 4, R 6, W 1, W 2, W 3.

३. RV. X. 87. 25; SV. 1. 95.

४. Omitted by BK, C 4, C 5, Kn,  
M 3, Mi, R 4, R 6, W 1, W 2,  
W 3, and Durga. The line प्रत्यग्रे...  
भवति is struck out in C 1.

५. RV. V. 19. 2.

६. RV. VI. 1. 4.

७. RV. III. 41. 3; AV. 20. 23. 3.

८. RV. I. 153. 4; AV. 7. 73. 5.

९. उस्त्राविणो SRV. III. 31. 11. p. 231.

१०. Omitted by BK, C 4, C 5, Kn,  
M 3, Mi, R 4, R 6, W 1, W 2, W 3.

११. The quotation is untraced.

१२. Cf. RV. I. 134. 2.

१३. Cf. SRV. I. 134. 2. p. i. 605: क्राणाः  
कुर्वाण इति यास्कः ।

१४. RV. X. 101. 10

१५. वाग्निरिति C 4, C 5, M 3, Mi, W 2.

१६. RV. VII. 21. 5.

१७. Quoted by SRV. X. 27. 19. p.  
IV. 79.

१८. Cf. SRV. I. 2. 8; VII. 22. 5. pp.  
i. 33; iii. 50.

आ घा ता गच्छानुत्तरा युगानि यत्र जामयः कृण्वन्जामि  
उप बर्हहि वृषभार्य बाहुमन्यमिच्छस्व सुभगे पतिं मत् ॥

आगमिष्यन्ति तान्युत्तराणि युगानि । यत्र जामयः करिष्यन्त्यजामिकर्माणि ।  
जाम्यतिरेकनाम । बालिशस्य वा । संमानजातीयस्य वोपजनः । उपवेहि वृषभाय  
बाहुम् । अन्यमिच्छस्व सुभगे पतिं मदिति व्याख्यातम् ॥ २० ॥

द्यौर्म पिता जनिता नाभिरत्र बन्धुर्म माता पृथिवी महीयम् ।  
उत्तानयोश्चम्बोऽयोनिरन्तरत्रा पिता दुहितुर्गममाधार्ते ॥

द्यौर्म पिता पाता वा पालयिता वा जनयिता । नाभिरत्र बन्धुर्म माता पृथिवी  
महतीयम् । बन्धुः संबन्धनात् । नाभिः संनहनात् ।

नाभ्या सन्नद्धा गर्भा जायन्ते<sup>१</sup> ।

इत्याहुः । एतस्मादेव ज्ञातीन् सनाभय इत्याचक्षते । संबन्धव इति च । ज्ञातिः  
संज्ञानात् । उत्तानयोश्चम्बोऽयोनिरन्तः । उत्तान उत्तानः । ऊर्ध्वतानो वा । तत्र  
पिता दुहितुर्गमं दधाति पर्जन्यः पृथिव्याः ।

[ शंयुः सुखंयुः । ]

अथा नः शं योररंपो दधार्ते ।

रपो रिप्रमिति पापनामनी भवर्तेः । शमनं च रोगाणां यौवनं च भयानाम् ।  
अथापि शंयुर्बाहस्पत्य उच्यते<sup>११</sup> ।

तच्छंयोरावृणीमहे गानुं यज्ञाय गानुं यज्ञपतये<sup>१२</sup> ।

इत्यपि निगमो भवति । गमनं यज्ञाय गमनं यज्ञपतये ॥ २१ ॥

१. RV. X. 10. 10; AV. 18. 1. 11.

२. असमानजाती०. Durga.

३. RV. I. 164. 33; AV. 9. 10. 12.

४. Omitted by Durga.

५. महीयम् Durga.

६. Cf. TS. VI. 1. 7. 2.

७. ०स्सनाभय M 1, M 2.

८. ऊर्ध्वतानो C 1, C 2, C 3, C 6, M 1,  
M 2, R 1, R 2, R 5, S.

९. Omitted by BK, C 4, C 5, Kn,  
M 3, Mi, R 4, R 6, W 1, W 2, W 3.

१०. ०ररयो M 3.

११. RV. X. 15. 4; VS. 19. 55; Cf. AV.  
18. 1. 15.

१२. Cf. SRV. I. 157. 4; VIII. 67. 21,  
pp. i. 670; iii. 493; Cf. BD.  
VII. 95.

१३. पावनं C 3, M 3.

१४. Quoted by SRV. I. 93. 7. p. i. 419;  
Cf. also I. 106. 5. p. i. 470.

१५. Cf. 'SB. I. 9. 1. 24. शंयुर्हे  
बाहस्पत्यः

१६. TS. ii. 6. 10. 2; S'B. i. 9. 1. 26.

अदितिरदीना देवमाता ॥ २२ ॥

अदितिर्द्यौरदितिरंतरिक्षमदितिर्माता स पिता स पुत्रः ।

विश्वे देवा अदितिः पञ्च जना अदितिर्जातमदितिर्जनिर्लम् ॥

इत्यदितेर्धिभूतिमावैष्टे । एनान्यदीनानीति वा ।

यमेरिरे भृगवः ।

परिर इतीतिरुपलब्धोऽभ्यस्तः ॥ २३ ॥

उत सैनं वस्त्रमधि न तायुमनु क्रोशन्ति क्षितयो भरेषु ।

नीचार्यमानं जसुरि न इयेनं भवद्वाच्छा पशुमश्च यूथम् ॥

अपि सैनं वस्त्रमधिमिव वस्त्रमार्थिनम् । वस्त्रं वस्तेः । तायुरिति स्तेननाम । संस्त्यानमस्मिन् पापकमिति नैरुक्ताः । तस्यतेर्वा स्यात् । अनुक्रोशन्ति क्षितयः संग्रामेषु । भर् इति संग्रामनाम । भरतेर्वा । हरतेर्वा । नीचार्यमानं नीचैर्यमानम् । नीचैर्निश्चितं भवति । उच्चैरुचितं भवति । जस्तमिव इयेनम् । इयेनः शंसनीयं गच्छति । भवद्वाच्छा पशुमश्च । यूथम् भवद्वापि पशुमश्च यूथम् । प्रशंसां च यूथं च । धनं च यूथं चेति वा । यूथं यौतेः । समायुतं भवति ।

इन्वान एनं जरते स्वाधीः । गृणाति ।

मन्वी मन्वतेः स्तुतिकर्मभः ।

प्र मन्दिने पितुमर्चता वचः । प्रार्चत मन्दिने पितुमद्वचः ।

गौर्व्याख्यातः ॥ २४ ॥

अत्राहु गोरमन्वत नाम तष्टुरपीच्यम् ।

इत्या चन्द्रमसो गृहे<sup>१६</sup> ॥

१. Cf. BD. ii. 46.

२. RV. I. 89. 10; AV. 7. 6. 1; VS. 25. 23.

३. Cf. SRV. I. 89. 10. p. i. 399.

४. RV. I. 113. 4.

५. RV. IV. 38. 5.

६. Quoted by SRV. IV. 38. 5. p. ii. 454.

७. स्वायुः M 3.

८. भारत C 5.

९. Cf. SRV. I. 132. 1. p. i. 598.

१०. निश्चितं Mi.

११. उचितं M 3; उचितं C 3.

१२. RV. X. 45. 1; VS. 12. 18.

१३. Quoted by SRV. I. 101. 1. p. i. 446.

१४. RV. I. 101. 1; SV. 1. 380.

१५. See N. 2. 5.

१६. RV. I. 61. 15; AV. 20. 11. 3; SV. 1. 147; 2. 263.

अत्र हे गोः सममंसतादित्यरश्मयः स्वं नाम । अपीक्यमपक्षितम् । अपगनम् ।  
अपिहितम् । अन्तर्हितं वा । अमुञ्च खन्त्रमसो पृथे ।

गातुर्व्याख्यातः ।

[ गातुं कृण्वन्नुपसो जनायं । इत्यपि निगमो भवति । ]

दंसयः कर्मणि । दंसयन्ति पनानि ।

कुत्साय मन्मन्त्रस्तत्र दंसयैः । इत्यपि निगमो भवति ।

म तूताव नैनमभोत्यंहतिः ।

स तुताव नैनमंहतिरभोति । अंहतिर्भाहृद्भाहृद् हन्तेः । निरुद्धोपधात् ।  
विपरीतात् ।

वृहस्पते चर्यसे इत्यियारुम् ।

वृहस्पते यच्चातयसि देवपीयुम् । पीयैति हिंसाकर्मा । वियुते द्यावापृथिव्यौ ।  
वियर्धेनात् ।

सुमान्या वियुते दूरेषन्ते ।

समानं संमानमात्रं भवति । मात्रा मानात् । दूरं व्याख्यातम् । अन्तोऽततेः ।

ऋधगिति पृथग्भावस्य प्रवचनं भवति । अथाप्युभोत्यर्थे दर्शयते ।

ऋधगया ऋधगुताश्मिष्ठोः ।

१. Omitted by C 3.

२. अपक्षितम् is Omitted by C 3; is preceded by अपगनम् in C 1, C 6, M 1, M 2.

३. अनन्तर्हितम् BK, C 4, C 5, Kn, M 3, Mi, R 4, R 6, W 1, W 2, W 3.

४. See N. 4. 21.

५. RV. IV. 51. 1.

६. Omitted by BK, C 4, C 5, Kn, M 3, Mi, R 4, R 6, W 1, W 2, W 3.

७. RV. X. 138. 1.

८. RV. I. 94. 2.

९. चाहः is omitted by C 5.

१०. RV. I. 190. 5.

११. Quoted by SRV. I. 190. 5. p. i. 788.

१२. पीयुतिः C 1, C 2, C 3, C 5, C 7, Mi, W 2, W 3.

१३. वियमनात् C 5, M 3, Mi, W 2; वियुमनात् C 4.

१४. RV. III. 54. 7.

१५. See N. 3. 19.

१६. Quoted by SRV. IX. 64. 30. p. iii. 683.

१७. VS. 8. 20.

ऋग्वज्रयाक्षीः । ऋग्वज्रशमिष्ठा इति च । अस्या इति चाख्येति चोदात्तं प्रथमादेशे । अनुदात्तमन्यादेशे । तीव्रार्थतरमुदात्तम् । अल्पीयोऽर्थतरमनुदात्तम्<sup>१</sup> ।

अस्या ऊ षु ण उप सातये भुवोऽहेळमानो ररिवाँ अजाश्वं ।

[ श्रवस्यतामजाश्व । ]

अस्यै नः सातय उपभव । अहेळमानोऽकुप्यन् । ररिवान् । रातिरभ्यस्तः । भजाश्वेति पूषणमाह । भजाश्व अजा अजनाः ।

अथानुदात्तम् ।

दीर्घायुरस्या यः पतिर्जीवाति शरदः शतम् ।

दीर्घायुरस्या यः पतिर्जीवतु स शरदः शतम् । शरच्छ्रुता अस्यामोषंधयो भवन्ति । शीर्णा आप इति वा ।

अस्येत्यस्या इत्येतेन व्याख्यातम् ॥ २५ ॥

अस्य वामस्य पलितस्य होतुस्तस्य भ्राता मध्यमो अस्त्यभः ।

तृतीयो भ्राता घृतपृष्ठो अस्यात्रापश्यं विष्पतिं सप्तपुत्रम् ॥

अस्य वामस्य वननीयस्य । पलितस्य पालयितुः । होतुर्होतव्यस्य । तस्य भ्राता मध्यमोऽस्त्यशनः । भ्राता भरतेर्हरतिकर्मणः । हरते भागं भर्तव्यो भवतीति वा । तृतीयो भ्राता घृतपृष्ठोऽस्यायमैभिः । तत्रापश्यं सर्वस्य पातारं वा पालयितारं वै । विष्पतिं सप्तपुत्रं सप्तमैपुत्रं सर्पणपुत्रमिति वा । सप्त सृता संख्या । समादित्यरश्मय इति वदन्ति ॥ २६ ॥

१. चास्या इति BK, C 4, C 5, Kn, M 3, Mi, R 4, R 6, W 1, W 2, W 3.

२. अनुदात्तम् C 3.

३. Quoted by SRV. VII. 34. 4. p. iii. 78.

४. RV. I. 138. 4.

५. Omitted by BK, C 4, C 5, Kn, M 3, Mi, R 4, R 6, W 1, W 2, W 3.

६. Quoted by SRV. I. 138. 4. p. i. 618.

७. आज्या C 5.

८. RV. X. 85. 39; AV. 14. 2. 2.

९. शरच्छ्रुता M 3.

१०. अस्या ओषधयो M 3.

११. RV. I. 164. 1; AV. 9. 9. 1.

१२. Cf. BD. IV. 33.

१३. Cf. SRV. I. 9. 4. p. i. 65.

१४. Durga remarks: सप्तमो ज्ञप्तावादित्यः पुत्र इत्येवमैतिहासिका मन्यन्ते । ब्राह्मणोऽपि च । .....तस्मिन्नादित्यः सप्तम इन्द्रोऽष्टम इति ह विज्ञायते । अथवा सप्तसंख्यायुक्ता अस्य रश्मयः पुत्रास्तेनासौ सप्तपुत्रः ।

सप्त युञ्जन्ति रथमेकचक्रमेको अथो वहति सप्तनामा ।

त्रिनाभि चक्रमजरमनर्व यत्रेमा विश्वा भुवनाधि तस्थुः ॥

सप्त युञ्जन्ति रथम् । एकचक्रमेकचौरिणम् । चक्रं चक्रतेर्वा । चरतेर्वा । क्रामते-  
र्वा । एकोऽश्वो वहति सप्तनामादित्यः । समासे रथमयो रथानभिसन्नामयन्ति ।  
सप्तैनमृषयः स्तुवन्तीति वा । इदमपीतरन्नामैतस्मादेव । अभिसन्नामात् । संव-  
त्सरप्रधान उत्तरोऽर्धर्चः । त्रिनाभि चक्रम् । द्यूतुः संवत्सरः । ग्रीष्मो वर्षा हेमन्त  
इति । संवत्सरः संवत्सन्तेऽस्मिन्भूतानि । ग्रीष्मो प्रस्यन्तेऽस्मिन्नसाः । वर्षा वर्षत्यासु  
पर्जन्यः । हेमन्तो हिमवान् । हिमं पुनर्हन्तेर्वा । हिनोतेर्वा । अजरमजरणधर्माणम् ।  
अनर्धमप्रत्यृतमन्यस्मिन् । यत्रेमानि सर्वाणि भूतान्यभिसन्तिष्ठन्ते । तं संवत्सरं  
सर्वमात्राभिः स्तौति ।

पञ्चारे चक्रे परिवर्तमाने ।

इति पञ्चर्तुतया ।

पञ्चर्तवः संवत्सरस्य ।

इति च ब्राह्मणम् । हेमन्तशिशिरयोः समासेन ।

पठेर आहुरर्पितम् ।

इति षष्ठ्युतया । अराः प्रन्यूता नामौ । पद् पुनः सहतेः ।

द्वादशारं नहि तज्जरीयं ।

द्वादश प्रधयश्चक्रमेकम् ।

इति मासानाम् । मासा मांनोत् । प्रधिः प्रहितो भवति ।

तस्मिन्त्साकं त्रिंशता न शङ्कवोऽर्पिताः पृष्टिर्न चलाचलासः ।

पृष्टिश्च ह वै त्रीणि च शतानि संवत्सरस्याहोरात्राः ।

इति च ब्राह्मणं समासेन ।

१. RV. I. 161. 2; AV. 9. 9. 2; 13. 3. 8.

२. Quoted by SRV. I. 161. 2. p. i. 697.

३. Cf. SRV. X. 101. 7. p. 1V. 336.

४. Cf. GB. I. 5. 5.

५. संवत्सन्ति C 3.

६. अन्यस्मिन् is omitted by C 3.

७. °मात्राभिष्टौति M 3.

८. RV. I. 164. 13; AV. 9. 9. 11.

९. र्भुतायाः C 4, M 3, W 2.

१०. Cf. AB. i. 1. 14: द्वादशमासाः पञ्चर्तवो  
हेमन्तशिशिरयोः समासेन तावान्संव-  
त्सरः । Cf. S'B. i. 7. 2. 8; XII. 3.  
2. 1; Tāpā B. XVIII. 2. 14; 4. 11.

११. °शिशिरसमासेन BK, C 4, C 5, Kn,  
M 3, Mi, R 4, R 6, W 1, W 2, W 3.

१२. RV. I. 164. 12; AV. 9. 9. 12.

१३. RV. I. 164. 11; AV. 9. 9. 3.

१४. RV. I. 164. 48; AV. 10. 8. 4.

१५. Quoted by SRV. I. 164. 48. p.  
i. 718.

१६. चलापः M 3.

१७. RV. I. 164. 48; AV. 10. 8. 4.

१८. Cf. GB. I. 5. 5. त्रीणि च ह वै शतानि  
पृष्टिश्च संवत्सरस्याहोरात्राणि । Cf. AB.  
II. 17. 2: त्रीणि च वै शतानि पृष्टिश्च  
संवत्सरस्याहानि । Cf. S'B. XII. 3. 2. 3.  
त्रीणि च वै शतानि पृष्टिश्च संवत्सरस्या-  
हानि । Cf. KP. iii. 2.

सप्त शतानि विंशतिश्च तस्युः ।

सप्त च वै शतानि विंशतिश्च संवत्सरस्याहोरात्राः ।

इति च ब्राह्मणं विभागेन विभागेन ॥ २७ ॥

इति चतुर्थोऽध्यायः ।

[ एकैर्यं कोऽनु वयः सुपर्णा यदिन्द्रं जुष्टो वदूनाः <sup>१</sup>सं मा तपन्तीषिरेणं मरु-  
र्वांस्तितेड सक्तुमिथ तस्यैर्यस्येन्द्रेणं समीर्मांसीसः कौयमानः कौनीनकेषोपो  
भेदशिं सुचिते विद्याम देवोनो आघा घौमं ऽदितिरदितिरेतस्मान्नाहौस्य वामस्य  
संत युजन्ति सप्तविंशतिः ॥ ]

॥ इति निरुक्ते पूर्वपदे चतुर्थोऽध्यायः समाप्तः ॥

१. RV. I. 164 11; AV. 9. 9. 13.

२. Cf. GB. I. 5. 5; AB. II. 17. 4; S'B.  
XII. 3. 2. 4; AA. III. 2. 1.

३. Small figure within brackets  
represents the corresponding  
section of the fourth chapter of  
the *Nirukta*.



### अथ पञ्चमोऽध्यायः ।

सस्त्रिमविन्दुचरणे नृदीनाम् । सस्त्रिं संज्ञातं मेघम् ।

बाहिष्ठो वां हवानां स्तोमो दूतो हुवन्नरो ।

बोद्धृतमो हानानां स्तोमो दूतो हुवन्नरो । नरा मनुष्या नृत्यन्ति कर्मसु । दूतो अवतेर्वा । द्रव्यतेर्वा । वारयतेर्वा ।

[ दूतो देवानामसि मर्त्यानाम् । इत्यपि निगमो भवति ]<sup>१</sup>

वायशानो वष्टेर्वा । वाययतेर्वा ।

सप्त स्वसुरर्षीर्वावशानः । इत्यपि निगमो भवति ।

वार्यं वृणोतेः । अथापि वरतमम् ।

तैद्वार्यं वृणीमहे वरिष्ठं गोपयत्यर्म् ।

तद्वार्यं वृणीमहे । वरिष्ठं गोपायितव्यम् । गोपायितारो यूयं स्य । युष्मभ्यमिति वा ।

अन्ध इत्यज्ञनाम । आध्यानीयं भवति ।

आमन्त्रेभिः सिञ्चता मद्यमन्धैः ।

आसिञ्चतामन्त्रैर्मदेमीयमन्धः । अमन्त्रं पात्रम् । अमा अस्मिन्मदेन्ति । अमा पुनरनिर्मितं भवति । पात्रं पानात् ।

तमोऽप्यन्ध उच्यते । नास्मिन्ध्यानं भवेति । न दर्शनम् । अन्धन्तम इत्यभिभाषन्ते । अयमपीतरोऽन्ध एतस्मादेव ।

१. RV. X. 139. 6.

२. RV. VIII. 26. 16.

३. Quoted by SRV. I. 149. 2. p. 1. 652.

४. RV. X. 4. 2.

५. Omitted by BK, C 4, C 5, Kn, M 3, Mi, R 4, B 6, W 1, W 2, W 3.

६. RV. X. 5. 5.

७. तद्वार्यं C 5.

८. RV. VIII. 25. 13.

९. RV. II. 14. 1.

१०. मद्यमन्धः BK, C 4, C 5, Kn, M 3, Mi, R 4, B 6, W 1, W 2, W 3.

११. नदन्ति C 4, C 5, M 3. Quoted by SRV. II. 14. 1. p. II. 41.

१२. Quoted by SRV. I. 62. 5. p. I. 307.

पश्यदक्षुष्वान्न वि चेत्तदुर्ध्वः । इत्यपि निगमो भवति ॥ १ ॥

असञ्चन्ती भूरिधारे पर्यस्वती ।

असज्यमाने इति वा । अव्युदस्यन्त्याविति वा । बहुधारे उदकवत्यौ ।<sup>१</sup>

वनुष्यतिर्हन्तिकर्मा । अनवगतसंस्कारो भवति ।

वनुष्याम वनुष्यतः । इत्यपि निगमो भवति ।

दीर्घप्रयज्युमति यो वनुष्यति वयं जयेम पृतनासु दूर्ध्वः ।

दीर्घप्रतयज्ञमभिजिघांसति यो वयं तं जयेम पृतनासु । दूर्ध्वं दुर्धियं पापधि-  
यम् । पापः पाताऽपेयानाम् । पापत्यमानोऽवाङ्मेव पततीति वा । पापत्यतेर्वा स्यात् ।

तरुष्यतिरप्येवंकर्मा ।

इन्द्रेण युजा तरुपेम वृत्रम् । इत्यपि निगमो भवति ।

भन्दना भन्दतेः स्तुतिकर्मणः ।

पुरुष्रियो भन्दते धामभिः कृविः । इत्यपि निगमो भवति ।

स भन्दना उदियति प्रजावतीः । इति च ।

अन्येन मदाहनो याहि तूर्यम् ।

अन्येन मदाहनो गच्छ क्षिप्रम् । आहंसीव भाषमाणेत्यसंभ्यभाषणादाहना इव  
भवति । एतस्मादाहनः स्यात् ।

ऋषिर्नदो भवति । नदतेः स्तुतिकर्मणः ।

नदस्य मा रुधतः काम आगमन् ।

नदनस्य मा रुधतः काम आगमन् । संरुद्धप्रजननस्य ब्रह्मचारिणः । इत्यृषिपुत्र्या  
विलपितं वेद्यन्ते ॥ २ ॥

१. RV. I. 164. 16; AV. 9. 9. 15.

२. RV. VI. 70. 2.

३. Quoted by SRV. VI. 70. 2. p. ii. 880.

४. Quoted by SRV. I. 73. 9; 121. 10. pp. i. 347, 547.

५. RV. I. 132. 1; VIII. 40. 7.

६. RV. VII. 82. 1.

७. पापत्यतेर्वा स्यात् is omitted by Durga.

८. RV. VII. 48. 2.

९. RV. III. 3. 4.

१०. RV. IX. 86. 41.

११. RV. X. 10. 8; AV. 18. 1. 9.

१२. ऋष्यभ्य०. C 3.

१३. स्याः C 5, M 3.

१४. RV. I. 179. 4; Cf. BD. i. 53;

विलापः स्याद्भूय मा । Macdonell translates नदस्य 'as of the reed'.

१५. Quoted by SRV. I. 179. 4. p. i. 758.

न यस्य द्यावापृथिवी न धन्व नान्तरिक्षं नाद्रव्यः सोमो अक्षाः ।

अभोतेरित्येवमेके ।

अनूपे गोमान्गोभिरक्षाः सोमो दुग्धाभिरक्षाः ।

लोपाशः सिंहं प्रत्यश्चर्मत्साः ।

क्षियतिनिगमः पूर्वः क्षरतिनिगम उत्तर इत्येके । अनूपे गोमान् गोमिर्यदा क्षियत्यथ सोमो दुग्धाभ्यः क्षरति । सर्वे क्षियतिनिगमा इति शाकपूणिः ।

श्वात्रमिति क्षिप्रनाम । आशु अतनं भवति ।

स पतत्रीत्वरं स्था जगद्यच्छात्रमभिरक्षुणोजातवेदाः ।

स पतत्रि चेत्वरं स्थावरं जङ्गमं च यत्तत् क्षिप्रमग्निरकरोजातवेदाः ।

ऊतिरवनात् ।

आ त्वा रथं यथोर्तये । इत्यपि निगमो भवति ।

हासमाने इत्युपरिष्ठाद् व्याख्यास्यामः ।

वस्रकः पृष्ठभिरुप सर्पदिन्द्रम् ।

पानैरिति वा । स्पाशनैरिति वा । [ स्पर्शनैरिति वा ]<sup>६</sup>

ससं न पृक्मविदच्छुचन्तम् ।

स्वप्नमेतन्माध्यमिकं ज्योतिरनित्यदर्शनम् । तदिवाविदज्जाज्वल्यमानम् ।

द्विता च सत्ता स्वधया च शंभुः ।

द्वैधं<sup>१०</sup> सत्ता मध्यमे च स्थान उत्तमे च । शंभुः सुखभूः<sup>११</sup> ।

१. RV. X. 89. 6.

२. RV. IX. 107. 9; SV. 2. 348.

३. RV. X. 28. 4; Omitted by Durga.

४. RV. X. 88. 4.

५. Quoted by SRV. X. 88. 4. p. IV. 279.

६. RV. VIII. 68. 1; SV 1. 354; 2. 1121.

७. See N. 9. 39.

८. RV. X. 99. 12.

९. Omitted by Bk, C 4, C 5, Kn, M 3, Mi, R 4, R 6, W 1, W 2, W 3, and Durga.

१०. RV. X. 79. 3.

११. मध्यमं BK, C 4, C 5, Kn, M 3, Mi, R 4, R 6, W 1, W 2, W 3.

१२. Cf. SRV. VIII. 72. 4. p. iii 509: अत्र यास्कः । स्वप्नमेतन्माध्यमं ज्योतिरनित्यदर्शनम्.

१३. RV. III. 17. 5.

१४. द्विधं C 3, M 3.

१५. Quoted by SRV. III. 17. 5. p. ii. 184.

मृगं न त्रा मृगयन्ते ।

मृगमिव प्रात्याः प्रैषाः ॥ ३ ॥

वराहो मेघो भवति । वराहारः ।

वरमाहारमाहोषाः । इति च ब्राह्मणम् ।

विध्वंश्चरान् हं तिरो अद्रिमत्तौ । इत्यपि निगमो भवति ।

अयमपीतरो वराह एतस्मादेव । बृहति मूलानि । वरं वरं मूलं बृहतीति वा ।

वराहमिन्द्र एमुपमं । इत्यपि निगमो भवति ।

अङ्गिरसोऽपि वराहा उच्यन्ते ।

ब्रह्मणस्पतिर्वृषमिर्वराहैः ।

अथान्वेते माध्यमका देवगणा वराहव उच्यन्ते ।

पश्यन्धिरण्यचक्रानयोदंघ्रान्विधावतो वराहून् ।

स्वसराण्यहानि भवन्ति । स्वयं सारीण्यपि वा । स्वरादित्यो भवति । स एमानि सारयति ।

उज्जा इव स्वसराणि । इत्यपि निगमो भवति ।

शर्या अंगुलयो भवन्ति । [ सृजन्ति कर्माणि ] शर्या इषवः शरमर्च्यैः । शरः शृणातेः ।

शर्याभिर्न भरमाणो गर्भस्त्वोः ।

इत्यपि निगमो भवति ।

१. RV. VIII. 26.

२. The quotation is untraced. It is inserted after एतस्मादेव further-down by C 1, C 2, C 3, C 6, M 1, M 1, N 2, R 1, R 2, R 5, S; Cf. SRV. I. 61. 7. p. i. 299.

३. RV. I. 61. 7; AV. 20. 35. 7.

४. RV. VIII. 77. 10.

५. RV. X. 67. 7. AV. 20. 91. 7.

६. Quoted by SRV. I. 88. 5. p. i. 394.

७. RV. I. 98. 5.

८. RV. I. 3. 8.

९. Cf. SRV. I. 3. 9; VIII. 88. 1; pp. i. 39; iii. 543.

१०. Omitted by BK, C 4. C 5, Kn, M 3, Mi, R 4, R 6, W 1, W 2, W 3, and Durga.

११. Quoted by SRV. I. 148. 4. p. i. 651.

१२. RV. IX. 110. 5; SV. 2. 857.

अर्को देवो भवति । यदेनमर्चन्ति । अर्को मन्त्रो भवति । यदनेनार्चन्ति ।  
अर्कमन्नं भवति । अर्चति भूतानि । अर्को वृक्षो भवति । संवृत्तः कटुकिंसा ॥ ४ ॥

गार्यन्ति त्वा गायत्रिणोऽर्चन्त्यर्कमर्किणः ।

ब्रह्माणस्ता शतक्रतु उद्वंशमिव येमिरे<sup>३</sup> ॥

गायन्ति त्वा गायत्रिणः । प्रार्चन्ति तेऽर्कमर्किणः । ब्रह्माणस्ता शतक्रतु उद्ये-  
मिरे वंशमिव । वंशो वनशयो भवति । वननाच्छ्रयत इति वा ।

पवी रथमेमिर्भवति । यन्निपुनाति भूमिम् ।

उत पुण्या रथानामर्द्रिं भिन्दुन्त्योजसां ।

तं मरुतः क्षुरपविना र्व्ययुः<sup>१</sup> ।

इत्यपि निगमौ भवतः । वक्षो व्याख्यातम् ।

धन्वान्तरिक्षम् । धन्वन्त्यस्मादापः ।

तिरो धन्वाति रोचते<sup>१२</sup> । इत्यपि निगमो भवति ।

सिनमन्नं भवति । सिनाति भूतानि ।

येन सा सिनं भरथः सखिर्भ्यः । इत्यपि निगमो भवति ।

इत्थामुद्येत्येतेन व्याख्यौतम् ।

सचा संहेत्यर्थः ।

वसुभिः सचा भुवा । वसुभिः सह भुवौ ।

१. अर्चन्ति C 4, C 5, M 3.

२. Quoted by SRV. I. 10. 1. p. i. 68.  
Sāyana reads संवृतः for संवृत्तः ।

३. RV. I. 10. 1; SV. I. 342; 2. 694.

४. ब्रह्मणाः C 1, C 2, C 3, C 6, M 1,  
M 2, R 1, R 2, R 5, S, & Roth.

५. Quoted by SRV. I. 10. 1. p. i. 68.

६. Cf. SRV. I. 138. 3; V. 62. 2; also  
I. 88. 2. pp. i. 620; ii. 642; i. 393.

७. RV. V. 52. 9.

८. व्ययुः C 4, C 5, M 3, Mi, W 1.

९. According to Durga, the quotati-  
on is from Some Brāhmaṇa, the  
passage in full being. देवा वै वृत्रस्य

मर्म नाविदन् । तं मरुतः क्षुरपविना  
व्ययुः । सान्तपन्नं समतपसा सां-  
पनाः । इत्येतस्मिन्नपि च ब्राह्मणे ०८०.

१०. See N. 4. 16.

११. Quoted by SRV. I. 95. 10. p. i. 431.

१२. RV. X. 187. 2; AV. 6. 34. 3.

१३. Quoted by SRV. I. 61. 4. p. 1.297.

१४. RV. III. 62. 1.

१५. See. N. 3. 16.

१६. Quoted by SRV. I. 7. 2; 34. 11;  
pp. i. 55, 185.

१७. Fragment of RV. II. 31. 1; VIII.  
35. 1.

१८. भूवौ M 3.

चिदिति निपातोऽनुदात्तः पुरस्तादेव व्याख्यातः । अथापि पशुनामेह भवत्यु-  
दात्तः ।

चिदसि मनांसि । चितास्त्वयि भोगाः । चेतयसे इति वा ।

आ इत्याकार उपसर्गः पुरस्तादेव व्याख्यातः । अथाप्यध्यर्थे दृश्यते ।

अ॒भ्र आँ अ॒र्षः । अ॒भ्रा आ अ॒पोऽभ्रे ऽध्यय इति । [अ॒भ्रे आ अ॒पोऽपोऽभ्रे ऽधीति]'

शुभ्रं द्योततेः । यशो वाचं वा ।

अ॒से शु॒भ्रमधि॒ रत्नं च धेहि॒ । अ॒स्मात्तु शु॒भ्रं च रत्नं च धेहि॒ ॥ ५ ॥

पवित्रं पुनातेः । मन्त्रः पवित्रमुच्यते ।

येन देवाः पवित्रेणात्मानं पुनते सदा । इत्यपि निगमो भवति ।

रश्मयः पवित्रमुच्यन्ते ।

गमस्तिपूर्तः [ वृभिरद्रिभिः सुतः । ]" इत्यपि निगमो भवति ।

आपः पवित्रमुच्यन्ते ।

शतपवित्राः स्वधया मदन्तीः । बहुदकैः ।

अग्निः पवित्रमुच्यते । वायुः पवित्रमुच्यते । सोमः पवित्रमुच्यते । सूर्यः  
पवित्रमुच्यते । इन्द्रः पवित्रमुच्यते ।

अग्निः पवित्रं स मां पुनातु वायुः सोमः सूर्य इन्द्रः ।

१. See N. 1. 4.

२. VS. 4. 19; 12. 53.

३. See N. 1. 4.

४. Fragment of RV. V. 48. 1.

५. This is the text of C 1, C 2, C 3, C 6, M 1, M 2, R 1, R 2, R 5, S, and Roth.

६. Quoted by SRV. I. 37. 4. p. i. 200.

७. RV. VII. 25. 3.

८. Quoted by SRV. VII. 25. 3. p. iii. 57.

९. SV. 2. 652.

१०. Fragment of VS. 7. 1. Read together with what follows in square

brackets it is: RV. IX. 86. 34. S'ivadatta gives 2 quotations, one from VS. 7. 1, the other form RV. IX. 86. 34. and reads: इत्यपि निगमो भवतः ।

११. Omitted by BK, C 4, C 5, Kn, M 3, Mi, R 4, R 6, W 1, W 2, W 3.

१२. RV. VII. 47. 3.

१३. बहुदकाः M 3, W 1.

१४. सूर्यः पवित्रमुच्यते is omitted here but is added in the beginning of the following section in C 1

१५. सोमा C 1, C 2, C 3, C 6, M 1, M 2, R 1, R 2, R. 5; Mi.

१६. The quotation is not traced.

एवित्रं ते मा पुनन्तु । इत्यपि निगमो भवति ।

तोदस्तुद्यतेः ॥ ६ ॥

पुरु तां दाभ्यान्वोचेऽरिरिमे तव सिदा ।

तोदसेव शरण आ महसे ॥

बहु दाभ्यांस्त्वामेषामिह्वयामि । अरिरिमित्रं कञ्छतेः । ईश्वरोऽप्यरिरेतस्यादेव । यदन्यदेवत्या अन्नाबाहुतयो ह्यन्त इत्येतद् दृष्टव्यमवश्यम् । तोदसेव शरण आ महस्य । तुदसेव शरणेऽभिमतः ।

स्वञ्चाः सु अञ्चनः ।

आ जुहानो घृतपृष्ठः स्वञ्चाः । इत्यपि निगमो भवति ।

शिपिविष्टो विष्णुरिति विष्णोर्द्धं नामनी भवतः । कुरिस्ताथीयं पूर्वं भवतीत्यौपमन्यवः ॥ ७ ॥

किमिच्छे विष्णो परिचक्ष्यं भूत्प्र यद्वक्षे शिपिविष्टो असि ।

मा वर्षो असदप गूढ एतद् यदन्यरूपः समिधे वर्धय ॥

किं ते विष्णोऽप्रस्थातमेतद्भवत्यप्रस्थापनीयं यन्नः प्रवृत्ते देय इव निर्वेष्टितोऽस्तीत्यप्रतिपन्नरश्मिः । अपि वा प्रशंसानामैवामिमेतं स्यात् । किं ते विष्णो प्रस्थातमेतद्भवति प्रस्थापनीयं यदुत प्रवृत्ते शिपिविष्टोऽस्तीति प्रतिपन्नरश्मिः । शिपयोऽत्र रश्मय उच्यन्ते । तैराविष्टो भवति । मा वर्षो असदप गूढ एतत् । वर्ष इति रूपनाम । वृणोतीति सतः । यदन्यरूपः समिधे संग्रामे भवति संयतरश्मिः ।

तस्योत्तरा भूयसे निर्वचनाय ॥ ८ ॥

१. Omitted by C 3.

२. RV. I. 150. 1; SV. 1. 97.

३. मवक्षत BK, C 4, C 5, Kn, M 3, Mi, R 4, R 6, W 1, W 2, W 3.

४. Quoted by SRV. I. 150. 1. p. i. 653.

५. RV. V. 37. 1.

६. RV. VII. 100. 6.

७. विष्णोः प्रस्थातम् SRV. VII. 100. 6. p. iii. 208.

८. अस्मीति प्रतिपन्नरश्मिः Sivadatta. It is evidently a mistake. The editor seems to have ignored the reading of Durga whose commentary he has edited with the text of the *Nirukta*.

९. वर्ष इति...सतः is placed at the beginning of the 2nd pāda of the following stanza by C 3.

१०. The passage: शिपिविष्टो विष्णुरिति...संयतरश्मिः is quoted by SRV. VII. 100. 6. p. iii. 208.

प्र तर्चे अद्य शिपिविष्ट नामार्यः शंसामि वयुनानि विद्वान् ।  
तं तां गृणामि तवसमतव्यान्क्षयन्तमस्य रजसः परांके ॥

तत्सेऽद्य शिपिविष्ट नामार्यः प्रशंसामि । अर्योऽहमस्मीश्वरः स्तोमानाम् ।  
अर्यस्त्वमसीति वा । तं त्वां स्तौमि तवसमतव्यान् । तवस इति महतो नामधेयम् ।  
उदितो भवति । निवसन्तमस्य रजसः । परांके पराक्रान्ते ।

आघृणिरागतहृणिः ।

आ घृणे सं संचावैहै । आगतहृणे संसेवावहै ।

पृथुजयाः पृथुजवः ।

पृथुजयां अमिर्नादायुर्दक्षोः । प्रामापयदायुर्दक्षोः ॥ ९ ॥

अग्निं नरो दीधितिभिररण्योर्हस्तच्युती जनयन्त प्रशस्तम् ।  
दूरेदृशं गृहपतिमथर्युम् ॥

दीधितयोऽङ्गुलयो भवन्ति । धीयन्ते कर्मसु । अरणी प्रत्यृत एने अग्निः ।  
समरणाज्जायत इति वा । हस्तच्युती हस्तप्रच्युत्या । जनयन्त प्रशस्तं दूरे दर्शनं गृह-  
पतिमतनवन्तम् ॥ १० ॥

एकया प्रतिधा पिबत्साकं सरांसि त्रिंशत्म् ।

इन्द्रः सोमस्य काणुकां ॥

एकेन प्रतिधानेनापिबत् । साकं सहेत्यर्थः । इन्द्रः सोमस्य काणुका । कान्त-  
कानीति वा । कान्तकानीति वा । कृतकानीति वा । इन्द्रः सोमस्य कान्त इति वा ।  
कणेघात इति वा । कणेहतः । कान्तिहतः ।

तत्रैतद् याज्ञिका वेदयन्ते । त्रिंशदुक्थपात्राणि माध्यन्दिने सवन एकदेवतानि ।  
तान्येतस्मिन् काल एकेन प्रतिधानेन पिबन्ति । तान्यत्र सरांस्युच्यन्ते । त्रिंशद-  
परपक्षस्याहोरात्राः । त्रिंशत्पूर्वपक्षस्येति नैरुक्ताः । तद् या एताश्चान्द्रमस्य आगा-  
मिन्य आपो भवन्ति रक्षयस्ता अपरपक्षे पिबन्ति । तथापि निगमो भवति ।

१. RV. VII. 100. 5.

२. अर्योऽहमीश्वरः is omitted by C 3.

३. तन्वा S'ivadatta.

४. RV. VI. 55. 1.

५. Cf. BD. iii. 95 B, 96 B, घृणि  
is explained by इति.

६. अमिनीदा०. M 3, W 1.

७. RV. III. 49. 2.

८. Cf. SRV. III. 49 2. p. ii. 288.

९. RV. VII. 1. 1; SV. 1. 72; 2. 723.

१०. Cf. SRV. VII. 1. 1; VIII. 77. 4.

११. RV. VIII. 77. 4.

१२. Cf. Kumārila, Tantra Vārtika,

Benares ed. p. 66 or I. 2. 49.

अथवा कान्तकानीत्यादयो निरुक्तोक्ताः

काणुकाश्चदधिकस्या योजनीयाः

यमक्षितिर्मक्षितयः पिबन्ति । इति ।

तं पूर्वपक्षे आप्याययन्ति । तथापि निगमो भवति ।

यथा देवा अंशुमाप्याययन्ति । इति ।

अग्निगुर्मन्त्रो भवति । गम्यधिकृतत्वात् । अपि वा प्रशासनमेवामिमेतं  
स्यात् । शब्दत्वात् ।

अग्निगो शमीष्वं सुक्ष्मि शमीष्वं शमीष्वमग्निर्गविति ।

अग्निरप्यग्निगुरुच्यते ।

तुभ्यं श्रोतन्त्यग्निगो शचीवः । अभृतगमनकर्मचक्ष ।

इन्द्रोऽप्यग्निगुरुच्यते ।

अग्निगव ओहमिन्द्रार्थि । इत्यपि निगमो भवति ।

आङ्गवः स्तोम आघोषैः ।

एनाङ्गवेण वयमिन्द्रवन्तः ।

अनेन स्तोमेन वयमिन्द्रवन्तः ॥ ११ ॥

आपान्तमन्युस्तृपलप्रमर्मा धुनिः शिमीवाञ्छरमाँ ऋजीषी ।

सोमो विश्वान्यतसा वनानि नार्वागिन्द्रं प्रतिमानानि देहुः ॥

आपातितमन्युः । तृप्रप्रहारी । [ क्षिप्रप्रहारी सृप्रप्रहारी<sup>१५</sup> ] सोमो वेन्द्रो वा ।  
धुनिर्धुनोते । शिमीति कर्मनाम । शमयतेर्वा । शक्नोतेर्वा । ऋजीषी सोमः ।  
यत्सोमस्य पूयमानस्यातिरिच्यते तदृजीषमपार्जितं भवति । तेनर्जीषी सोमः ।  
अथाप्यैन्द्रो निगमो भवति ।

ऋजीषी वैञ्जी । इति ।

१. According to Durga, some read

अक्षितम्.

२. VS. 5. 7; of AV. 7. 81. 6; TS. ii. 4. 14. 1.

३. आप्याययन्ति C 1, C 4, M 1, M 2. M 3.

४. आङ्गव C 4, M 3.

५. VS. 5. 7.

६. प्रक्षंसानामैषा BK, C 4, C 5, Kn, M 3, Mi, R 4, R 6, W 1, W 2, W 3.

७. सु C 5.

८. AB. ii. 7. 11.

९. RV. III. 21. 4.

१०. Quoted by SRV. I. 61. 1. p. i. 296.

११. RV. I. 61. 1; AV. 20. 35. 1.

१२. Quoted by SRV. I. 61. 2; 62. 1; pp. i. 297, 304.

१३. RV. I. 105. 19.

१४. Quoted by SRV. I. 105. 19. p. i. 468.

१५. RV. X. 89. 5.

१६. Omitted by BK, C 4, C 5, Kn, M 2, Mi, R 4, R 6, W 1, W 2, W 3. क्षिप्रप्रहारी is omitted by C 3. and सृप्रप्रहारी by Durga. It is however quoted by SRV. IX. 97. 8. p. iii. 778.

१७. RV. V. 40 4; AV. 20. 12. 7.

हयोरस्य स भागो धानाच्चेति । धाना आद्रे हित्वा भवन्ति । कले हित्वा भवन्तीति वा ।

ब्रह्मा ते हरिं धाना उपं कजीरं मिम्रताय ।

इत्यपि निगमो भवति । आदिनाभ्यासेनोपहितेनोपधामादसे । बर्मस्तिरस्ति-  
कर्मा । सोमः सर्वाण्यतसानि वनानि । नार्वागिन्द्रं प्रतिमानानि दध्नुवन्ति ।  
यैरेनं प्रतिमिमते नैनं तानि दध्नुवन्ति । अर्वागेवैनमप्राप्य विनश्यन्तीति ।  
इन्द्रप्रधानेत्येके । नैघण्टुकं सोमकर्म । उभयप्रधानेत्यपरम् ।

श्मशा शु अभुत इति वा । श्माभुत इति वा ।

अवं श्मशा रुध्र्वाः ।

अवारुधच्छशा वारिति ॥ १२ ॥

उर्वह्यप्सरा । उर्वभ्यभुते । ऊर्ध्वभ्यामभुते । उर्ध्वा वशोऽस्याः । अप्सरा  
अप्सारिणी । अपि वाप्स इति रूपनाम । अप्सातेः । अप्सानीयं भवति । आदर्शनी-  
यम् । व्यापनीयं वा । स्पष्टं दर्शनायेति शाकपूणिः ।

यदप्सैः । इत्यभक्षस्य ।

अप्सो नैर्ष ।

इति व्यापिनः । तद्वा भवति रूपवती । तदनयात्तमिति वा । तदस्यै दत्तमिति  
वा । तस्या दर्शान्भिन्नावरुणयो रेतश्चस्केन्द । तदभिवादिन्येचर्मभवति ॥ १३ ॥

१. The quotation is untraced.

२. बर्मस्तिरस्ति० C 4, M 3, W 2.

३. दध्नुवन्ति C 3.

४. The passage आपातितमन्धु...दध्नुवन्ति  
is quoted by SRV. X. 89. 5. p.  
IV. 284 where the lines हयोरस्य...  
...बर्मस्तिरस्तिकर्म do not occur.

५. अर्वागेवै० C 4, M 3, W 1.

६. RV. X. 105. 1; SV. 1. 228.

७. Cf. BD. VII. 153.

८. उर्ध्वभ्याम् S'ivadatta. उर्ध्व is evidently  
a mistake for ऊर्ध्व. ऊर्ध्व occurring in  
Durga's commentary is correctly  
printed in the same edition.

९. Quoted by SRV. IV. 2. 18. p. ii.  
353.

१०. Cf. BD. ii. 59.

११. Quoted by SRV. VII. 4. 6. p. iii.  
14.

१२. KS. IX. 4. MS. I. 10. 2. Cf. VS.  
20. 17. According to Durga, the  
quotation is the following.

यद् प्राप्ते यदरेण्ये यत्सुभावां यद्वि-  
मिष्ये । यदेनंभकुमा यत्तं यदप्सैःभकुमा  
यत्तं यदेकुसापि यमैमि एतत्सतोऽनुवर्ज-  
नमसि स्वाहा ॥

VS. 20. 17 is the following:

यद् प्राप्ते यदरेण्ये यत्सुभावां यद्वि-  
मिष्ये । यद्विष्ये यदरेण्ये यदेनंभकुमा यत्तं  
यदेकुसापि यमैमि तत्सतोऽनुवर्जनमसि ॥

१३. VS. 14. 4.

१४. Cf. BD. V. 149.

उतासिं मैत्रावरुणो वसिष्ठोर्वश्यां ब्रह्मन्मनसोऽधिजातः ।

द्रुप्सं स्कन्नं ब्रह्मणा दैव्येन विश्वेदेवाः पुष्करे ताददन्तं ॥

अप्यसि मैत्रावरुणो वसिष्ठ । उर्वश्या ब्रह्मन् मनसोऽधिजातः । द्रुप्सं स्कन्नम् ।  
ब्रह्मणा दैव्येन । द्रुप्सः संभृतः । प्लानीयो भवति । सर्वे देवाः पुष्करे त्वाधारयन्तं ।  
पुष्करमन्तरिक्षम् । पोषेति भूतानि । उर्दकं पुष्करम् । पूजाकरम् । पूजयितव्यम् ।  
इदमपीतरत्पुष्करमेतस्मादेव । पुष्करं वपुष्करं वा । पुष्पं पुष्पतेः ।

वयुनं वेतेः । कान्तिर्वा । प्रहा वा ॥ १४ ॥

स इत्तमोऽवयुनं ततन्वत्सूर्येण वयुनवच्चकार ।

स तमोऽप्रहानं ततन्वत् । सैं तं सूर्येण प्रहानवच्चकार ।

वाजपस्त्यं वाजपतनम् ।

सनेम वाजर्पस्त्यं । इत्यपि निगमो भवति ।

वाजगन्धं गन्धैत्युत्तरपदम् ।

अत्रयाम् वाजगन्धर्मम् । इत्यपि निगमो भवति ।

गन्धं गुह्यतेः ।

ऋज्वा वाजं न गन्धं युगुषन् । इत्यपि निगमो भवति ।

गन्धतिर्मिथीमार्चकर्म ।

आ गन्धिता परि गन्धितो । इत्यपि निगमो भवति ।

कौरयाणः कृतयानः ।

१. RV. VII. 33. 11.

२. संभृत C 1, C 2, C 3, C 4, C 6, M 1, M 2.

३. प्लानीयो भवति भक्षणीयो भरणीवश्च । Durga.

४. Cf. BD. V. 155.

५. पोषति C 5, M 3, W 1, W 2.

६. उर्दकम् S'ivadatta.

७. वा is added after पूजयितव्यम् by C 1, C 3, M 1.

८. =वचम् Durga.

९. RV. VI. 21. 3.

१०. सूतं S'ivadatta.

११. वाजपस्त्यं is omitted by C 5.

१२. RV. IX. 98. 12; SV. 2. 1030.

१३. गन्धमित्युत्तरं Mi.

१४. RV. IX. 98. 12; SV. 2. 1030.

१५. Quoted by SRV. I. 126. 6. p. i. 572.

१६. RV. IV. 16. 11.

१७. Cf. SRV. IV. 16. 11. p. ii. 391.

१८. Cf. SRV. I. 126. 6; IV. 38. 4; pp. i. 572; ii. 454.

१९. RV. I. 126. 6.

पाकस्यामा कौरयाणः । इत्यपि निगमो भवति ।

तौरवाणस्तूर्णयानः ।

स तौरवाण उपं वाहि यज्ञं मरुजिरिन्द्र सखिभिः सजोषाः ।

इत्यपि निगमो भवति ।

अहयाणोऽहीतयानः ।

अनुष्टुया कृणुहहयाणः । इत्यपि निगमो भवति ।

हरयाणो हरमाणयानः ।

रजतं हरयाणे । इत्यपि निगमो भवति ।

य आरितः कर्मणि कर्मणि स्थिरैः । प्रत्युतः स्तोमार्द्र ।

वृन्दी वृन्दतेर्मुद्रमावकर्मणः ॥ १५ ॥

नि यद्वृणक्षि श्वसनस्य मूर्धनि शुष्णस्य चिद्वृन्दिनो रोरुवृन्दी ।

निवृणक्षि यच्च्वसनस्य मूर्धनि शब्दकारिणः । शुष्णस्यादित्यस्य [ च ] शोष-  
यित् । रोरुयमाणो वनानीति वा । वधेनेति वा ।

प्रवृन्त वीळितौ । इत्यपि निगमो भवति ।

वीळयतिश्च वीळयतिश्च संस्तम्भकर्माणौ<sup>१२</sup> । पूर्वेषु संप्रयुज्येते ।

निष्पेपी लीकामो भवति । विनेर्गतसपः । सैपः सैपतेः स्पृशतिकर्मणः ।

मा नो मधेवं निष्पेपी परा दैः ।

१. RV. VIII. 3. 21.

२. The quotation is untraced. See Roth, p. 65.

३. RV. IV. 4. 14.

४. RV. VIII. 25. 23.

५. RV. I. 101. 4.

६. Cf. SRV. VIII. 33. 5. p. iii. 392.

७. RV. I. 54. 5.

८. Omitted by BK, C 4, C 5, Kn, M 3, Mi, R 4, R 6, W 1, W 2, W 3.

९. Omitted by C 3.

१०. Cf. SRV. I. 54. 5. p. i. 275, ... वृन्त नीति वा वनानीति वा ।

११. Fragment of RV. II. 24. 3.

१२. Cf. SRV. II. 24. 3. p. ii. 70.

१३. निष्पेपी C 6, M 3, Mi, W 1, W 2.

१४. स्पृशः M 3, Mi; स्पृशः C 4, W 1; स्पृशं W 2. It is omitted altogether in C 5.

१५. स्पृशतेः M 3, Mi, स्पृशते ल; स्पृशतेः W 2.

१६. Cf. SRV. IX. 97. 37. p. iii. 786. सपतिः स्पृशतिकर्मणि नैककाः ।

१७. RV. I. 104. 5.

स यथा धनानि विनाशयन्ति मा नस्त्वं तथा परादाः ।

तूर्णाशमुदकं भवति । तूर्णमभ्युते ।

तूर्णांशं न गिरेरधि<sup>३</sup> । इत्यपि निगमो भवति ।

शुम्पमहिच्छत्रकं भवति । यत् शुभ्यते ॥ १६ ॥

कदा मर्तमराधसं पदा शुम्पमिव स्फुरत् ।

कदा नः शुश्रवद्विर इन्द्रो अङ्गं ॥

कदा मर्तमनाराधयन्तं पादेन शुम्पमिवावस्फुरिष्यति । कदा नः श्रोष्यति च गिर इन्द्रो अङ्ग । अङ्गेति क्षिप्रनाम । अङ्गितमेवाञ्जितं भवेति ।

निचुम्पुणः सोमः । निचान्तपृणः । निचमनेन प्रीणाति ॥ १७ ॥

पत्नीवन्तः सुता इम उशन्तो यन्ति वीतये ।

अपां जग्मिर्निचुम्पुणः ॥

पत्नीवन्तः सुता इमेऽङ्गिः सोमाः कामयमाना यन्ति वीतये पानायापाम् । गन्ता निचुम्पुणः ।

समुद्रोऽपि निचुम्पुण उच्यते । निचमनेन पूर्यते । अर्धमृथोऽपि निचुम्पुण उच्यते । नीचैरस्मिन् कणन्ति । नीचैर्दधतीति वा ।

अर्धमृथ निचुम्पुणः<sup>३</sup> । इत्यपि निगमो भवति ।

निचुम्पुण निचुम्पुणेति च ।

पदिर्गन्तुर्भवति । यत्पद्यते ॥ १८ ॥

सुगुरसत्सुहिरण्यः स्वश्वो बृहदस्मै वय इन्द्रो दधाति ।

यस्ता यन्तं वसुना प्रातरितो मुक्षीजयेव पदिमुत्सिर्नाति ॥

१. विभजति SRV. I. 104. 5. p. i, 459.

२. अभ्युतेः BK, C 4, C 5, Kn, M 3, Mi, R 4, R 6, W 1, W 2, W 3; Quoted by SRV. VIII. 32. 4. p. iii. 387.

३. RV. VIII. 32. 4.

४. RV. I. 84. 8.

५. अवस्फुरसि BK, C 4, C 5, Kn, M 3, Mi, R 4, R 6, W 1, W 2, W 3, and Durga.

६. शृणोति BK, C 4, C 5, Kn, M 3, Mi, R 4, R 6, W 1, W 2, W 3, and Durga.

७. The passage: शुम्पमहिच्छत्रकं...क्षिप्रनाम is quoted by SRV. I. 84. 8. p. i. 376.

८. अञ्जितमेवाञ्जितम् C 1, C 2, C 3, C 6, M 1, M 2, R 1, R 2, R 5, S.

९. The passage: अङ्गेति...भवति is omitted by Durga.

१०. Cf. SRV. VIII. 93. 22. p. iii. 563.

११. RV. VIII. 93. 22.

१२. निचुम्पुण M 1.

१३. VS. 3. 48; 8. 27; 23. 18.

१४. Cf. SRV. I. 125. 2. p. i. 568.

१५. RV. I. 125. 2.

सुगुर्भवति । सुहिरण्यः । स्वध्वः । महिषास्यै वय इन्द्रो दधाति यस्त्वा  
यन्तमधेन । प्रातरागामिन्नतिथे । मुक्षीजयेव पदिमुत्तिनाति कुमारः । मुक्षीजा  
मोचनाच्च । शयनाच्च । ततनाच्च ।

पादुः पद्यतेः ।

आविः स्वं कृणुते गृहते बुसं स पादुरस्य निर्णिजो न मुच्यते ।

आविष्कुरुते भासमादित्यः । गृहते बुसम् । बुसमित्युदकनाम । ब्रवीतेः  
शब्दकर्मणः । भ्रंशतेर्वा । यद्वर्षन्पातयत्युदकं रश्मिस्तत्प्रत्यादत्ते ॥ १९ ॥

वृकश्चन्द्रमा भवति । विवृतज्योतिष्को वा । विवृतज्योतिष्को वा । विक्रान्त-  
ज्योतिष्को वा ॥ २० ॥

अरुणो मासंकृदृकः पथा यन्तं ददर्श हि ।

उज्जिहीते निचाय्या तष्टैव पृष्ठयामयी वित्तं मे अस्य रोदंसी ॥

अरुण आरोचनः । मासकृन्मासानां चार्धमासानां च कर्ता [ भवेति ] चन्द्रमाः ।  
वृकः पथा यन्तं ददर्श नक्षत्रगणम् । अमिजिहीते निचाय्य येन येन योक्ष्यमाणो  
भवति चन्द्रमाः । तक्ष्णुवन्निव पृष्ठरोगी । जानीतं मेऽस्य द्यावापृथिव्याविति ।

आदित्योऽपि वृक उच्यते । यदा वृक्ते ।

अजोहवीदध्विना वर्तिका वामास्यो यत्सीममुञ्चतं वृकस्य ।

आह्वयंदुषा अभिनावादित्येनाभिग्रस्ता । तामभिनौ प्रमुच्यते । इत्याख्यानम् ।  
श्वापि वृक उच्यते । विकर्तनात् ।

वृकश्चिदस्य वारण उरामर्थिः । उरणमथिः ।

उरण ऊर्णावान्भवति । ऊर्णा पुनर्वृणोतेः । ऊर्णोतेर्वा ।

वृद्धवाशिन्यपि वृकमुच्यते ।

१. मक्षीजयेव C 1, C 2, C 3, C 6, M 1, M 2, R 1, R 2, R 5, S.

२. सयनाच्च C 1, C 3, C 6, M 2, W 2.

३. RV. X. 27. 24.

४. मा सकृत् is attributed to a different recension by Durga who paraphrases as follows: सकृत् मां ददर्श ।

५. RV. I. 105. 18; cf. BD. ii. 112.

६. Cf. BD. ii. 112.

७. Omitted by BK, C 4, C 5, Kn, M 3, Mi, R 4, R 6, W 1, W 2, W 3.

८. Cf. I. SRV. I. 105. 18. p. i. 463.

९. RV. I. 117. 16.

१०. अजह्वयत् BK, C 4, C 5, Kn, M 3, Mi, R 4, R 6, W 1, W 2, W 3.

११. प्रमुमुचतुः BK, C 4, C 5, Kn, M 3, Mi, R 4, R 6, W 1, W 2, W 3.

१२. Quoted by SRV. I. 117. 16. p. i. 528.

१३. RV. VIII. 66. 8; AV. 20. 97. 2; SV. 2. 1042.

श्रुतं मेषान्बुक्थे चक्षदानमुज्जाम्भं तं पितान्धं चकारं ।

इत्यपि निगमो भवति ।

जोष[ वाकं ] इत्यविज्ञातनामधेयम् । जोषयितव्यं भवति ॥ २१ ॥

य इन्द्राग्नी सुतेषु वां स्तवत्तेष्वृतावृधा ।

जोषवाकं वदतः पञ्चहोषिणा न देवा भसयश्चनै ॥

य इन्द्राग्नी सुतेषु वां सोमेषु स्तौति तस्याग्नीथः । अथ योऽयं जोषवाकं वदति विजंजपः प्रार्जितहोषिणौ न वेद्यौ तस्याग्नीथः ।

कृत्तिः कृन्ततेः । यशो वा । अन्नं वा ।

महीच कृत्तिः शरणा त इन्द्रं ।

सुमहत् इन्द्र शरणमर्न्तरिक्षे कृत्तिरिवेति । इयमपीतरा कृत्तिरेतस्यादेव । सूत्र-  
मयी । उपमार्थे वा ।

कृत्तिवासाः पिनाकहस्तो अवततधन्वा ।

[ कृत्तिं वसान् आचर पिनाकं विभ्रदार्गेहि । ]

इत्यपि निगमो भवति ।

भग्नी कितवो भवति । स्वं हन्ति । स्वं पुनराश्रितं भवति ।

कृतं न भग्नी वि चिनोति देवने' ।

कृतमिव भग्नी विचिनोति देवने । कितवः किं तवास्तीति शब्दानुकृतिः ।  
कृतवान्वा । आशीर्नामकः ।

सममिति परिग्रहार्थीयम् । सर्वनामानुदात्तम् ॥ २२ ॥

मा नः समस्य दूष्यः परिद्वेषो अहुतिः ।

ऊर्मिर्न नावमा वधीर्व ॥

१. RV. I. 116. 16.

२. Omitted by BK, C 4, C 5, Kn, M 3, Mi, R 4, R 6, W 1, W 2, W 3.

३. RV. VI. 59. 4.

४. Cf. SRV. VI. 59. 4. p. ii. 849.

५. RV. VIII. 90. 6; SV. 2. 762.

६. अन्तरिक्षम् BK, C 4, C 5, Kn, M 3, Mi, R 4, R 6, W 1, W 2, W 3.

७. Cf. SRV. VIII. 90. 6. p. iii. 549.

८. KS. 9. 7; Cf. अवततधन्वा पिनाकवासाः  
etc. VS. 3. 61; S'B. ii. 6. 2. 17;

अवततधन्वाकृत्तिवासाः पिनाकहस्तः TS.

i. 8. 6. 2. Omitted by Durga and C 2, C 3, C 6, M 1, M 2, R 1, R 2, R 5, S.

९. VS. 16. 51. Omitted by BK, C 4, C 5, Kn, M 3, Mi, R 4, R 6, W 1, W 2, W 3; C 1, and Roth.

१०. Cf. SRV. VIII. 45. 38. p. iii. 435.

११. RV. X. 43. 5; AV. 20. 17. 5; Cf. RV. X. 42. 9; AV. 7. 50. 6; 20. 89. 9.

१२. कितवान्वा C 3, C 4, C 5, Mi, W 1, W 2.

१३. RV. VIII. 75. 9.

मा नः सर्वस्य दुर्धियः पापधियः सर्वतो द्वेषलो अंहतिः ।

ऊर्मिरिव नावमावधीत् । ऊर्मिरुणोतेः । नौः प्रणोत्तव्या भवति । नमतेर्वा ।  
तत्कथमनुदात्तप्रकृतिनाम स्यात् । दृष्टव्यं तु भवति ।

उतो समस्मिन्ना शिंशीहि नो वसो ।

इति सप्तम्याम् । शिंशीतिर्दानकर्मा ।

उरुष्या णो अघायतः संमसात् ।

इति पञ्चम्याम् । उरुष्यतिरकर्मकः । अथापि प्रथमा बहुवचने ।

नभन्तामन्यके समे ॥ २३ ॥

हविषा जारो अपां पिपतिं पपुरिर्नरा ।

पिता कुटंस चर्षणिः ॥

हविषापां जारयिता । पिपतिं पपुरिरिति पूर्णातिनिगमौ वा । प्रीणातिनिगमौ वा ।  
पिता कृतस्य कर्मणश्चायितादित्येः ।

शम्ब इति वज्रनाम । शमयतेर्वा । शांतयतेर्वा ।

उग्रो यः शम्बः पुरुहूत तेन'' । इत्यपि निगमो भवति ।

केपयः कपूया भवन्ति । कपूयमिति । पुनाति कर्म कुत्सितम् । दुष्पूयं  
भवति ॥ २४ ॥

पृथक्प्रायन्प्रथमा देवहूतयोऽकृण्वत श्रवस्यानि दुष्टरा ।

न ये शेकुर्यक्षियां नावमारुहमीर्मेव ते न्यविशन्त केपयः ॥

पृथक्प्रायन् । पृथक् प्रथतेः । प्रथमा देवहूतयः । ये देवानाह्वयन्त । अकुर्वत  
अवणीयानि यशांसि । दुरनुकराण्यन्यैः । येऽशक्नुवन् यक्षियां नावमारोदुम् ।

अथ ये नाशक्नुवन् यक्षियां नावमारोदुम् । ईर्मेव ते न्यविशन्त । इहैव ते  
न्यविशन्त । ऋणे हैर्मे ते न्यविशन्त ।

१. Cf. SRV. VIII. 75. 9. p. iii. 519.

२. RV. VIII. 21. 8.

३. RV. V. 24. 3; VS. 3. 26.

४. उरुष्यती रक्षाकर्मा C 1, C 2, C 3, C 6, M 1, M 2, R 1, R 2, R 5, S and Roth. Cf. SRV. I. 58. 8; 19. 15; 119. 6.

५. RV. VIII. 39. 1—10. The passage उरुष्यति...समे is omitted by Durga; नभन्तामन्यके समे is omitted by C 1.

६. RV. I. 46. 4.

७. जारयिता C 3.

८. निगमो C 5.

९. Cf. SRV. I. 46. 4. p. i. 232.

१०. Cf. SRV. X. 42. 7. p. IV. 127.

११. RV. X. 42. 7; AV. 20. 89. 7.

१२. RV. X. 44. 6; AV. 20. 94. 6.

१३. नैव BK, C 4, C 5, Kn, M 3, Mi, R 4, R 6, W 1, W 2, W 3.

अस्मिन्नेव लोक इति वा । ईर्म इति बाहुनाम् । समीरिततरो भवति ।

एता विश्वा सर्वना तूतुमाकृषे स्वयं सूनो सहसो यानि देधिषे ।

एतानि सर्वाणि स्थानानि तूर्णमुपाकुरुषे । स्वयं बलस्य पुत्र यानि धत्स्व ।

अंसत्रमंहसस्त्राणम् । धनुर्वा । कवचं वा । कवचं कु अंचितं भवति । कांचितं भवति । कायेऽञ्चितं भवतीति वा ॥ २५ ॥

प्रीणीताश्चान्हितं जयाथ स्वस्तिवाहं रथमित्कृणुध्वम् ।

द्रोणाहावमवतमश्मचक्रमंसत्रकोशं सिञ्चता नृपाणम् ॥

प्रीणीताश्चान्हितं जयथ । जयनं वो हितमस्तु । स्वस्तिवाहं रथं कुरुध्वम् । द्रोणाहावम् । द्रोणं द्रुममयं भवति । आहाव आह्वानात् । आवह आवहनात् । अवतोऽवासितो महान्भवति । अश्मचक्रमशनचक्रमसनचक्रमिति वा । अंसत्रकोशम् । अंसत्राणि वैः कोशस्थानीयानि सन्तु । कोशः कुष्णातेः । विकुचितो भवति । अयमपीतरः कोश एतस्यादेव । सञ्चय आचितमात्रो महान्भवति । सिञ्चत नृपाणं नरपाणम् । कूपकर्मणा संग्राममुपमिमीते ।

काकुदं ताल्वित्याचक्षते । जिह्वा कोकुवा । साऽस्मिन्धीयते । जिह्वा कोकुवा । कोकूयमाना धर्णाश्रुदतीति वा । [ कोकूयतेर्वा स्याच्छब्दकर्मणः । ]<sup>१</sup> जिह्वा जोहुवा । तालु तेरतेः । तीर्णतममङ्गम् । लततेर्वा स्याद् [ लंबकर्मणः ] विपरीतात् । यथा तलम् । लतेत्यविपर्ययः ॥ २६ ॥

सुदेवो असि वरुण यस्य ते सप्त सिन्धवः ।

अनुक्षरन्ति काकुदं सूर्म्यं सुबिरामिव ॥

सुदेवस्त्वं कल्याणदानः । यस्य तव देव सप्त सिन्धवः प्राणायानुक्षरन्ति काकुदं । सूर्म्यं सुबिरामिवेति । अपि निगमो भवेति ॥ २७ ॥

१. Cf. SRV. X. 45. 6. p. IV. 132.

२. RV. X. 50. 6.

३. RV. X. 101. 7.

४. स्वस्तिवान् C 3.

५. वा BK, O 4, C 5, Kn, M 3, Mi, R 4, R 6, W 1, W 2, W 3.

६. एनाश्रुदतीति BK, O 4, C 5, Kn, M 3, Mi, R 4, R 6, W 1, W 2, W 3.

७. Cf. PMbh. i. 1. 1. p. i. 4.

८. Omitted by BK, C 4, C 5, Kn, M 3, Mi, R 4, R 6, W 1, W 2, W 3.

९. लतते: O 1, C 3.

१०. अङ्गैः C 3.

११. Omitted by C 1, C 2, C 3, C 6, M 1, M 2, R 1, R 2, R 5, S.

१२. RV. VIII. 69. 12; AV. 20. 92. 9.

१३. Cf. PMbh. i. 1. 1. p. i. 4.

१४. This is the text of BK, O 4, C 5, Kn, M 3, R 4, R 6, W 1, W 2, W 3.

[ कल्याणदेवः । कमनीयदेवो वा भवसि वरुण । यस्य ते सप्त-  
सिंधवः । सिंधुः स्रवणात् । यस्य ते सप्त स्रोतांसि । तानि ते काकुदमनुसरन्ति  
सृमिः कल्याणोर्मिः । स्रोतः सुषिरमनु यथा । बीरिटं तैटीकिरन्तरिक्षमेवमाह पूर्व  
वयतेः । उत्तरमिरतेः । वयांसिरन्त्यक्षिन् । भांसि वा । तदेतस्यामृच्युदाहरन्ति ।  
अपि निगमो भवति ॥ २७ ॥ ]

प्र वावृजे सुमया बहिरेषामा विस्पतीव बीरिटं इयाते ।

विशामक्तोरुषसः पूर्वहृतौ वायुः पूषा स्वस्तये नियुत्तान् ॥

प्रवृज्यते सुधायणं बहिरेषाम् । पयाते सर्वस्य पातारौ वा पालयितारौ वा ।  
बीरिटमन्तरिक्षम् । भियो वा भासो वा ततिः । अपि वोपमार्थे स्यात् । सर्वपती  
इव राजानौ । बीरिटे गणे मनुष्याणाम् । राज्या विवासे पूर्वस्याममिहृतौ । वायुश्च  
नियुत्तान् । पूषा च स्वस्त्ययनाय । नियुत्वाभियुतोऽस्याम्बाः । नियुतो नियमनाद्वा ।  
नियोजनाद्वा ।

अच्छामेरासुमिति शाकपूणिः ।

परीं सीमिति व्याख्यातम् ।

पनमेनामस्या अस्थेत्थेतेन व्याख्यातम् ।

सुणिरङ्कुशो भवति सरणात् । अङ्कुशोऽञ्जतेः । आकुञ्चितो भवतीति वा ।

नेदीय इत्सृण्यः पृक्मेयात् । इत्यपि निगमो भवति ।

अन्तिकतममङ्कुशादायात् । पक्मौषधमागच्छत्विति । आगच्छत्विति ॥ २८ ॥

इति पञ्चमोऽध्यायः ।

[ संक्षिप्तसञ्ज्ञन्तीन यस्य वैराहो गायन्ति त्वा पवित्रं पुरु त्वा किमिसे प्रतेसेऽ-  
भिर्भर एकयो पान्तमन्युर्द्वयप्लरो उतासि सं इभिर्यत्कदामेते पक्षीवन्तः सुगुर-  
सङ्कक्षन्द्रमा अरुणो मा ये इन्द्राग्नी मा नः समस्य हविषो जारः पृथक्प्रायन्त्रीणीर्ता-  
र्व्धान्सुदेवः प्रवावृजेऽष्टाविंशतिः ॥ ]

॥ इति निरुक्ते पूर्वपदे पञ्चमोऽध्यायः समाप्तः ॥

१. This is the text of C 1, C 2, C 3, C 6, M 1, M 2, R 1, R 2, R 5, S. The entire passage is added after the shorter version in Mi.

२. RV. VII. 39. 2; VS. 33. 44.

३. व्याख्याताः C 1, C 2, C 3, C 6, M 1, M 2, R 1, R 2, R 5, S. See N. 1. 7.

४. See N. 4. 25.

५. आकुञ्चितो C 1, C 6, M 3.

६. RV. X. 101. 3; VS. 12. 68; S'B. VII. 2. 2. 5.

७. Small figure within brackets represents the corresponding section of the fifth chapter of the Nirukta.



## अथ षष्ठोऽध्यायः ।

त्वमग्ने शुभिस्तमाशुशुक्षणिस्तमद्भ्यस्तमश्मन्स्पारि ।

सं वनेभ्यस्तमोषधीभ्यस्तं नृणां नृपते जायसे शुचिः ॥

त्वमग्ने शुभिरहोभिः । त्वमाशुशुक्षणिः । आशु इति च शु इति च क्षिप्रनामनी भवतः । क्षणिरुत्तरः । क्षणोतेः । आशु शुचा क्षणोतीति वा । सनोतीति वा । शुक् शोचतेः । पञ्चम्यर्थे वा प्रथमा । तथा हि वाक्यसंयोगः । आ इत्याकार उपसर्गः पुरस्तात् । चिकीर्षितज उत्तरः । आशुशोचयिषुरिति । शुचिः शोचतेः । ज्वलति-कर्मणः । अयमपीतरः शुचिरेतस्मादेव । निःषिकमस्मात्पापकमिति नैरुक्ताः ।

इन्द्र आशाभ्यस्पारि सर्वाभ्यो अभयं करतुं ।

आशा दिशो भवन्ति । आसदनात् । आशा उपदिशो भवन्ति । अभ्यशानात् ।

काशिर्मुर्ध्निः प्रकाशनात् । मुष्टिर्मोचनाद्वा । मोषणाद्वा । मोहनाद्वा ।

इमे चिदिन्द्र रोदसी अपारे यत्संगृभ्णा मधवन्कांशिरित्तै ।

इमे चिदिन्द्र रोदसी रोधसी द्यावापृथिव्यौ । विरोधनात् । रोधः कूलं निरु-णद्धि स्मोतः । कूलं रुजतेः । विपरीतात् । लोष्टोऽविपर्ययेण । अपारे दूरपारे । यत्संगृभ्णासि मधवन् । काशिस्ते महान् ।

अहस्तमिन्द्र सं पिण्कृणारुम् ।

अहस्तमिन्द्र कृत्वा संपिण्डं परिक्रानं मेघम् ॥ १ ॥

अलातुणो वल इन्द्र व्रजो गोः पुरा हन्तोर्भयमानो व्यार ।

सुगान्पथो अकृणोन्निरजे गाः प्रावन्वाणीः पुरुहूतं धमन्तीः ॥

१. RV. II. 1. 1; VS. 11. 27.

२. Cf. SRV. II. 1. 1. p. ii. 1.

३. Cf. SRV. IV. 58. 7. p. ii. 493.

४. उत्तरम् M 3.

५. RV. II. 41. 12; AV. 20. 20. 7; 57. 10.

६. SRV. III. 30. 5. p. ii. 219.

७. RV. III. 30. 5.

८. SRV. I. 38. 11. p. i. 206.

९. Cf. S'abara on Mimāṃsā sūtra IX. 1. 9.

१०. RV. III. 30. 8; VS. 18. 69.

११. संपिण्डि BK, C 4, C 5, Kn, M 3, Mi, It 4, R 6, W 1, W 2, W 3; संपिण्डि C 3.

१२. SRV. III. 30. 8. p. ii. 220.

१३. हतो C 1, C 3, M 2.

१४. पुरुहूत C 3, C 5, M 1, M 2.

१५. RV. III. 30. 10.

अलातृणोऽलमातर्दनो मेघः । चलो वृणोतेः । व्रजो व्रजत्यन्तरिक्षे । गोरेतस्या  
माध्यमिकाया वाचः । पुरा हननाद्भयमानो न्यार । सुगान्पथो अकृणोन्निरजे गाः ।  
सुगमनान्पथो अकरोत् । निरजनार्थं गवाम् । प्रावन्वाणीः पुरुहूतं धमन्तीः । आपो वा  
वहनात् । वाचो वा वदनात् । बहुमिराहृतमुदकं भवति । धमतिर्गतिकर्म ॥ २ ॥

उद्धृद् रक्षः सहमूलमिन्द्र वृश्वा मध्यं प्रत्यग्रं शृणीहि ।

आ कीवतः सललूकं चकर्थ ब्रह्मद्विषे तैर्पुषि हेतिमस्य ॥

उद्धर रक्षः सहमूलमिन्द्र । मूलं मोचनाद्वा । मोषणाद्वा । मोहनाद्वा । वृश्वा  
मध्यम् । प्रति शृणीह्यग्रम् । अग्रमागतं भवति । आ किर्यतो देशात् । सललूकं  
संलुब्धं भवति । पापकमिति नैरुकाः । सररूकं वा स्यात् । सतैरभ्यस्तैतात् । तपुषि-  
स्तपतेः । हेतिर्हन्तेः ॥

त्वं चिदित्था कत्पयं शयानंम् ।

सुखपयसम् । सुखमस्य पयः ।

विस्नुह आपो भवन्ति । विस्त्रवणात् ।

वृया इव रुहुः सप्त विस्नुहः । इत्यपि निगमो भवति ।

वीरुध ओषधयो भवन्ति । विरोहणात् ।

वीरुधः पारयिर्णवः । इत्यपि निगमो भवति ।

नक्षद्वाभम् । अश्ववानदाभम् । अभ्यशनेन दध्नोतीति वा ।

नक्षद्वाभं ततुरिं पर्वतेष्टांम् । इत्यपि निगमो भवति ।

अस्कृधोयुरकृध्वायुः । कृध्वति ह्रस्वनाम । निरुक्तं भवति<sup>९</sup> ।

यो अस्कृधोयुरजरः स्वर्वानं । इत्यपि निगमो भवति ।

१. घोरेतस्या M 3.

२. ऽकरोत् C 1, C 2, C 3, C 6, M 1, M 2, R 1, R 2, R 5, S; Roth and S'iva.

३. निर्गमनाय C 1, C 2, C 3, C 6, M 1, M 2, R 1, R 2, R 5, S; Roth and S'iva; Cf. SRV. III. 30. 10.

४. SRV. III. 30. 10; Cf. I. 33. 9; 51. 5. pp. i. 177. 255.

५. तपुषि C 1, C 3, C 5, M 1, M 2, M 3, Mi, W 2.

६. RV. III. 30. 17.

७. मूलं...मोहनाद्वा is omitted by Durga.

८. कीवतो C 5, M 3, Mi, W 1, W 2.

९. सरलूकं C 5; सररूकं C 6.

१०. अभ्यस्नात् BK, C 4, C 5, Kn, M 3, Mi, R 4, R 6, W 1, W 2, W 3.

११. SRV. III. 30. 17. p. ii. 224.

१२. RV. V. 32. 6.

१३. RV. VI. 7. 6.

१४. RV. X. 97. 3; VS. 12. 77.

१५. RV. VI. 22. 2; AV. 20. 36. 2.

१६. SRV. VI. 67. 11. p. ii. 874.

१७. RV. VI. 22. 3; AV. 20. 36. 3.

[ निशुंभा निभध्यहारिणः ]<sup>१</sup> ॥ ३ ॥

आजासः पूषणं रथे निशुंभास्ते जनश्रियम् ।

देवं वहन्तु बिभ्रतः ॥

आवहन्त्वजाः पूषणं रथे । निभध्यहारिणस्ते । जनश्रियं जातश्रियम् ।

वृबदुकथो महदुकथः । वक्तव्यमस्मा उक्थमिति । वृबदुकथो वा ।

वृबदुकथं हवामहे । इत्यपि निगमो भवति ।

ऋदूदरः सोमः । मृदूदरः । मृदूदरेष्विति वा ।

ऋदूदरेण सख्या सचेर्य । इत्यपि निगमो भवति ।

ऋदूरे इत्युपरिष्ठाद् व्याख्यास्यामः ।

पुलुकामः पुरुकामः ।

पुलुकामो हि मर्त्यः<sup>२</sup> । इत्यपि निगमो भवति ।

असिन्वती असंखादन्त्यौ ।

असिन्वती वप्सती भ्रूयंसः<sup>३</sup> । इत्यपि निगमो भवति ।

कपनाः कंपनाः क्रिमयो भवन्ति ।

मोषथा वृधं कपनेव वेधसैः । इत्यपि निगमो भवति ।

भाक्रजीकः प्रसिद्धभैः ।

धूमकेतुः समिधा भाक्रजीकैः । इत्यपि निगमो भवति ।

रुजाना नद्यो भवन्ति । रुजन्ति कूलैः ।

सं रुजानाः पिपिष इन्द्रशत्रुः<sup>४</sup> । इत्यपि निगमो भवति ।

१. निभध्यहारिणः C 6.

२. Omitted by BK, C 4, C 5, Kn, M 3, Mi, R 4, R 6, W 1, W 2, W 3.

३. RV. VI. 55. 6.

४. SRV. VIII. 32. 10. p. iii. 388.

५. RV. VIII. 32. 10; SV. 1. 217.

६. Cf. SRV. II. 33. 5. p. ii. 98.

७. मृदूदरेष्विति C 1, C 2, C 3, C 6, M 1, M 2, R 1, R 2, R 5, S; Roth, S'iva\*.

८. RV. VIII. 48. 10.

९. See N. 6. 33.

१०. RV. I. 179. 5. Cf. Kālidāsa : मनोरथानामगतिर्न विद्यते । Kumāra-Sambhava. IV.

११. RV. X. 79. 1.

१२. RV. V. 54. 6.

१३. SRV. I. 44. 3. p. i. 217.

१४. RV. X. 12. 2; AV. 18. 1. 30.

१५. कूलानि C 1. Quoted by SRV. I. 32. 6. p. i. 168.

१६. RV. I. 32. 6.

जूर्णिर्जबतेर्वा । द्रवतेर्वा । दूनोतेर्वा ।

क्षिप्ता जूर्णिर्न वक्षति । इत्यपि निगमो भवति ।

परिं घंसमोमनां वां वयो गाव् ।

पर्यगाव्वां घंसमहरर्वनायाज्ञम् ॥ ४ ॥

उपलप्रक्षिणी । उपलेषु प्रक्षिणाति । उपलप्रक्षेपिणी वा ।

[ इन्द्र ऋषीन् पप्रच्छ । दुर्मिक्षे केन जीवतीति । तेषामेकः प्रत्युवाच ।

शकटं शाकिनी गावो जालमस्यन्दनं वनम् ।

उदधिः पर्वतो राजा दुर्मिक्षे नव वृत्तर्यः ॥

इति सा निगदव्याख्याता ]<sup>१</sup> ॥ ५ ॥

कारुरहं ततो मिषगुपलप्रक्षिणीं नना ।

नानाधियो वसूयवोऽनु गा इव तस्मिमेन्द्रायेन्दो परिस्त्रवं ॥

कारुरहमस्मि । कर्ता स्तोमानाम् । ततो मिषक् । तत इति सन्ताननाम । पितु-  
र्वा । पुत्रस्य वा । उपलप्रक्षिणी सलुकारिका । नना नमतेः । माता वा । दुहिता वा ।  
नानाधियो नानाकर्माणः । वसूयवो वसुकामाः । अन्वास्थिताः स्त्रो गाव इव लोकेभ्यः ।  
इन्द्रायेन्दो परिस्त्रव । इत्यध्येषणा ।

आसीन ऊर्ध्वामुपसिं क्षिणीति । उपले ।

प्रकलविद्वनिग्भवति । कलाञ्च वेद प्रकलाञ्च ।

दुर्मित्रासः प्रकलविन्मिमानोः । इत्यपि निगमो भवति ।

अभ्यर्धयज्वा । अभ्यर्धयन्यजति ।

१. दूनोतेः BK, C 4, C 5, Kn, M 3, Mi, R 4, R 6, W 1, W 2, W 3; वारयतेः C 3.

२. Quoted by SRV. I. 129. 8. p. i. 587.

३. RV. I. 129. 8.

४. RV. VII. 69. 4.

५. वा M 3, Mi, W 1, W 2.

६. अवबोध्यम् BK, C 4, C 5, Kn, M 3, Mi, R 4, R 6, W 1, W 2, W 3; Durga gives अवबेनाञ्चम् and अबेनाञ्चम् as variants.

७. Sāyana adds इति after उपक्षिणी. See SRV. IX. 113. 3. p. iii. 829.

८. The quotation is not traced. Cf. BD. VI. 137—138.

९. The passage within square brackets is omitted by BK, C 4, C 5, Kn, M 3, Mi, R 4, R 6, W 1, W 2, W 3.

१०. RV. IX. 112. 3.

११. मया C 3.

१२. The passage उपलप्रक्षिणी...लोके is cited SRV. IX. 113. 3. p. iii. 829. The story of Indra and the asura does not occur in this quotation of Sāyana.

१३. RV. X. 27. 13.

१४. RV. VII. 18. 15.

१५. Quoted by SRV. VI. 50. 5. p. ii. 829.

सिर्षक्ति पूषा अभ्यर्घयज्जी । इत्यपि निगमो भवति ।

ईक्ष ईक्षिषे ।

ईक्षे हि वस्त्रं उभयस्य राजत्वं । इत्यपि निगमो भवति ।

[ क्षोणस्य क्षयणस्य ।

महः क्षोणस्याग्निना कृत्वाये । इत्यपि निगमो भवति ] ॥ ६ ॥

अस्मे ते बन्धुः । षयमित्यर्थः ।

अस्मे यातं नासत्या सजोषाः । अस्मानित्यर्थः ।

अस्मे समानेभिर्वृषभ पौत्र्येभिः । अस्माभिरित्यर्थः ।

अस्मे प्र यन्धि मघवन्मृजीषिन् । असभ्यमित्यर्थः ।

अस्मे आराधिव् द्वेषः सनुतयुयोर्तु । अस्वदित्यर्थः ।

ऊर्व ईव पप्रये कामो अस्मे । अस्माकमित्यर्थः ।

अस्मे घञ वसवो वैश्वानि । अस्मास्वित्यर्थः ।

पाथोऽन्तरिक्षम् । पथा व्याख्यातम् ।

श्येनो न दीयन्न्वेति पाथैः । इत्यपि निगमो भवति ।

उदकमपि पाथ उच्यते पानात् ।

आ चष्ट आसां पाथो नदीनार्षि । इत्यपि निगमो भवति ।

अन्नमपि पाथ उच्यते पानादेव ।

देवानां पाथ उप वस्त्रि विद्वान् । इत्यपि निगमो भवति ।

१. RV. VI. 50. 5.

२. RV. VI. 19. 10.

३. क्षीणस्य is given as a variant by Durga.

४. Quoted by SRV. I. 117. 8. p. 1. 525.

५. RV. I. 117. 8.

६. Omitted by BK, O 4, O 5, K 2, M 3, Mi, R 4, R 6, W 1, W 2, W 3.

७. VS. 4. 22.

८. RV. I. 118. 11.

९. RV. I. 165. 7.

१०. RV. III. 36. 10.

११. RV. VI. 47. 13.

१२. RV. III. 30. 19. The reference of RV. III. 30. 19. is wrongly given in VC. as IV. 30. 19.

१३. VS. 8. 18.

१४. SRV. I. 113. 8; 154. 5. pp. 1, 499, 663.

१५. RV. VII. 63. 5; its reference in VC. is wrongly given as IX. 63. 5.

१६. RV. VII. 34. 10.

१७. RV. X. 70. 10.

सवीमनि प्रसवे ।

देवस्य वृथं संवितुः सवीमनि । इत्यपि निगमो भवति ।

सप्रथाः सर्वतः पृथुः ।

जमये सप्रथा अंसि । इत्यपि निगमो भवति ।

विदधानि वेदनानि ।

विदधानि प्र चोदयन् । इत्यपि निगमो भवति ॥ ७ ॥

भार्यन्त इव सूर्यं विश्वेदिन्द्रस्य भक्षत ।

वद्धनि जाते जनमान ओजसा प्रति भागं न दीविर्म ॥

समाभिताः सूर्यमुपतिष्ठन्ते । अपि धोपमार्थे स्यात् । सूर्यमिवेन्द्रमुपतिष्ठन्त इति । सर्वापीन्द्रस्य धनानि विभक्षमाणाः । स यथा धनानि विभजति जाते च अनिष्यमाणे च । तं वयं भागमनुध्यायाम । ओजसा बलेन । ओज ओजतेर्वा । उज्जतेर्वा ।

आशीराभयणाद्वा । आभयणाद्वा । अयेयमितराशीराशास्तेः ।

इन्द्राय गावं आक्षिरम् । इत्यपि निगमो भवति ।

सा मे सुखासीद्विषुः । इति च ।

यदा ते मर्तो अनु भोगमानुकादिद्वसिष्ठ ओषधीरजीगः ।

यदा ते मर्तो भोगेमन्वापदथ प्रसितुतम ओषधीरगारीः । जिगेतिर्गिरतिकर्मा वी । [ गृणातिकर्मा वी । ] गृणातिकर्मा वी ।

१. Quoted by SRV. VI. 72. 2. p. ii. 882.

२. RV. VI. 71. 2.

३. Quoted by SRV. V. 13. 4; VI. 68. 9. pp. ii. 529, 876.

४. RV. V. 13. 4; SV. 2. 757.

५. RV. III. 27. 7; SV. 2. 827.

६. RV. VIII. 99. 3; AV. 20. 58. 1; SV. 1. 267; 2. 669; VS. 33. 41.

७. Quoted by SRV. VIII. 99. 3. p. iii. 585.

८. RV. VIII. 69. 6; AV. 20. 22. 6; 92. 3; SV. 2. 841.

९. TS. iii. 2. 7. 2.

१०. RV. I. 163. 7; X. 7. 2; VS. 29. 18.

११. भागसू C 3.

१२. जीगर्षि BK, C 4, C 5, Kn, M 3, Mi, R 4, R 6, W 1, W 2, W 3.

१३. Quoted by SRV. VI. 65. 1. p. ii. 867.

१४. Omitted by BK, C 4, C 5, Kn, M 3, Mi, R 4, R 6, W 1, W 2, W 3, and Durga. It is added however on the marginal space, probably by a later scribe, in C 4.

१५. गृणातिकर्मा वा is repeated in Mi. Cf. SRV. X. 29. 1. p. IV. 85.

मूरा अमूर न वयं चिकित्वो महित्वमग्ने नमस्कृ विंसे ।

मूढा वयं सः । असूदस्त्वमेति । न वयं विश्वो महित्वमग्ने । त्वं तु वेत्थ ।

शशमानः शंसमानः ।

यो वाँ यज्ञैः शंसमानो ह दाक्षेति । इत्यपि निगमो भवति ।

देवो देवाच्या कृपा ।

देवो देवान्प्रत्यकया कृपा । [ कृप् कृपतेर्वा । कल्पतेर्वा । ]<sup>c</sup> ८ ॥

अभ्रवं हि भूरिदावत्तरा वां विजामातुरुत वां घा स्यालात् ।

अथा सोमस्य प्रयती युवभ्यामिन्द्राग्नी स्तोमं जनयामि नव्यम् ॥

अधोपं हि बहुदावत्तरौ वाम् । विजामातुः । असुसमाप्ताज्जामातुः । विजामातेति शम्भदाक्षिणाजौः क्रीतापतिमाचक्षते । असुसमाप्त इव वरोऽग्निप्रेतः । जामाता । जा अपत्यम् । तन्निर्माता । उत वा घा स्यालात् । अपि च स्यालात् । स्याल आसन्नः संयोगेनेति नैदानाः । स्याल्लाजानावपतीति वा । लांजा लाजतेः । स्यं शूर्पं स्यतेः । शूर्पमदानपवनम् । शृणातेर्वा । अथ सोमस्य प्रदानेन युवाभ्यामिन्द्राग्नी स्तोमं जनयामि [ नव्यं ]<sup>d</sup> नवतरमे ।

ओमास इत्युपरिष्टार्द्धं व्याख्यास्यामः ॥ ९ ॥

सोमानं स्वरणं कृणुहि ब्रह्मणस्पते ।

कक्षीवन्तं य औशिजः ॥

१. RV. X. 4. 4.

२. Cf. SRV. I. 68. 8. p. i. 329.

३. महूरवम् C 1, C 2, C 3, C 6, M 1, M 2, R 1, R 2, R 5, S; Roth and S'iva.

४. Cf. SRV. I. 141. 10. p. i. 633.

५. RV. I. 151. 7.

६. RV. I. 127. 1; AV. 20. 67. 3; SV. 1. 465; 2. 1163; VS. 15. 47.

७. कृपा कृपतेर्वा कल्पतेर्वा is added by C 5, M 3. Durga reads: कृपा कल्पितया । Cf. SRV. I. 127. 1. p. i. 573.

८. Omitted by C 5, M 3, and Durga. C 1 strikes it out.

९. RV. I. 109. 2.

१०. बहुदावितरौ BK, C 4, C 5, Kn, M 3, Mi, R 4, R 6, W 1, W 2, W 3.

११. असमाप्तात् BK, C 4, C 5, Kn, M 3, Mi, R 4, R 6, W 1, W 2, W 3.

१२. दाक्षिणात्याः is the proposed emendation by S'ivadatta.

१३. राजा राजतेः C 5, M 3.

१४. काजा लाजतेः is omitted by Durga.

१५. शृणातेः सङ्गातेर्वा SRV. I. 109. 2.

१६. Omitted by BK, C 4, C 5, Kn, M 3, Mi, R 4, R 6, W 1, W 2, W 3.

१७. Cf. SRV. loc. cit.

१८. See N. 12. 40.

१९. RV. I. 18. 1; VS. 3. 28; Cf. सोमानां SV. I. 139; 2. 813.

सोमैर्नां सोतारं प्रकाशनवन्तं कुर्वन् ब्रह्मणस्पते कक्षीयन्तस्मिन् य औशिजः ।  
कक्षीवान् कक्ष्यावार्त्तं । औशिज उशिजः पुत्रः । उशिग्वष्टेः कान्तिकर्मणः । अपि त्वयं  
मनुष्यकक्ष एवामिमेतः स्यात् । तं सोमैर्नां सोतारं मां प्रकाशनवन्तं कुर्वन् ब्रह्मण-  
स्पते ॥ १० ॥

इन्द्रासोमा समधश्चसमभ्यधं तपुर्धयस्तु चरुर्धिवौ इव ।

ब्रह्मद्विषे क्रव्यादे घोरचक्षसे द्वेषो धत्तमनवायं किमीदिने ॥

इन्द्रासोमावधस्य शंसितारम् । अघं हन्तेः । निहंसितोपसर्गः । आहन्तीति ।  
तपुस्तपतेः । चरुर्मृच्चयो भवति । चरतेर्वा । समुच्चरन्त्यस्मादापः । ब्रह्मद्विषे [ ब्रह्म-  
णद्वेष्टे । क्रव्यादे ] क्रव्यमदत्ते । [ घोरचक्षसे ] घोरव्यानाय । क्रव्यं विकृत्ताज्जायत  
इति नैरुक्ताः । द्वेषो धत्तम् । अनवायमनवयवम् । यदन्ये न व्यवेयुः । अद्वेषस इति  
वा । किमीदिने । किमिदानीमिति चरते । किमिदं किमिदमिति वा । पिशुनाय  
चरते । पिशुनः पिशतेः । विपिशतीति ॥ ११ ॥

कृणुष्व पाजः प्रसितिं न पृथ्वीं याहि राजेवामवाँ इमेन ।

तृष्णीमनु प्रसितिं द्रूणानोऽस्तासि विध्य रक्षसस्तं पिष्टैः ॥

कुरुष्व पाजः । पाजः पालनात् । प्रसितिमिव पृथ्वीम् । प्रसितिः प्रसयनीत् ।  
तंतुर्वा । जालं वाँ । याहि राजेव । अमात्यवान् । अभ्यमनवान् । स्ववान्वा । इरोभृता  
गणेन गतभयेन । हस्तिनेति वा । तृष्यानु प्रसित्या द्रूणानः । तृष्णीति क्षिप्रनाम ।  
तरतेर्वा । त्वरतेर्वा । अस्तासि । विध्य रक्षसः । तपिष्टैः । तप्ततैः । तृप्ततैः ।  
प्रपिष्टतमैरिति वा ।

यस्ते गर्भममीवा दुर्णामा योनिर्माक्ष्ये ।

अमीवाभ्यमनेन व्याख्यातः । दुर्णामाँ किमिर्भवति पापनामा । किमिः क्रव्ये  
मेष्टेति । क्रमतेर्वा स्यात्स्वरणकर्मणः । क्रामतेर्वा ।

अति क्रामन्तो दुरितानि विर्धं ।

१. सोमैर्नां Roth.

२. Cf. SRV. I. 51. 13. p. i. 260.

३. Cf. SRV. I. 18. 1. p. i. 103. Also  
Cf. PMbh. Vol. III. p. 33.

४. RV. VII. 104. 2; AV. 8. 4. 2.

५. Omitted by BK, C 4, C 5, Kn, M 3,  
Mi, R 4, R 6, W 1, W 2, W 3.

६. विकृताज्जायत C 4, C 5, M 3.

७. व्यवेयुः C 3, C 5, M 3.

८. Quoted by SRV. X. 87. 24. p. IV.  
277.

९. RV. IV. 4. 1; VS. 13. 9.

१०. पालनात् BK, C 4, C 5, Kn, M 3, Mi,  
R 4, R 6, W 1, W 2, W 3.

११. प्रसहनात् BK, C 4, C 5, Kn, M 3,  
Mi, R 4, R 6, W 1, W 2, W 3.

१२. SRV. X. 87. 15. p. IV. 275.

१३. इरावता SRV. IV. 4. 1.

१४. तप्ततमैरपिष्टतमैरिति वा SRV. loc.  
cit.

१५. SRV. loc. cit.

१६. RV. X. 162. 2; AV. 20. 96. 12.

१७. दुर्णामा C 4, C 5, M 3, Mi.

१८. Cf. AV. 12. 2. 28.

अतिक्रममाणा दुर्गतिगमनानि सर्वाणि ।

अप्या यदेनया विद्धोऽपधीयते । व्याधिर्वा । भयं वा ।

अप्ये परेहि । इत्यपि निगमो भवति ।

अमतिरमामयी । मतिरात्ममयी ।

ऊर्ध्वा यस्यामतिर्मा अर्दिद्युतर्त्तं [ सवीमनि ]<sup>१</sup> ।

इत्यपि निगमो भवति ।

श्रुष्टीति क्षिप्रनाम । आशु ञ्ष्टीति ॥ १२ ॥

ताँ अध्वर उशतो यक्ष्यन्ते श्रुष्टी भगं नासत्या पुरन्धिर्मै ।

तानध्वरे यन्ते । उशतः कामयमानान् । यजाग्ने । श्रुष्टी भगम् । नासत्यौ  
व्याम्बिनौ । सत्यावेव नासत्यावित्यौर्णवाभः । सत्यस्य प्रणेतावित्याग्रायणः ।  
नासिकाग्रमवौ बभूवतुरिति वा ।

पुरन्धिर्बहुंषीः । तत्कः पुरन्धिः । भगः पुरस्तात्सत्यान्वादेश इत्येकम् । इन्द्र  
इत्यपरम् । स बहुकर्मतमः । पुरां च दारयितृतमः । वरुण इत्यपरम् । तं प्रज्ञया  
स्तौति ।

इमाम् नु कवितर्मस्य मायार्म् । इत्यपि निगमो भवति ।

रुशदिति धर्षणाम् । रोचतेज्वलतिकर्मणः ।

समिद्धस्य रुशददर्शि पाजः । इत्यपि निगमो भवति ॥ १३ ॥

अस्ति हि वः सजात्यै रिशादसो देवांसो अस्त्याप्यम् ।

अस्ति हि वः । समानजातिता देशैयदारिणो देवाः । अस्त्याप्यम् । आप्य-  
माप्नोतेः ।

सुदत्रः कस्याणदानैः ।

१. Fragment of RV. X. 103. 12 ;  
AV. 3. 2. 5 ; VS. 7. 44 ; N. 9. 33 ;  
Cf. SV. 2. 1211.

२. AV. 7. 14. 2 ; SV. 1. 464 ; VS.  
4. 25. The word अमतिः occurs in  
RV. I. 64. 9 ; 73. 2. but Yāska has  
not quoted from the RV.

३. Omitted by Bk, C 4, C 5, Kn, M 3,  
Mi, R 4, R 6, W 1, W 2, W 3.

४. Quoted by SRV. I. 67. 2 ; VI.  
68. 1. pp. i. 326 ; ii. 874.

५. RV. VII. 39. 4.

६. Cf. SRV. VIII. 5. 23 ; 42. 4 ; also  
I. 3. 3 ; 34. 7.

७. बहुषिः C 5, M 3 ; बहुभिः Mi, W 1 ;  
बहुषिः C 4, W 2. Cf. SRV. I. 5. 3 ;  
116. 7 ; 134. 3 ; VII. 9. 6. pp. i. 46,  
515, 605 ; iii. 24.

८. RV. V. 85. 6.

९. RV. V. 1. 2 ; SV. 2. 1097.

१०. RV. VIII. 27. 10.

११. Durga reads देशवदासिनः & gives  
देशवदारिणः as a variant.

१२. Quoted by SRV. I. 164. 49. p. i,  
719.

लष्टा सुदत्रो विदधातु रायः । इत्यपि निगमो भवति ।

सुविदत्रः कल्याणविद्यः ।

आग्ने याहि सुविदत्रेभिरवाङ् । इत्यपि निगमो भवति ।

आनुषगिति नामानुपूर्वस्य । अनुषक्तं भवति ।

स्तुणन्ति बर्हिर्ऋणुषक् । इत्यपि निगमो भवति ।

तुर्वणिस्तूर्णवेनिः ।

स तुर्वणिर्महाँ अरेणु पौंस्ये । इत्यपि निगमो भवति ।

गिर्वणा देवो भवति । गीर्मिरेनं वनयन्ति ।

जुष्टं गिर्वणसे बृहर्त् । इत्यपि निगमो भवति ॥ १४ ॥

असृते सृते रजसि निषत्ते ये भूतानि समकृण्वभिर्मानि ।

असुसमीरिताः सुसमीरिते धातसमीरिताः । माध्यमका देवगणाः । ते' रस्तेन पृथिवीं तर्पयन्तः । भूतानि च कुर्वन्ति । त आयजन्त । इत्यतिक्रान्तं प्रतिवचनम् ।

अभ्यक्सा त इन्द्र ऋष्टिः । अमाकेति वा । अभ्यक्तेति ।

यादृश्मिन्धायि तमपस्यया विदत् ।

यादृशोऽधायि तमपस्ययाविदत् ।

उस्रः पितेव जारयायि यज्ञैः ।

उस्र इव गोपिताजायि यज्ञैः ॥ १५ ॥

प्र वोऽक्षा जुजुषाणासो अस्थुरभूत विश्वं अश्रियोत वाजोः ।

प्रौस्थुर्वो जोषयमाणा अभवत सर्वे । अभ्रगमनेनेति वा । [ अभ्रगरणेनेति वा । ]' अभ्रसंपादिन इति वा ।

१. RV. VII. 34. 22; VS. 2. 24; 8. 14.

२. RV. X. 15. 9; AV. 18. 3. 48.

३. Quoted by SRV. VIII. 12. 11. p. iii. 297.

४. RV. VIII. 45. 1; SV. 1. 133; 2. 688; VS. 7. 32.

५. Quoted by SRV. I. 56. 3. p. i. 283.

६. RV. I. 56. 3.

७. SRV. I. 62. 1. p. i. 304.

८. RV. VIII. 89. 7; SV. 2. 781.

९. RV. X. 82. 4; VS. 17. 28.

१०. बाजसमीरिताः BK, C 4, C 5. Kn, M 3, Mi, R 4, R 6, W 1, W 2, W 3.

११. वे C 1, C 2, C 3, C 6, M 1, M 2, R 1, R 2, R 5, S.

१२. RV. I. 169. 3.

१३. RV. V. 44. 8; Cf. N. 1. 15.

१४. VI. 12. 4.

१५. RV. IV. 34. 3.

१६. प्रजस्तुः M 2.

१७. Omitted by BK, C 4, C 5, Kn, M 3, Mi, R 4, R 6, W 1, W 2, W 3.

अपि वाग्रमित्येतदनर्थकमुपबन्धमावदीत ।

अद्भीदिन्द्र प्रस्थितेमा हवींषि चनो दधिष्व पचतोत सोमं ।

अद्भीन्द्र प्रस्थितानीमानि हवींषि चनो दधिष्व । चन इत्यञ्जनाम । पचतिर्नामीभूतः ।

तं मेदुलः प्रति पचताग्रमीष्टावै ।

इत्यपि निगमो भवति ।

अपि वा मेदसञ्च पशोञ्च । सात्त्वं द्विवचनं स्यात् । यत्र द्वेकवचनार्थः प्रसिद्धं तज्भवति ।

पुरोळा अग्ने पचतः । इति यथा ।

शुरुध आपो भवन्ति । शुचं संरुन्धन्ति ।

ऋतस्य हि शुरुधः सन्ति पूर्वीः । इत्यपि निगमो भवति ।

अग्निनोऽसितमात्रो महान्भवति । अभ्यसितो वा ।

अग्निनः संहोमिः । इत्यपि निगमो भवति ।

जज्झतीरापो भवन्ति । शब्दकारिण्यः ।

मरुतो जज्झतीरिवं । इत्यपि निगमो भवति ।

अप्रतिष्कृतः । अप्रतिस्कृतः । अप्रतिस्खलितो वै ।

असभ्यमप्रतिष्कृतः । इत्यपि निगमो भवति ।

शाशदानः शाशाद्यमानैः ।

प्र स्वां मतिमतिरुच्छाशदानैः । इत्यापे निगमो भवति ॥ १६ ॥

१. RV. X. 116. 8.

२. MS. IV. 13. 9. Cf. मेदुलः प्रति पचत VS. 21. 60; 28. 23, 46.

३. वशोञ्च C 4, C 5, M 3.

४. प्रसिद्धिम् C 4, C 5, M 3.

५. RV. III. 28. 2.

६. RV. IV. 23. 8; Cf. N. 10. 41.

७. अग्नीनो W 1.

८. Fragment of RV. VI. 19. 1; VS. 7. 39; Cf. N. 6. 17.

९. Quoted SRV. V. 52. 6. p. ii. 613.

१०. RV. V. 52. 6.

११. Quoted SRV. I. 7. 6. p. i. 56.

१२. RV. I. 7. 6; AV. 20. 17. 12; SV. 2. 971.

१३. शाशाद्यदानः C 3. Quoted SRV. I. 123. 10; 124. 6. pp. i. 560, 564.

१४. RV. I. 33. 13.

सुप्रः सर्पणात् । इदमपीतरत् सुप्रमेतस्मादेव । सर्पिर्वा । तैलं वा ।

सुप्रकरस्त्रमूर्तये । इत्यपि निगमो भवति ।

करस्त्रौ बाहू । कर्मणां प्रज्ञातोरौ ।

सुशिप्रमेतेन व्याख्यातम् ।

वाजे सुशिप्र गोमति । इत्यपि निगमो भवति ।

शिप्रे हन् नासिके र्वा । हनुर्हन्तेः । नासिका नसतेः ।

विष्यस्व शिप्रे वि सृजस्व धेने" । इत्यपि निगमो भवति ।

धेना दधातेः ।

रंसु रमणात् ।

स चित्रेण चिकित्ते रंसु भासां । इत्यपि निगमो भवति ।

द्विबर्हा द्वयोः स्थानयोः परिवृद्धः । मध्यमे च स्थान उत्तमे च ।

उत् द्विबर्ही अभिनः संहोमिः । इत्यपि निगमो भवति ।

अक्र आक्रमणात् ।

अक्रो न बभ्रिः सम्पिथे महीनाम् । इत्यपि निगमो भवति ।

उराण उर कुर्वाणेः ।

दूत ईयसे प्रदिव उराणेः । इत्यपि निगमो भवति ।

स्तिपा आपो भवन्ति । स्त्यायनार्ते ।

वृषा सिन्धूनां वृषभः स्तिर्योनाम् । इत्यपि निगमो भवति ।

स्तिपा स्तिर्यापालनः । उपस्थितान् पालयतीति ।

१. RV. VIII. 32. 10; SV. 1. 217.

२. Quoted SRV. III. 18. 5; VIII. 32. 10. pp. ii. 186; iii. 388.

३. RV. VIII. 21. 8.

४. Quoted SRV. I. 9. 3; 29. 2; III. 30. 3. pp. I. 65, 150; ii. 218.

५. RV. I. 101. 10.

६. रमणीयेषु is added after रंसु by Durga.

७. RV. II. 4. 5.

८. Quoted SRV. VII. 8. 6. p. iii. 23.

९. RV. VI. 19. 1; VS. 7. 39; Cf. N. 6. 16.

१०. RV. III. 1. 12.

११. Quoted SRV. III. 19. 2; IX. 109. 9. pp. ii. 187; iii. 822.

१२. RV. IV. 7. 8.

१३. Quoted SRV. VII. 5. 2. p. iii. 16.

१४. स्तिपानम् C 3.

१५. RV. VI. 44. 21.

१६. स्तृपापालनः BK, C 4, C 5, Kn, M 3, Mi, R 4, R 6, W 1, W 2, W 3.

१७. वा is added by Roth.

स न स्तिपा उत भवा तनूपाः । इत्यपि निगमो भवति ।

जवारु जवमानरोहि । जरमाणरोहि । गरमाणरोहीति वा ।

अग्ने रूप आरुपितं जवारु । इत्यपि निगमो भवति ।

जरुथं गरुथं गृणातेः ।

जरुथं हुन्यक्षि राये पुरन्धिम् । इत्यपि निगमो भवति ।

कुलिश इति वज्रनाम । कूलशातनो भवति ।

स्कन्धासीव कुलिशेना विवृक्णाहिः शयत उपपृक्पृथिव्याः ।

स्कन्धो वृक्षस्य सर्मास्कन्धो भवति । अयमपीतरःस्कन्ध एतस्मादेव । आस्कन्धं काये । अहिः शयत उपपर्वनः पृथिव्याः ।

तुंजस्तुंजतेर्दानकर्मणः ॥ १७ ॥

तुंजेतुंजे य उत्तरे स्तोमा इन्द्रस्य वज्रिणः ।

न विन्धे अस्य सुष्टुतिम् ॥

दाने दाने य उत्तरे स्तोमा इन्द्रस्य वज्रिणो नास्य तैर्विन्दामि समाप्तिं स्तुतेः ।  
वर्हणा परिवर्हणा ।

बृहच्छ्रवा असुरो वर्हणा कूर्तः । इत्यपि निगमो भवति ॥ १८ ॥

यो असौ घ्नस उत वा य ऊर्ध्वनि सोमं सुनोति भवति धुमाँ अह ।

अपाप शक्रस्तनुष्टिर्मूहति तनूशुभ्रं मधवा यः कवासर्लः ॥

घ्नस इत्यहर्नाम । अस्यन्तेऽस्मिन्नसाः ।

गोरुध उद्धततरं भवति । उपोन्नद्धमिति वा । कोहानुप्रदानसामान्याद्वात्रिर-  
प्यध उच्यते । स योऽर्लो अहन्यपि वा रात्रौ सोमं सुनोति भवेत्यह द्योतनवान् ।

१. RV. X. 69. 4.

२. Cf. SRV. IV. 5. 7. p. ii. 367: जवारु जरमाणरोहीति वा जवमानरोहीति वेति वास्कः ।

३. RV. IV. 5. 7.

४. RV. VII. 9. 6.

५. RV. I. 32. 5.

६. समास्कन्धो M 3.

७. इवम् BK, C 4, C 5, Kn, M 3, Mi, R 4, R 6, W 1, W 2, W 3.

८. स्कन्धो वृक्षस्य...काये is omitted by Durga.

९. RV. I. 7. 7; AV. 20. 70. 13.

१०. स्तुते C 6. Quoted SRV. I. 7. 7. p. i. 57.

११. RV. I. 54. 3.

१२. RV. V. 34. 3.

१३. ऽस्माहन्यपि M 3; ऽस्मा अहन्यपि C 5, W 1, W 2.

१४. भवति ह BK, C 4, C 5, Kn, M 3, Mi, R 4, R 6, W 1, W 2, W 3.

अपोहृत्यपोहति शक्रः । तितेनिषुं धर्मसन्तानाद्वपेतमलंकरिष्णुमयज्वानम् । तनूशुभ्रं  
तनूशोभयितारम् । मघवा यः । कवासखो यस्य कपूयाः सखायः ।

न्याविध्यदिलीविशस्य दृढहा वि शुक्लिणमभिनच्छुष्णमिन्द्रः ।

निरविध्यदिलाबिलशयस्य दृढानि । व्यभिनच्छुक्लिणं शुष्णमिन्द्रः ॥ १९ ॥

अस्मा इदु प्र भरा तूतुजानो वृत्राय वज्रमीशानः कियेधाः ।

गोर्न पर्व वि रंदा तिरश्चेप्यन्नर्णीस्त्रिपां चरध्वै ॥

असौ प्रहर । तूर्णं त्वरमाणः । वृत्राय वज्रमीशानः । कियेधाः कियद्धा इति  
वा । क्रममाणधा इति धा । गोर्न पर्वणि विरद मेघस्य । इष्यन्नर्णीसि । अपां  
चरणार्थं ।

भूमिर्भ्राम्यतेः ।

भूमिरस्यृषिकृन्मर्त्यानाम् । इत्यपि निगमो भवति ।

विर्षितो विप्रातः ।

पारं नो अस्य विर्षितस्य पर्पन् । इत्यपि निगमो भवति ॥ २० ॥

तर्भस्तुरीपमद्भुतं पुरु वारं पुरु त्मना ।

लष्टा पोषाय वि प्येतु राये नाभानो अस्युः ॥

तन्नः । तूर्णापि । महत् । संभृतम् । आत्मना । त्वष्टा धनस्य पोषाय विध्यतु ।  
इत्यस्युः । अस्मान् कामयमानः ।

रास्पिनो रास्पी । रपतेर्वा । रसतेर्वा ।

रास्पिनस्याथोः । इत्यपि निगमो भवति ।

ऋषतिः प्रसाधनकर्म ।

१. ततनिषुं BK, C 4, C 5, Kn, M 3,  
Mi, R 4, R 6, W 1, W 2, W 3.

२. RV. I. 33. 12.

३. Quoted SRV. I. 33. 12. p. i. 178.

४. RV. I. 61. 12; AV. 20. 35. 12.

५. Quoted SRV. I. 61. 6. p. i. 299.

६. Cf. SRV. I. 61. 12. p. i. 302. Sāyana  
reads: ण्णास्त्रां चरणाय.

७. RV. I. 31. 16.

८. विष्वातः BK, C 4, C 5, Ke, M 3,  
Mi, R 4, R 6, W 1, W 2, W 3.

९. RV. VII. 60. 7.

१०. RV. I. 142. 10; AV. 5. 27. 10;  
VS. 27. 20.

११. Fragment of RV. I. 22. 4.

१२. Quoted SRV. I. 6. 9; 37. 3; 54. 2;  
IV. 21. 5; pp. i. 53, 200, 273;  
ii. 411.

[ आ व ऋजस ऊर्जा व्युष्टिषु । इत्यपि निगमो भवति । ]

ऋजुरित्यप्यस्य भवति ।

ऋजुनीती नो वर्णः । इत्यपि निगमो भवति ।

प्रतद्वत् प्राप्तवत् ।

हरीं इन्द्र प्रतद्वत् अमि स्वरं । इत्यपि निगमो भवति ॥ २१ ॥

हिनोता नो अध्वरं देवयज्या हिनोत ब्रह्म सनये धनानाम् ।

ऋतस्य योगे वि व्यध्वमूधः श्रुष्टीवरीभूतनासभ्यमापः ॥

प्रहिणुत नोऽध्वरं देवयज्यायै । प्रहिणुत ब्रह्म धनस्य सनयाय । ऋतस्य योगे । यज्ञस्य योगे । याज्ञे शकट इति वा । शकटं शर्द्धदितं भवति । शनकैस्तकतीति वा । शब्देन तकतीति वा । सुखवेतीः [ श्रुष्टीवरी ] भूतनासभ्यमापः । [ सुखवत्यो भवतासभ्यमापः । ]

चोष्कूयमाण इन्द्र भूरि वामर्षम् ।

यद्वदिन्द्र बहुवेननीर्यम् ।

एधुमानद्विबुभयस्य राजा चोष्कूयते विश इन्द्रो मनुष्यानि ।

व्युदस्येति । एधमानानहर्द्वेष्ट्यसुन्वतः । सुन्वतोऽभ्यादधाति । उभयस्य राजा । दिव्यस्य च पार्थिवस्य च । चोष्कूयमाण इति चोष्कूयतेऽर्चकरीतवृत्तम् ।

सुमत्स्वयमिर्त्यर्थः ।

१. RV. X. 76. 1.

२. Omitted by BK, C 4, C 5, Kn, M 3, Mi, R 4, R 6, W 1, W 2, W 3, and Durga. The commentator says Yāska did not cite any quotation to illustrate the meaning of ऋजुवतिः ।

३. RV. I. 90. 1; SV. 1. 218.

४. RV. VIII. 13. 27.

५. RV. X. 30. 11.

६. सवनाय C 3, C 4, Mi & Roth; सवनाय S'ivadatta.

७. Cf. SRV. X. 30. 11. p. IV. 90.

८. ऋजुवत् C 5, M 3, W 1, W 2.

९. Omitted by C 1, C 2, C 3, C 6, M 1, M 2, R 1, R 2, R 5, 8.

१०. Omitted by BK, C 4, C 5, Kn, M 3, Mi, R 4, R 6, W 1, W 2, W 3.

११. RV. I. 33. 3.

१२. बहुवदतीयम् C 3.

१३. Quoted SRV. VIII. 7. 41. p. iii. 270.

१४. RV. VI. 47. 16.

१५. विदस्यति W 2.

१६. Quoted SRV. I. 100. 16; 156. 2; 162. 7. pp. i. 444, 667, 685.

उप प्रागात्सुमन्मेधायि मन्मे ।

उपप्रेतु मां [ स्वयं ] यन्मे मनोऽध्यायि यज्ञेन । इत्याश्वमेधिको मन्मः ।

दिविष्टिषु दिव षषणेषु ।

स्थूरं राधः शताश्वं कुरुङ्गस्य दिविष्टिषु ।

स्थूरः । समाश्रितमात्रो महान्भवति । अणुरनु स्थवीयांसम् । उपसर्गो लुप्तनामकरणः । यथा संप्रति । कुरुङ्गो राजा बभूव । कुरुगमनाद्वा । कुलगमनाद्वा । कुरुः कृतते । ऋमित्यप्यस्य भवति । कुलं कुणातेः । विकुषितं भवति ।

दूतो व्याख्यातैः ।

जिन्वतिः प्रीतिकर्मा ।

भूमिं पर्जन्या जिन्वन्ति दिवं जिन्वन्त्यर्ग्यः ।

इत्यपि निगमो भवति ॥ २२ ॥

अमत्रोऽमात्रो महान्भवति । अभ्यमितो वां ।

महाँ अमत्रो वृजने विरप्तिं । इत्यपि निगमो भवति ।

स्तवे वृज्युचीषमः । स्तूयते वृज्युचा समैः ।

अनर्शरातिमनस्त्रीलदानम् । अस्त्रीलं पापकम् ।

अभिमेत् । विषमम् ।

अनर्शरातिं वसुदायुषं स्तुहि । इत्यपि निगमो भवति ।

अनर्वा अप्रत्युतोऽन्यस्मिन् ।

अनर्वाणं वृषमं मन्द्रजिह्वं बृहस्पतिं वर्धया नर्घ्यमर्कैः ।

१. RV. I. 162. 7; VS. 25. 30.

२. Omitted by BK, C 4, C 5, Kn, M 3, Mi, R 4, R 6, W 1, W 2, W 3.

३. कुरुङ्गस्य. C 3, M 3, W 1.

४. RV. VIII. 4. 19; cf. VIII. 24. 29; cf. BD. VI. 44.

५. उपसर्गलुप्तः BK, C 4, C 5, Kn, M 3, Mi, R 4, R 6, W 1, W 2, W 3.

६. कुरुङ्गो C 5, W 1.

७. See. N. 5. 1.

८. अमत्रः is omitted by C 3. RV. I. 164. 51; cf. N. 7. 23.

९. Quoted SRV. I. 61. 9. p. i. 300.

१०. RV. III. 36. 4.

११. RV. RV. X. 22. 2.

१२. Quoted SRV. I. 61. 1. p. i. 296.

१३. अस्मिन् BK, C 4, C 5, Kn, M 3, Mi, R 4, R 6, W 1, W 2, W 3. Cf. SRV. VIII. 99. 4. p. iii. 586.

१४. RV. VIII. 99. 4; AV. 20. 58. 2; Cf. SV. 2. 670.

१५. RV. I. 190. 1; Cf. BD. IV. 63.

अनर्चमप्रत्यृतमन्यसिन् । वृषभम् । मन्द्रजिह्वं मन्दनेजिह्वं । मोदनजिह्वमिति  
वौ । शृहस्पतिं वर्धय नव्यमर्कैः । अर्चनीयैः स्तोमैः ॥

असामि सामिप्रतिषिद्धम् । सामि स्यतेः ।

असाम्योजौ बिभृथा सुदानवैः ।

असुसमाप्तं बलं बिभृतं कल्याणदानाः ॥ २३ ॥

मा त्वा सोमस्य गल्दया सदा याचन्नहं गिरा ।

भूर्णिं मुगं न सर्वनेषु चुक्रुधं क ईशानं न याचिषर्त्त ॥

मा चुक्रुधं त्वां सोमस्य गालनेन सदा याचन्नहम् । गिरा गीत्या स्तुत्या ।  
भूर्णिमिव मृगम् । न सर्वनेषु चुक्रुधम् । क ईशानं न याचिष्यते इति । [ गल्दा धम-  
नयो भवन्ति । गलनमासु धीयते । ]<sup>१</sup>

आ त्वा विशन्तिन्दव आ गल्दा धमनीनाम् ।

नानाविभक्तीत्येते भवतः । आगलना धमनीनामित्यत्रार्थः ॥ २४ ॥

न पापासौ मनामहे नारायासो न जल्ह्वैः ।

न पापा मन्यामहे । नाधनाः । न ज्वलनेन हीनाः । अस्त्यस्मासु ब्रह्मचर्यमभ्य-  
यनं तपो दानकर्मैत्युचिरवोचत् ।

बहुरो भास्करः । भयंकरः । भासमानो ब्रवतीति वा ॥ २५ ॥

यवं वृकेणाश्विना वपन्तेषं दुहन्ता मनुषाय दत्ता ।

अमि दस्युं बहुरेणा धमन्तोर् ज्योतिश्चक्रथुरार्थी<sup>१३</sup> ॥

[ यवमिव वृकेणाश्विनौ निवपन्तौ । ]<sup>१३</sup> वृको लाङ्गलं भवति । विकर्तनार्थे ।

१. Cf. SRV. I. 190. 1. p. i. 787.

M 3, Mi, R 4, R 6, W 1, W 2, W 3.

२. Omitted by M 3, W 2.

गलनमासु धीयते is omitted by Durga.

३. Quoted by SRV. V. 25. 2. p. ii. 541.

९. आ त्वा विशन्तिन्दवः RV. I. 15. 1<sup>b</sup>; VIII. 92. 22<sup>a</sup>.

४. RV. I. 39. 10.

१०. RV. VIII. 61. 11.

५. बिभृथम् Mi; बिभृथ C 4, C 5, M 3, W 1, W 2, and Sāyana on RV. I. 39. 10. p. i. 211.

११. Quoted SRV. VIII. 61. 17. p. iii. 474.

६. RV. VIII. 1. 20; SV. 1. 307.

१२. RV. I. 117. 21.

७. याचिष्यति BK, C 4, C 5, Kn, M 3, Mi, R 4, R 6, W 1, W 2, W 3.

१३. Omitted by BK, C 4, C 5, Kn, M 3, Mi, R 4, R 6, W 1, W 2, W 3.

८. Omitted by BK, C 4, C 5, Kn,

१४. Quoted SRV. VIII. 22. 6. p. iii. 344.

लाङ्गलं लगतेः । लाङ्गलवद्वा । लाङ्गलं लगतेः । लंगतेः । लंबतेर्वा । अजं दुहेन्तौ मनुष्याय दर्शनीयौ । अभिधमन्तौ । दस्युं बकुरेण ज्योतिषा बोदकेन वा । अर्थ ईश्वरपुत्रः ।

बेकनाटाः खलु कुसीदिनो भवन्ति । द्विगुणकारिणो वा । द्विगुणदायिनो वा । द्विगुणं कामयन्त इति वा ।

इन्द्रो विश्वान्वेकनाटौ अहर्दश उत क्रत्वा पर्णीरमि ।

इन्द्रो [ र्यः ] सर्वान् बेकनाटान् । अहर्दशः सूर्यदशः । य इमान्यहानि पश्यन्ति न पराणीति वा । अभिमवैति कर्मणा । पर्णीश्च वणिजः ॥ २६ ॥

जीवाभो अमि धेतनादित्यासः पुरा हथात् ।

कद्धं स्थ हवनश्रुतः ॥

जीवतो नोऽभिभावतादित्याः पुरा हननात् । क तु स्थ हवनश्रुत इति ।

मत्स्यानां जालमापन्नानामेतदार्थं वेदयन्ते । मत्स्या मधा उदके स्थन्दन्ते । माद्यन्तेऽन्योन्यं भक्षणयायेति वा । जालं जलचक्रं भवति । जलेभवं वा । जलेशयं वा ।

अङ्कुरोऽहस्वान् । अङ्गरणमित्यप्यस्य भवति ।

कृष्वर्षहृणादुर्हं । इत्यपि निगमो भवति ।

सप्त मर्यादाः कवयस्ततश्चुस्तासामेकामिदभ्यंहुरो गात्रं ।

सप्त मर्यादाः कवयश्चक्रुः । तासामेकामप्यभिगच्छन्तंहस्वान्भवति । स्तेयं तल्पा-रोहणं ब्रह्महत्यां भ्रूणहत्यां सुरापानं दुष्कृतस्य कर्मणः पुनः पुनः सेवां पातकेऽनुतो-र्धमिति ।

वत इति निपातः । खेदानुकम्पयोः ॥ २७ ॥

१. लङ्गतेः Roth.

२. The passage वृको लाङ्गलं...लंबते वा is omitted by Durga.

३. दुहेन्तौ C 5, W 1, W 2.

४. ज्योतिषो BK, C 4, C 5, Kn, M 3, Mi, R 4, R 6, W 1, W 2, W 3.

५. RV. VIII. 66. 10.

६. Omitted by BK, C 4, C 5, Kn, M 3, Mi, R 4, R 6, W 1, W 2, W 3.

७. अभिमवन्ति C 5.

८. RV. VIII. 67. 5.

९. अहस्वानं BK, C 4, C 5, Kn, M 3, Mi, R 4, R 6, W 1, W 2, W 3; अहस्वानं M 1, M 2.

१०. RV. I. 105. 17.

११. RV. X. 5. 6; AV. 5. 1. 6.

१२. सप्तैव मर्यादाः C 1, C 2, C 3, C 6, M 1, M 2, R 1, R 2, R 5, S; Roth and S'iva.

१३. अभिगच्छन् BK, C 4, C 5, Kn, M 3, Mi, R 4, R 6, W 1, W 2, W 3.

१४. दुष्कृतकर्मणः C 4, C 5, M 3, W 1.

१५. Quoted by SRV. X. 5. 6. p. IV. 11. The word भ्रूणहत्या is missing in the passage cited by Sāyana, consequently the number of boundaries is only six.

बतो बतसि यम् नैव ते मनो हृदयं चाविदाम् ।

अन्या किल त्वां कक्ष्येव युक्तं परिष्वजाते लिबुजेव वृक्षम् ॥

बतो बलादतीतो भवति । दुर्बलो बतसि यम् । नैव ते मनो हृदयं च विजानासि । अन्या किल त्वां परिष्वक्ष्यते कक्ष्येव युक्तं लिबुजेव वृक्षम् । लिबुजा व्रतति भवति । लीयते विभजन्तीति । व्रततिर्वरणाच्च । सयनाच्च । ततनाच्च ।

वाताप्यमुदकं भवति । वात एतदाप्याययति ।

पुनानो वाताप्यं विश्वश्चन्द्रम् । इत्यपि निगमो भवति ।

वने न वायो न्यधायि चाकनम् ।

वन इव । वायो वेः पुत्रः । चायन्निति वा । कामयमान इति वा । वेति च य इति च चकार शाकल्यः । उदात्तं त्वेवंमाख्यातमभविष्यत् । अनुसमाप्तश्चार्थः ।

रथ्यतीति सिद्धस्तत्प्रेप्सुः । रथं कामयन्त इति वा ।

एष देवो रथ्यतीति । इत्यपि निगमो भवति ॥ २८ ॥

धेनुं न इषं पिन्वतमसंक्राम् । असंक्रमणीम् ।

आधव आधवनात् ।

मतीनां च सार्धनं विप्राणां चाध्वर्षम् । इत्यपि निगमो भवति ।

अनवब्रवोऽनवक्षिर्सेवचनः ।

विजेषकृदिन्द्रं इवानवर्षः । इत्यपि निगमो भवति ॥ २९ ॥

१. RV. X. 10 13 ; AV. 18. 1. 15.

२. बलादतितो BK, C 4, C 5, Kn, M 3, Mi, R 4, R 6, W 1, W 2, W 3.

३. विजानीमः C 1, C 2, C 3, C 6, M 1, M 2, R 1, R 2, R 5, S; Roth and S'iva.

४. शयनाच्च C 4, C 5, M 3, Mi, W 1.

५. The passage लिबुजा व्रतति...ततनाच्च is omitted by Durga.

६. RV. IX. 35. 5.

७. RV. X. 29. 1; AV. 20. 76. 1.

८. Cf. BD. ii. 114.

९. त्वेतत् BK, C 4, C 5, Kn, M 3, Mi, R 4, R 6, W 1, W 2, W 3.

१०. रथं हृयति is added after रथ्यतीति by Durga.

११. कामयन्त BK, C 4, C 5, Kn, M 3, Mi, R 4, R 6, W 1, W 2, W 3, C 6, M 1, M 2.

१२. RV. IX. 3. 5; SV. 2. 609.

१३. RV. VI. 63. 8.

१४. Quoted by SRV. VI. 63. 8. p. ii. 864.

१५. RV. X. 26. 4.

१६. अनवक्षिप्रवचनः BK, C 4, C 5, Kn, M 3, Mi, R 4, R 6, W 1, W 2, W 3. Quoted by SRV. X. 84. 5. p. IV. 252.

१७. RV. X. 84. 5; AV. 4. 31. 5.

अरायि काणे विकटे गिरिं गच्छ सदान्वे ।

शिरिम्बिठस्य सत्त्वभिस्तेभिष्ट्वा चातयामसि ॥

अरायिनि काणे विकटे । काणे ऽविक्रान्तदर्शन इत्यौपमन्यवः । कणतेर्वा स्याद-  
णूभावकर्मणः । कणतिः शब्दाणूभावे भाष्यते । अनुकणतीति । मात्राणूभावात्कणः ।  
दर्शनाणूभावात्काणः । विकटो विक्रान्तगतिरित्यौपमन्यवः । कुटतेर्वा स्यात् [ विप-  
रीतस्य ] विकुटितो भवति । गिरिं गच्छ । सदानोनुवे शब्दकारिके । शिरिम्बिठस्य  
सत्त्वभिः । शिरिम्बिठो मेघः । शीर्यते बिठे । [ बिठमन्तरिक्षं ] बिठं बीरिटेन व्या-  
ख्यातम् । तस्य सत्त्वैरुदकैरिति स्यात् । तैष्ट्वा चातयामः । अपि वा शिरिम्बिठो भार-  
द्वाजः कालकर्णोपेतः । अलक्ष्मीनिर्णायिकाञ्चकार । तस्य सत्त्वैः कर्मभिरिति स्यात् ।  
तैष्ट्वा चातयामः । चातयतिर्नाशने ।

पराशरः पराशीर्णस्य वसिष्ठस्य स्थविरस्य जज्ञे ।

पराशरः शतयातुर्वसिष्ठः । इत्यपि निगमो भवति ।

इन्द्रोऽपि पराशर उच्यते । [ परा ] शातयिता यातूनाम् ।

इन्द्रो यातूनामभवत्पराशरः । इत्यपि निगमो भवति ।

क्रिविर्दती विकर्तनदन्ती ।

यत्रा वो दिद्युद्रदति क्रिविर्दती<sup>१०</sup> । इत्यपि निगमो भवति ।

करुलती रुत्तदती । [ अपि वा देवं कञ्चित्कृत्तदन्तं दृष्ट्वैवमवक्ष्यत ]<sup>११</sup> ॥ ३० ॥

वामं वामं त आदुरे देवो ददालयमा ।

वामं पूषा वामं भगो वामं देवः करुलती<sup>१२</sup> ॥

वामं वननीयं भवेति । आदुरिरादरणात् । तत्कः करुलती । भगः पुरस्ता-  
त्तस्यान्वादेश इत्येकम् । पूषेत्यपरम् । सोऽदन्तकः ।

अदन्तकः पूषा । इति च ब्राह्मणम् ।

१. RV. X. 155. 1.

२. काणे Roth.

३. Omitted by BK, C 4, C 5, Kn, M 3, Mi, R 4, R 6, W 1, W 2, W 3.

४. Omitted by BK, C 4, C 5, Kn, M 3, Mi, R 4, R 6, W 1, W 2, W 3.

५. बिठं...व्याख्यातम् is omitted by C 6.

६. निर्णायिकाञ्चकार. C 1, C 2, C 3, C 6, M 1, M 2, R 1, R 2, R 5, S.

७. नामभिः C 1 and Durga.

८. RV. VII. 18. 21.

९. RV. VII. 104. 21; AV. 8. 4. 21.

१०. RV. I. 166. 6.

११. Omitted by BK, C 4, C 5, Kn, M 3, Mi, R 4, R 6, W 1, W 2, W 3, and Durga.

१२. RV. IV. 30. 24.

१३. Quoted by SRV. IV. 30 24; VI. 71. 4; VII. 18. 1. pp. ii. 434, 883; iii. 36.

१४. Cf. BD. IV. 139 B.

१५. Cf. KB. VI. 13. S'B. 1. 7. 4. 7.

दनो विशं इन्द्र मध्रवाचः ।

दानमनसो नो मनुष्यानिन्द्र मृदुवाचः कुरु ।

अवीरामिव मामयं शराहरंभि मन्यते ।

अबलामिव मामयं बालोऽमिमन्यते संशिशरिषुः ।

इदंयुरिदं कामयमानः । अथापि तद्वदर्थे भाष्यते । वसुयुरिन्द्रो वसुमानि-  
त्यर्थः ।

अथयुर्गव्यू रथयुर्वसूर्युः [ इन्द्रः । ] इत्यपि निगमो भवति ॥ ३१ ॥

किं ते कृषन्ति कीकटेषु गावो नाशिरं दुहे न तपन्ति घर्मम् ।

आ नो भर प्रमगन्दस्य वेदो नैचाशाखं मधवन्नन्धया नः ॥

किं ते कुर्वन्ति कीकटेषु गावः । कीकटा नाम देशोऽनार्यनिवासः । कीकटाः  
किंकृताः । किं क्रियामिरिति प्रेप्ता [ वी ] । नैव चाशिरं दुहे । न तपन्ति घर्मं  
हर्म्यम् । आहर नः प्रमगन्दस्य धनानि । मगन्दः कुसीदी । माङ्गदो मार्मगमिष्य-  
तीति च ददाति । तदपत्यं प्रमगन्दः । अत्यन्तकुसीदिकुलीनः । प्रमदको वा योऽय-  
मेवास्ति लोको न पर इति प्रेप्सुः । पण्डको वा । पण्डकः पण्डगः प्रार्दको वा प्रार्द-  
यत्याण्डौ । आण्डावाणी इव व्रीडयति । तत् स्थं नैचाशाखं नीचाशाखो नीचः  
शाखः । शाखाः शक्रोतेः । आगिररणात् । तन्नो मधवन्नन्धयेति । रभ्यतिर्वश-  
गर्मेने ।

१. RV. I. 174. 2.

२. Quoted by SRV. I. 174. 2. p. i. 748.

३. RV. X. 86. 9; AV. 20. 126. 9; Cf. BD. i. 53. Macdonell translates अवीरा as 'without a husband'.

४. Quoted by SRV. VIII. 92. 30. p. iii. 557.

५. Cf. SRV. I. 51. 14. p. i. 260. वसुमानित्यर्थः ।

६. RV. I. 51. 14.

७. Omitted by BK, C 4, C 5, Kn, M 3, Mi, R 4, R 6, W 1, W 2, W 3.

८. Cf. SRV. I. 51. 14. p. i. 260.

९. RV. III. 53. 14.

१०. Cf. SRV. III. 53. 14. p. ii. 302, कीकटो etc.

११. Omitted by BK, C 4, C 5, Kn, M 3, Mi, R 4, R 6, W 1, W 2, W 3.

१२. Cf. SRV. III. 53. 14. p. ii. 302 घरणं.

१३. Omitted by C 5, M 3, Mi.

१४. मां गमिष्यतीति BK, C 4, C 5, Kn, M 3, Mi, R 4, R 6, W 1, W 2, W 3.

१५. अत्यन्तः W 1.

१६. कुसीदः BK, C 4, C 5, Kn, M 3, Mi, R 4, R 6, W 1, W 2, W 3.

१७. तत् स्थं BK, C 4, C 5, Kn, M 3, Mi, R 4, R 6, W 1, W 2, W 3; तस्याग्रे Roth, S'ivadatta.

१८. नैचेः BK, C 4, C 5, Kn, M 3, Mi, R 4, R 6, W 1, W 2, W 3. Cf. SRV. III. 53. 14. p. ii. 302.

१९. The passage नैचाशाखं...वशगर्मेने is omitted by Durga. Quoted by SRV. loc. cit.

बुन्द इधुर्मवंति । [ बिन्दो वां । ] भिन्दो वा । भयदो वा । भासमानो द्रवतीति वा ॥ ३२ ॥

तुविक्षं ते सुकृतं सुमयं धनुः साधुर्बुन्दो हिरण्ययः ।

उभा ते बाहू रण्या सुसंस्कृत ऋदूपे चिद्वद्वृधौ ॥

तुविक्षं बहुविक्षेपं महाविक्षेपं वा ते सुकृतं सुमयं सुसुखं धनुः । साधयिता ते बुन्दो हिरण्ययः । उभौ ते बाहू [ रण्यौ ] रमणीयौ सांग्राम्यौ [ वौ ] । ऋदूपे अर्धनपातिनौ । गमनपातिनौ [ शब्दपातिनौ दूरपातिनौ ] वा । मर्मण्यर्धनवेचिनौ । गमनेवेचिनौ [ शब्दवेचिनौ दूरवेचिनौ ] वा ॥ ३३ ॥

निराविध्यद्विरिभ्य आ धारयत्यक्रमोदुनम् ।

इन्द्रो बुन्दं स्वाततम् ॥

निरविध्यद्विरिभ्य आधारयत्यक्रम । ओदनमुदकदानं मेघम् । इन्द्रो बुन्दं स्वाततम् ।

बुन्दं बुन्देन व्याख्यातम् । वृन्दारकश्च ॥ ३४ ॥

अयं यो होता किरु स यमस्य कमप्यूहे यत्समृज्जन्ति देवाः ।

अहरहर्जायते मासि मास्यथा देवा दधिरे हव्यवाहम् ॥

अयं यो होता कर्ता स यमस्य । कमप्यु [ ऊँहे ] अन्नमभिवहति यत्समृज्जन्ति देवाः । अहरहर्जायते । मासे मासे । अर्धमासेऽर्धमासे वा । अथ देवा निदधिरे हव्यवाहम् ।

१. Quoted by SRV. VIII. 45. 4. p. iii. 430.

२. Omitted by BK, C 4, C 5, Kn, M 3, Mi, R 4, R 6, W 1, W 2, W 3; & Durga. C 3 reads बुन्दो वा.

३. RV. VIII. 77. 11.

४. बहुविक्षम् BK, C 4, C 5, Kn, M 3, Mi, R 4, R 6, W 1, W 2, W 3; M 1; बहुविक्षपम् C 3.

५. हिरण्ययः Roth and S'ivadatta.

६. Omitted by BK, C 4, C 5, Kn, M 3, Mi, R 4, R 6, W 1, W 2, W 3.

७. Cf. N. 6. 4.

८. Omitted by BK, C 4, C 5, Kn, M 3, Mi, R 4, R 6, W 1, W 2, W 3, and Durga.

९. Quoted by SRV. VIII. 77. ii. p. iii. 525.

१०. Omitted by BK, C 4, C 5, Kn, M 3, Mi, R 4, R 6, W 1, W 3, and Durga, who remarks: भाष्यमत्र न सम्यगिव कथ्यते तस्य सम्यक् पाठोऽन्वेष्यस्ततो योग्यम् । Omitted also by SRV. VIII. 77. 11. p. iii. 525.

११. RV. VIII. 77. 6.

१२. RV. X. 52. 3.

१३. Omitted by BK, C 4, C 5, Kn, M 3, Mi, R 4, R 6, W 1, W 2, W 3.

१४. अथ देवा...हव्यवाहम् is omitted by C 3.

उत्त्वमूणोतेः । वृणोतेर्वा ।

महत्तदुल्लं स्थविरं तदासीत् । इत्यपि निगमो भवति ।

ऋषीसमपगतभासम् । अपहृतभासम् । अन्तर्हितभासम् । गतभासं वा ॥ ३५॥

हिमेनाग्निं घंसमवारयेथां पितुमतीमूर्जमसा अधत्तम् ।

ऋषीसे अत्रिमक्षिनावनीतुष्टुभिन्न्यथुः सर्वगणं स्वेत्ति ॥

हिमेनोदकेन ग्रीष्मान्तेऽग्निं घंसमहरवारयेथाम् । अजवर्ती चास्मा ऊर्जमध-  
समग्नये । योऽयमृषीसे पृथिव्यामग्निरन्तरौषधिवनस्पतिष्वप्सु तमुभिन्न्यथुः । सर्व-  
गणं सर्वनामानं । गणो गणनात् । गुणश्च । यदृष्ट ओषधय उद्यन्ति प्राणिनश्च पृथि-  
व्यां तदग्निनो रूपं तेनैवौ स्तौति स्तौति ॥ ३६ ॥

इति षष्ठोऽध्यायः ।

[ त्वमेनेऽलार्तुण उहेहाजासं उपैलप्रक्षिणीकार्दरहमंसे ते भार्यन्त इवाभंवं हि  
सोमीनं स्वरणमिन्द्रो सोमा कृणुष्वपाजस्तां अश्वरेऽस्ति हि वोऽसुते प्रवोच्छा सुप्र-  
स्तुञ्जे तुजे 'यो अस्मा अस्मा इदु तन्नस्तुरीपं हिनोतौनोमैत्रो मात्वा न पापासो  
र्यं वृकेण जीवांभो बतौ बतासि धेनुंभोऽरांयि काणे वामं वामं किं ते तुविशं ते  
निरोविष्यदंयं यो होता हिमेर्नाग्निं षट्त्रिंशत् ॥ ]

॥ इति निरुक्ते पूर्वषट्के षष्ठोऽध्यायः समाप्तः ॥

॥ इति नैगमं काण्डं पूर्वार्धश्च समाप्तम् ॥

१. RV. X. 51. 1. Cf. BD. VII. 80.

२. RV. I. 116. 8. Cf. BD. ii. 110.

३. Quoted by SRV. I. 116. 8. p. i.  
516.

४. Small figure within brackets  
represents the corresponding  
section of the sixth chapter of  
the *Nirukta*.



अथोत्तरषट्कं प्रारभ्यते ।

अथ सप्तमोऽध्यायः ।

ॐ ॥ अथातो देवतम् । तद्यानि नामानि प्राधान्यस्तुतीनां देवतानां तद् देवत-  
मित्याचक्षते । सैषा देवतोपपरीक्षा । यत्काम ऋषिर्यस्यां देवतायामार्थपत्यमिच्छ-  
न्स्तुतिं प्रयुक्ते तद्देवतः स मन्त्रो भवति । तास्त्रिविधा ऋचः । परोक्षकृताः ।  
प्रत्यक्षकृताः । आध्यात्मिक्यश्च । तत्र परोक्षकृताः सर्वाभिर्नामविमक्तिमिर्युज्यन्ते ।  
प्रथमपुरुषैश्चाख्यातस्य ॥ १ ॥

इन्द्रो दिव इन्द्र ईशे पृथिव्याः ।

इन्द्रमिद् गाथिनो बृहत् ।

इन्द्रेणैते तत्सर्वो वेविषाणाः ।

इन्द्राय सामं गायते ।

नेन्द्रादृते पवते धाम किं च<sup>१</sup>न ।

इन्द्रस्य नु वीर्याणि प्र वौच<sup>२</sup>म् ।

इन्द्रे कामा अयंसर्त<sup>३</sup> । इति ।

अथ प्रत्यक्षकृता मध्यमपुरुषयोगाः । त्वमिति चैतेन सर्वनाम्नो ।

१. ०मयं० 'च', 'छ'.

२. ०मिच्छन्स्तुतिं M 1;

०मिच्छन्स्तुतिं C 1, C 2;

०मिच्छन्स्तुतिं C 6.

३. प्रयुक्ते C 1, C 2, C 6, M 1, M 3.

४. मन्त्रो C 1, C 2, C 6, M 1, M 3.

५. Cf. BD. i. 6; *Bṛhatsarvānukrama-  
rikā*, p. 1. यत्काम ऋषि मन्त्रद्रष्टा वा  
भवति यस्यां देवतायामार्थपत्यमिच्छता-  
स्तुतिः प्रयुज्यते सा देवता तस्य मन्त्रस्य  
भवति ।

६. Cf. BD. i. 34: मन्त्रा नामाप्रकाराः स्यु-  
ईहा वे मन्त्रवर्णिभिः ।

७. The passage: तास्त्रिविधा.....  
चाख्यातस्य is quoted by SRV. I.  
6. 9. p. i. 53.

८. RV. X. 89. 10.

९. RV. I. 7. 1; AV. 20. 38. 4; 20.  
47. 4; 20. 70. 7; SV. 1. 198; 2.  
146.

१०. RV. VII. 18. 15.

११. RV. VIII. 98. 1; AV. 20. 62. 5;  
SV. 1. 388; 2. 375.

१२. RV. IX. 68. 6; SV. 2. 720.

१३. RV. I. 32. 1; Cf. AV. 2. 5. 5.

१४. The quotation is untraced.

१५. Cf. BD. i. 11.

तमिन्द्र बलादधि ।

वि न इन्द्र मृधो जेहि । इति

अथापि प्रत्यक्षकृताः स्तोतारो भवन्ति । परोक्षकृतानि स्तोतव्यानि ।

मा चिदुन्यद्वि शैसतं ।

कण्वा अमि प्र गायते ।

उप प्रेत कुशिकाश्चेतर्यध्वम् । इति ।

अथाध्यात्मिक्य उत्तमपुरुषयोगाः । अहमिति चैतेन सर्वनाम्ना । यथैतदिन्द्रो वैकुण्ठः । लवसूक्तम् । वागाम्भृणीयमिति ॥ २ ॥

परोक्षकृताः प्रत्यक्षकृताश्च मन्त्रा भूयिष्ठाः । अल्पश आध्यात्मिकाः ।

अथापि स्तुतिरेव भवति नाशीर्वादः ।

इन्द्रस्य नु वीर्याणि प्र वोचम् । इति । यथैतस्मिन्सूक्ते ।

अथाप्याशीरेव न स्तुतिः ।

सुक्ता अहमधीभ्यां भूयासम् । सुवचां मुखेन । सुश्रुत्कर्णाभ्यां भूयासम् । इति ।

तदेतद्बहुलमाध्वर्यवे याज्ञेषु च मन्त्रेषु ।

अथापि शपथामिशापौ ।

अद्या मुरीय यदि यातुधानो अस्मि ।

अद्या स वीरैर्दशभिर्वि यूयोः । इति ।

अथापि कस्यचिद्भाषयाचिख्यासा ।

न मृत्युरासीदमृतं न तर्हि ।

तम आसीत्तमसा गूळहमन्त्रे ।

१. RV. X. 153. 2; AV. 20. 93. 5; SV. 1. 120.

२. RV. X. 152. 4; AV. 1. 21. 2; SV. 2. 1218; VS. 8. 44; 18. 70.

३. खिद् M 1.

४. RV. VIII. 1. 1; AV. 20. 85. 1; SV. 1. 242; 2. 710.

५. RV. I. 37. 1.

६. RV. III. 53. 11; cf. BD. IV. 115.

७. The second section ends here in BK, C 4, C 5, Kn, M 3, Mi, W 1, W 2, W 3, R 7, R 8.

८. RV. X. 48—49.

९. RV. X. 119.

१०. RV. X. 125.

११. Cf. BD. i. 35.

१२. RV. I. 32. 1; cf. AV. 2. 5. 5.

१३. Cf. Pāraskara gr. sū. II 6. 19; Ās'va. gr. sū. III. 6. 7.

१४. RV. VII. 104. 15; AV. 8. 4. 15.

१५. RV. VII. 104. 15; AV. 8. 4. 15.

१६. Cf. BD. i. 36.

१७. RV. X. 129. 2; cf. BD. i. 58: न मृत्युरासीदित्येतामाचिख्यासां प्रचक्षते ।

१८. RV. X. 129. 3.

अथापि परिदेवना कलाचिद्भावात् ।

सुदेवो अद्य प्रपतेदनाष्टत् ।

न वि जानामि यदि वेदमस्मि । इति ।

अथापि निन्दाप्रशंसे ।

केवलाद्यो भवति केवलादी ।

भोजस्येदं पुष्करिणीव वेदम् ।

एवमस्मत्सुके घृतनिन्दा च कृषिप्रशंसा च । एवमुच्चावचैरभिप्रायैर्ऋषीणां मन्त्रदृष्टयो भवन्ति ॥ ३ ॥

तथेऽनादिदेवता मन्त्रास्तेषु देवतोपपरीक्षा । यद्देवतः स यज्ञो वा यज्ञाङ्गं वा तदेवता भवन्ति । अथान्यत्र यज्ञात्प्राजापत्या इति याज्ञिकैः । नाराशंसा इति नैरुक्ताः । अपि वा सा कामदेवता स्यात् । प्रायोदेवता वा । अस्ति ह्याचारो बहुलं लोके । देवदेवत्यमतिथिदेवत्यं पितृदेवत्यम् ।

याज्ञदैवतो मन्त्र इति । अपि ह्यदेवता देवतावत् स्तूयन्ते । यथाभ्यप्रभृतीन्योषधिपर्यन्तीनि । अथाप्यद्वौ द्वन्द्वौनि । स न मन्येतागन्तुनिर्वार्थान् देवतानाम् । प्रत्यक्षदृश्यमेतद्भवति । माहाभाग्याद् देवताया एक आत्मा बहुधा स्तूर्यते । एकस्यात्मनोऽन्ये देवाः प्रत्यङ्गानि भवन्ति । अपि च सत्त्वानां प्रकृतिभूमभिक्रषयः स्तुवन्तीत्याहुः । प्रकृतिसार्वनाम्न्याश्च । इतरेतरजन्मानो भवन्ति । इतरेतरप्रकृतयः । कर्मजन्मानः ।

१. Cf. BD. i. 35.

२. RV. X. 95. 14. Cf. BD. i. 53: सुदेव इति तु स्पृहा । Quoted as an example of desire.

३. RV. I. 164. 37; AV. 9. 10. 15; cf. BD. i. 56: न वि जानामि संज्वरः quoted as an example of agitation. The passage: अथापि परिदेवना.....वेदमस्मि is cited by SRV. I. 164. 37. p. i. 713.

४. Cf. BD. i. 35.

५. RV. X. 117. 6; TB. ii. 8. 8. 3; cf. Manu. III. 118.

६. RV. X. 107. 10.

७. RV. X. 34.

८. तथे नादिद० C 1, C 2, C 6, M 1.

१०. Cf. BD. i. 20.

११. भवति C 2; cf. BD. VII. 16.

१२. Cf. BD. VII. 17.

१३. The 4th section ends here in BK, C 4, C 5, C 7, Kn, M 3, Mi, R 7, R 8, W 1, W 2, W 3. See Ngh. V. 3. 1—22.

१४. अथाप्यद्वौ द्वन्द्वानि is omitted by Durga. See Ngh. V. 3. 29—36; N. 9. 35—43.

१५. °वार्थानां क. ख. ग.

१६. Cf. BD. IV. 143.

१७. °सार्वनाम्न्याश्च C 1; °सार्वनाम्न्याश्च. Lahore edition of Rājārāma.

आत्मजन्मानः । आत्मैवैषां रथो भवति । आत्माश्वः । आत्मायुधम् । आत्मेषवः ।  
आत्मा सर्वं देवस्य ॥ ४ ॥

तिस्र एव देवता इति नैरुक्ताः । अग्निः पृथिवीस्थानः । वायुर्वेन्द्रो वान्तरिक्षस्थानः । सूर्यो शुस्थानः । तासां माहाभाभ्यादेकैकस्या अपि बहूनि नामधेयानि भवन्ति । अपि वा कर्मपृथक्त्वात् । यथा होताध्वर्युर्ब्रह्मोद्गातेत्यप्येकस्य सतः । अपि वा पृथगेव स्युः । पृथग्वि स्तुतयो भवन्ति । तथाभिधानानि । यथो एतत्कर्मपृथक्त्वादिति बहवोऽपि विभज्य कर्माणि कुर्युः । तत्र संस्थानैकत्वं संभोगैकत्वं चोपेक्षितव्यम् । यथा पृथिव्यां मनुष्याः पशवो देवा इति स्थानैकत्वम् । संभोगैकत्वं च दृश्यते । यथा पृथिव्याः पर्जन्येन च वाय्वादित्याभ्यां च संभोगैः । अग्निना चेतरेष्य लोकस्य । तत्रैतैन्नरराष्ट्रमिव ॥ ५ ॥

अथाकारचिन्तनं देवतानाम् । पुरुषविधाः स्युरित्येकम् । चेतनावद्ब्रह्मि स्तुतयो भवन्ति । तथाभिधानानि ।

अथापि पौरुषविधिकैरङ्गैः संस्तूयन्ते ।

ऋष्या तं इन्द्रं स्थविरस्य वाहूँ ।

यत्सं गृभ्या मघवन्कांशिरित्तं ।

अथापि पौरुषविधिकैर्द्रव्यसंयोगैः ।

आ द्वाभ्यां हरिभ्यामिन्द्र र्धाहि ।

कल्याणीर्जाया सुरणं गृहे ते ।

अथापि पौरुषविधिकैः कर्मभिः ।

१. Cf. BD. i. 74: तेजस्वेवायुधं प्राहुः वाहनं चैव यस्य सत् । iii. 85: विधेयां ते सतः ऋष्याहनाभ्यायुधानि तु । IV. 143: आयुधं वाहनं चापि स्तुतौ यस्येह दृश्यते । तमेव तु स्तुतं विद्यात् तस्मात्मा बहुधा हि सः ॥
२. आत्माश्वाः C 1, C 6, Roth.
३. अत्मा. Roth.
४. Cf. BD. i. 73: तेषामात्मैव तत्सर्वम् ।
५. देवस्य देवस्य ॥ ५ ॥ प्रथमः पादः BK, C 4, C 5, C 7, M 3, Mi, R 7, R 8, W 1, W 2, W 3.
६. Cf. AB. ii. 17. 17; V. 32. 1; KB. VIII. 8; S'B. XI. 2. 3. 1.
७. Cf. AB. V. 32. 1; S'B. XI. 2. 3. 1; BD. i. 69.

८. Cf. BD. i. 70—71.
९. पृथक्त्वात् C 6, M 1.
१०. तथाभिधानानि M 3.
११. संस्थानैकत्वं M 1.
१२. च is added after स्थानैकत्वम् in Bib. Ind. ed. of N. Cf. KB. i. 1: अग्निं वै लोके उभये देवमनुष्वाः आसुः ।
१३. संभोगो अग्निना क.
१४. तत्रैतं नरराष्ट्रम् क.
१५. तथाभिधानानि M 3.
१६. RV. VI. 47. 8; cf. AV. 19. 15. 4.
१७. RV. III. 30. 5.
१८. RV. II. 18. 4.
१९. RV. III. 53. 6.

अद्दीन्द्र पिब च प्रस्थितस्य ।

आश्रुत्कर्ण श्रुधी हवर्मे ॥ ६ ॥

अपुरुषविधाः स्युरित्यपरम् । अपि तु यद् दृश्यतेऽपुरुषविधं तत् । यथाग्नि-  
र्वायुरादित्यः पृथिवी चन्द्रमा इति । यथो एतच्चेतनावद्बद्धि स्तुतयो भवन्तीत्यचेत-  
नान्यप्येवं स्तूयन्ते । यथाक्षप्रभृतीन्योषधिपर्यन्तानि । यथो एतत्पौरुषविधिकैरङ्गैः  
संस्तूयन्त इत्यच्चेतनेष्वचेतद्भवति ।

अमि क्रन्दन्ति हरितेमिरासंभिः । इति प्रावस्तुतिः ।

यथो एतत्पौरुषविधिकैर्द्रव्यसंयोगैरित्येतदपि तादृशमेव ।

सुखं रथं युयुजे सिन्धुरश्विनम् । इति नदीस्तुतिः ।

यथो एतत्पौरुषविधिकैः कर्मभिरित्येतदपि तादृशमेव ।

होतुश्चित्पूर्वं हविरद्यमाशर्त । इति प्रावस्तुतिरेव ।

अपि बोभयद्भिः स्युः । अपि वा पुरुषविधानामेव सतां कर्मात्मान एते  
स्युः । यथा यज्ञो यजमानस्य । एष चाख्यानसमयः ॥ ७ ॥

तिस्र एव देवता इत्युक्तं पुरस्तात् । तासां भक्तिसाहचर्यं व्याख्यास्यामः ।  
अथैतान्यग्निमकीनि । अयं लोकः । प्रातः सवनं । वसन्तः । गायत्री । त्रिवृत्स्तोमः ।  
रथंतरं साम । ये च देवगणाः समाम्नाताः प्रथमे स्थाने । अग्रायी पृथिवीलेति  
स्त्रियः । अथास्य कर्म । बर्हन् च हविषामावाहनं च देवतानाम् । यच्च [ किञ्चिद् ]  
वार्षिकविषयिकमग्निर्कर्मैव तैत् । अथोस्य संस्तविका देवाः । इन्द्रः । सोमः । वरुणः ।  
पर्जन्यः । ऋतवः । आग्नायैष्णवं हविर्न त्वृक्संस्तविकी दशतयीषु विद्यते । अथा-  
प्याग्नापौष्णं हविर्न तु संस्तवः । तत्रैतां विभक्तस्तुतिर्मुचमुदाहरन्ति ॥ ८ ॥

१. RV. X. 116. 7.

२. RV. I. 10. 9.

३. बर्हयते M 1. The last section ends  
after दृश्यते in C 1, C 2, C 6, M 1,  
M 4, S.

४. RV. X. 94. 2.

५. RV. X. 75. 0.

६. RV. X. 94. 2.

७. Cf. AB. ii. 32. 1; iii. 13. 1; IV.  
29. 1; VIII. 12. 4; KB. VIII. 9;  
XII. 4; XIV. 1, 3, 5; XXII. 1;  
GB. I. 1. 17, 29; 2. 24; II. 3. 10,  
12, 16; BD. i. 115.

८. ०बीलेति C 1, C 2, C 6, M 1, M 4,  
S.

९. हवनं C 2.

१०. Omitted by BK, C 4, C 5, C 7,  
Kn, M 3, Mi, R 7, R 8, W 1,  
W 2, W 3.

११. ०कर्मैतत् Roth; cf. BD. i. 119,  
120.

१२. यथास्य. Mi.

१३. Cf. BD. i. 117—119.

१४. विभक्ति C 1, C 2, C 6, M 1, M 4.

१५. Cf. BD. iii. 41.

पूषा त्वेतश्चावयतु प्र विद्वाननष्टपशुर्धुवनस्य गोपाः ।

स त्वैतेभ्यः परि ददत्पितृभ्योऽग्निर्देवेभ्यः सुविदुत्रियेभ्यः ॥

पूषा त्वेतः प्रच्यावयतु । विद्वान् । अनष्टपशुः । धुवनस्य गोपा इत्येष हि सर्वेषां भूतानां गोपायिता [ आदित्यः ] । स त्वैतेभ्यः परिददत्पितृभ्य इति सांशयिकस्तृतीयः पादः । पूषा पुरस्तात्तस्यान्वादेश इत्येकम् । अग्निरुपरिष्ठासस्य प्रकीर्तनेत्यपरम् । अग्निर्देवेभ्यः सुविदुत्रियेभ्यः । सुविदुत्रं धनं भवति । विन्दतेर्वैकोपसर्गात् । ददतेर्वा स्याद् द्युपसर्गात् ॥ ९ ॥

अथैतानीन्द्रभक्तीनि । अन्तरिक्षलोकः । माध्यंदिनं सवनम् । ग्रीष्मः । त्रिष्टुप् । पञ्चदशस्तोमः । बृहत्सामं । ये च देवगणाः समाम्नाता मध्यमे स्थाने याश्च स्त्रियः । अथास्य कर्म रसानुप्रदानं वृत्रवधः । या च का चं बलकृतिरिन्द्रकर्मैव तत् । अथास्य संस्तविका देवाः । अग्निः । सोमः । वरुणः । पूषा । बृहस्पतिः । ब्रह्मणस्पतिः । पर्वतः । कुत्सः । विष्णुः । वायुः । अथापि मित्रो वरुणेन संस्तूयते । पूष्णा रुद्रेण च सोमः । वायुर्ना च पूषा । वातेन च पर्जन्यः ॥ १० ॥

अथैतान्यादित्यभक्तीनि । असौ लोकः । तृतीयसवनम् । वर्षा । जगती । सप्तदशस्तोमः । वैरूपं सामं । ये च देवगणाः समाम्नाता उत्तमे स्थाने याश्च स्त्रियः । अथास्य कर्म रसादानं रश्मिमिश्र रसधारणम् । यर्षं किञ्चित्प्रवहितमादित्यकर्मैव तत् । चन्द्रमसा वायुना संवत्सरेणेति संस्तवः । एतेष्वेव स्थानव्यूहेष्वुत्तुच्छन्दः-

१. RV. X. 17. 3; AV. 18. 2. 54.

२. Omitted by BK, C 4, C 5, C 7, Kn, M 3, R 7, R 8, W 1, W 2, W 3.

३. परिवदात् M 3.

४. दधतिर्वा C 4, C 7, M 3, Mi, W 2, W 3, W 4.

५. Cf. BD. i. 130—131.

६. Cf. AB. ii. 32. 1; iii. 13. 1; IV. 31. 1; VIII. 12. 4; KB. VIII. 9; XIV. 1, 3, 5; XVI. 1; XXII. 2; GB. I. 1. 17, 18, 29; 2. 24; II. 2. 10, 12; II. 4. 4.

७. चित् BK, C 4, C 5, C 7, Kn, M 3, Mi, R 7, R 8, W 1, W 2, W 3.

८. Cf. BD. i. 87; ii. 6.

९. Cf. BD. ii. 2—3.

१०. अग्निना C 1, C 2, C 6, M 1, M 4, S. & Roth. The corresponding passage in BD. reads वायुना ।

११. Cf. BD. ii. 4, 5, 13, 14.

१२. Cf. BD. ii. 13—14.

१३. Cf. AB. II. 32. 1; III. 13. 1; V. 1. 1; VIII. 12. 4; KB. VIII. 9; XIV. 1, 3; XVI. 1; XXII. 3, 5; GB. I. 1. 19, 29; 2. 24; II. 3. 10; 4. 18.

१४. रसाधारणं C 1, C 2, C 6, M 1, M 4; S; Roth.

१५. रश्मिमिश्र रसधारणं is omitted by Durga.

१६. यत्तु C 4, C 5, C 7, M 3, Mi, R 7, R 8, W 1, W 2, W 3.

१७. Cf. BD. ii. 15—16.

स्तोमपृष्ठस्य भक्तिशेषमनुकल्पयति । शरदनुष्टुबेकविंशस्तोमो वैराजं सामेति पृथिव्यायतनानि । हेमन्तः पङ्क्तिस्त्रिणवस्तोमः शाकरं सामेत्यन्तरिक्षायतनानि । शिशिरोऽतिच्छन्दास्त्रयस्त्रिंशस्तोमो रैवतं सामेति शुभकैनि ॥ ११ ॥

मन्त्रा मननात् । छन्दांसि छादनात् । [ स्तोमः स्तवनात् । ] यजुर्यजतेः । साम सम्मितमृचा । अस्यतेर्वा । ऋचा समं मेन इति नैदानाः । गायत्री गायतेः स्तुतिकर्मणः । त्रिगमना वा विपरीता । गायतो मुखदुदयतर्त्त । इति च ब्राह्मणम् । उष्णिगुत्क्राता भवति । क्षिप्रतेर्वा स्यात्कान्तिकर्मणः । उष्णीषिणी वेत्यौपमिकम् । उष्णीषं ज्ञायतेः । ककुप् ककुभिनी भवति । ककुप् च कुञ्जश्च कुजतेर्वा । उञ्जतेर्वा । अनुष्टुबनुष्टोभनात् ।

गायत्रामेव त्रिपदां सर्ती चतुर्थेन पादेनानुष्टोभेति । इति च ब्राह्मणम् । बृहती परिवर्द्धनात् । पङ्क्तिः पञ्चपदा । त्रिष्टुप् स्तोभत्युत्तरपदा । का तु त्रिता स्यात् । तीर्णतमं छन्दः । त्रिवृद्धञ्जः । तस्य स्तोभनीति वा ।

यत् त्रिरस्तोभत तत् त्रिष्टुभक्षिष्टम् । इति विश्वायते ॥ १२ ॥

जगती गततमं छन्दः । जलचरगतिर्वा ।

जलगत्यमानोऽसृजत्<sup>११</sup> । इति च ब्राह्मणम् । विराड्विराजनाद्वा । विराधनाद्वा । विप्रापणाद्वा । विराजनात्संपूर्णाक्षरा । विराधनादूनाक्षरा । विप्रापणादधिकाक्षरा । पिपीलिकमध्येत्यौपमिकम् । पिपीलिका पेलतेर्गतिकर्मणः ।

इतीमा देवता अनुक्रान्ताः । सूक्तभाजः । हविर्भाजः । ऋग्भाजश्च भूयिष्ठाः । काश्चिन्निपातभाजैः । अथोताभिधानैः संयुज्य हविश्चोदयति । इन्द्राय वृत्रमे<sup>१२</sup> ।

१. Cf. AB. V. 4. 1; VIII. 12. 4; KB. XXII. 9; BD. i. 116.

२. Cf. AB. V. 6. 1; VIII. 12. 8; KB. XXIII. 3; BD. i. 130—131; SRV. p. i. 2.

३. Cf. AB. V. 12. 1; VIII. 12. 4; BD. ii. 13—14.

४. Cf. Chhā. up. I. 4. 2. यदेभिरच्छादयंस्तच्छन्दासां छन्दस्त्वम् ।

५. Omitted by BK, C 4, C 5, C 7, Kn, M 3, Mi, R 7, R 8, W 1, W 2, W 3; and Durga.

६. Quoted by SRV. p. i. 2.

७. Devtādhyāya Br. III. 2.

८. Devtādhyāya Br. III. 3.

९. The passage: त्रिगमना...ब्राह्मणम् is omitted by Durga.

१०. ककुक्कुजं M 3; ककुप् च कुजते Durga who places कुञ्जश्च after उञ्जतेर्वा ।

११. Daivata Brāhmaṇa III.

१२. Cf. AB. V. 19. 6; KB. 1. 3, 4; XI. 2; XII. 2; XIX. 4, 7; GB. I. 3. 8, 10; 4. 24.

१३. Cf. Daivata Brāhmaṇa III.

१४. जलचलगतिः Mi, W 1, W 2; Roth attributes the variant जलचलगतिः to the shorter recension.

१५. Cf. BD. i. 17; VIII. 129.

१६. MS. II. 2. 11.

[ इन्द्राय वृत्रहरे । ] इन्द्रायैहोमुचै इति । तान्यप्येके समामनन्ति । भूयांसि तु समा-  
ज्ञानात् । यथु संविज्ञानभूतं स्यात्प्राधान्यस्तुति तत्समामने । अथोत कर्ममिर्क्रषि-  
देवताः स्तौति । वृत्रहा । पुरन्दरः । इति । तान्यप्येके समामनन्ति । भूयांसि तु  
समाज्ञानात् । व्यञ्जनमात्रं तु तत् तस्याभिधानस्य भवति । यथा ब्राह्मणाय बुभु-  
क्षितायौदनं देहि । ज्ञातायानुलेपनम् । पिपासते पानीयमिति ॥ १३ ॥

अथातोऽनुक्रमिष्यामः । अग्निः पृथिवीस्थानः । तं प्रथमं व्याख्यास्यामः ।  
अग्निः कस्मात् । अग्रणीभवति । अग्रं यज्ञेषु प्रणीयते । अङ्गं नयति सन्नममानः ।  
अक्रोपनो भवतीति स्थौलाष्टीविः । न क्रोपयति न ज्ञेहयति । त्रिभ्य आख्यातेभ्यो  
जायत इति शाकपूणिः । इतात् । अक्ताहग्धाह्वा । नीतात् । स खल्वेतेरकारमादत्ते  
गकारमनक्तेर्वा दहतेर्वा नीः परं । तस्यैषा भवति ॥ १४ ॥

अग्निमीळे पुरोहितं यज्ञस्य देवमृत्विजम् ।

होतारं रत्नधातमम् ॥

अग्निमीळेऽग्निं याचामि । ईळिरध्येषणाकर्मा । पूजाकर्मा वा । पुरोहितो  
व्याख्यातो यज्ञश्च । देवो दानाद्वा । दीपनाद्वा । द्योतनाद्वा । बुस्थानो भवतीति वा ।  
यो देवः सा देवता । होतारं हातारम् । जुहोतेहोतैत्यौर्णवार्भः । रत्नधातमं रमणी-  
यानां धनानां दातृतमम् ।

तस्यैषापरा भवति ॥ १५ ॥

अग्निः पूर्वेभिर्ऋषिभिरीड्यो नूतनैरुत ।

स देवाँ एह वर्क्षति ॥

१. Omitted by Bk, C 4, C 5, C 7,  
Kn, M 3, Mi, R 7, R 8, W 1,  
W 2, W 3.

२. MS. II. 2. 10.

३. Cf. BD. ii. 71.

४. Cf. BD. ii. 24; Cf. S'ankara on  
Vedāntasūtra i. 2. 7. 28: अग्नि-  
शब्दोऽप्यग्रणीत्वाद्योगाश्रयेण परमा-  
त्मविषय एव अविध्यति ।  
Cf. S'B. II. 2. 4. 2.

तद्वाऽप्यनमेतदग्रे देवानामजनयत । तस्मा-  
दभिरभिर्हं वै नामेतद्यदभिरिति ।  
Cf. also S'B. VI. 1. 1. 11.

स यदस्य सर्वस्याग्रमसृजयत तस्मादभिर-  
भिर्हं वै तमभिरित्याचक्षते परोक्षम् ।

Cf. also RV. VI. 16. 48.

अग्निं देवासो अग्निवम् ।

५. Cf. BD. i. 91.

६. Cf. SRV. I. i. 1. p. i. 24.

७. RV. I. 1. 1.

८. N. 2. 12.

९. Cf. N. 3. 19. यज्ञस्य Mi, M 3. Cf.  
SRV. I. 1. 1. p. i. 24.

१०. यो देवः सा देवता is omitted by  
Durga.

११. Quoted by SRV. I. 127. 1. p. i.  
573.

१२. Quoted by SRV. I. 1. 1. p. i. 24.

१३. RV. I. 1. 2.

अग्निर्यः पूर्वैर्ऋषिभिरीळितव्यो [ वन्दितव्यो ] ऽस्माभिश्च नवतरैः स देवानि-  
हावहत्विति । स न मन्येतायमेवाग्निरिति । अप्येते उत्तरे ज्योतिषी अग्नी उच्येते ।

ततो नु मध्यमः ॥ १६ ॥

अग्निं प्रवन्तु समनेव योषाः कल्याण्यः स्यमानासो अग्निम् ।

घृतस्य धाराः समिधो नसन्त ता जुषाणो हर्यति जातवेदाः ॥

अभिनमन्त समनस इव योषाः । समनं समननाद्वा । संमाननाद्वा । कल्याण्यः ।  
स्यमानासः । अग्निसित्यौपमिकम् । घृतस्य धारा उदकस्य धाराः समिधो  
नसन्त । नसतिराप्नोतिकर्मा वा । नमतिकर्मा वा । ता जुषाणो हर्यति जातवेदाः ।  
हर्यतिः प्रेप्साकर्मा । विहर्यतीति ।

समुद्रादूर्मिर्मधुमाँ उदारतँ । इत्यादित्यमुक्तं मन्यन्ते ।

समुद्राद्वयेषोऽद्वय उदेति । इति च ब्राह्मणम् ।

अथापि ब्राह्मणं भवति ।

अग्निः सर्वा देवताः । इति । तस्योत्तरा भूयसे निर्वचनाय ॥ १७ ॥

इन्द्रं मित्रं वरुणमग्निमाहुरथो दिव्यः स सुपर्णो गरुत्मान् ।

एकं सद्विप्रा बहुधा वदन्त्यग्निं यमं मातरिश्वानमाहुः ॥

इमेवाग्निं महान्तं [ चं ] आत्मानं बहुधा मेधाविनो वदन्ति । इन्द्रं मित्रं  
वरुणमग्निं दिव्यं च गरुत्मान्तम् । दिव्यो दिविजः । गरुत्मान् गरुणवान् । गुर्वात्मा ।  
महोत्मेति वा ।

१. Omitted by Bk, C 4, C 5, C 7, Kn, M 3, Mi, R 7, R 8, W 1, W 2, W 3.

२. RV. IV. 58. 8; VS. 17. 96.

३. ०कर्माभिहर्यतीति C 4, W 1;

०कर्माभिहर्यतीभिः Mi;

कर्माविहर्यतीति C 5, M 3, W 2, W 3.  
Cf. SRV. I. 57. 2. p. i. 285; I. 62. 2. p. i. 311.

४. विहर्यतीति is omitted by Durga.

५. RV. IV. 58. 1; VS. 17. 89; cf. AB. I. 22; समुद्रादूर्मिमुदियति वेनः ।

६. KB. XXV. 1.

७. AB. II. 3. Taitt. B. I. 4. 4. 10. Cf. AB. I. 1. 4; Tapd. B. II. 1. 12; GB. II. 1. 12; Śaṅ. B. III. 7; S'B. I. 6. 2. 8; MS. I. 4. 14. द्वै is added after अग्निः in all these passages.

८. RV. I. 164. 46; AV. 9. 10. 28.

९. Omitted by C 1, C 2, C 3, C 6, M 1, M 4, R 2, R 3, R 5, S; cf. SRV. I. 164. 46. p. i. 718; महान्तमात्मानम् ।

१०. गुर्वात्मा C 1. गुर्वात्मा महात्मेति वा is omitted by Durga.

११. Cf. SRV. loc. cit.

यस्तु सूक्तं भजते यस्मै हविर्निरुप्यतेऽयमेव सोऽग्निः । निपातमेवैते उत्तरे  
ज्योतिषी एतेन नामधेयेन भजते ॥ १८ ॥

जातवेदाः कक्षात् । जातानि वेद । जातानि वै न विदुः । जाते जाते विद्यतं  
इति वा । जातविदो वा । जातधनः । जातविद्यो वा जातप्रज्ञानः ।

यत्तज्जातः पशुविन्दत [ इति ] तज्जातवेदसो जातवेदस्त्वम् । इति ब्राह्मणम् ।

तस्मात्सर्वानृतृन्पशवोऽग्निममिसर्पन्ति । इति र्व ।

तस्यैषा भवति ॥ १९ ॥

[ जातवेदसे सुनवाम सोममरातीयतो नि दहाति वेदः ।

स नः पर्यदति दुर्गाणि विश्वा नावेव सिन्धुं दुरितात्यग्निः ॥

जातवेदस इति जातवेदस्यां वैवं जातवेदसेऽर्चाय सुनवाम सोममिति ।  
प्रसवायामिषवाय सोमं राजानममृतमरातीयतो यज्ञार्थमिति स्मोः । निदहाति  
निध्वयेन दहति भस्मीकरोति । सोमो ददित्यर्थः । स नः पर्यदति दुर्गाणि विश्वानि  
दुर्गमानि स्थानानि नावेव सिन्धुं नावा सिन्धुं सिन्धुं नावा नदीं जलदुर्गां महाकुलां  
तारयति । दुरितात्यग्निरिति दुरितानि तारयति । तस्यैषा पशु भवति ॥ २ ॥ २५ ॥ ]

प्र नूनं जातवेदसमर्थं हिनोत वाजिनम् ।

इदं नो बहिरासीदिति ॥

प्रहिणुत जातवेदसं कर्मभिः समश्रुवानम् । अपि वोपमार्थं स्यात् । अभ्वमिव  
जातवेदसमिति । इदं नो बहिरासीदित्विति । तदेतदेकमेवं जातवेदसं गायत्रं तृचं

१. Cf. BD. i. 78: निरुप्यते हविर्यस्मै  
सूक्तं च भजते च या ।

२. Cf. BD. i. 67:

इहाग्निभूतस्त्वृषिभिलोके स्तुतिभिरी-  
क्षितः । जातवेदास्तुतो मध्ये स्तुतो वैदवा-  
नरो दिवि ॥

३. Cf. BD. ii. 30: भूतानि वेद etc. AB.  
II. 39. प्राणो वै जातवेदाः स हि  
जातानां वेद ।

४. Cf. BD. i. 92: बह्विद्यते हि जातः etc.  
Cf. also ii. 31.

५. Omitted by BK, C 4, C 5, C 7,  
Kn, M 3, Mi, R 7, R 8, W 1,  
W 2, W 3.

६. MS. I. 8. 2. Cf. AB. III. 36. S'B.  
IX. 5. 1. 68:

तज्ज्जातं जातं विन्दते तस्माज्जातवेदाः ।

७. MS. I. 8. 2.

८. Cf. SRV. I. 44. 1. p. i. 223; I.  
127. 1. p. i. 573.

९. RV. I. 99. 1.

१०. The section within brackets is  
omitted by C 1, C 2, C 3, C 6,  
M 1, M 4, R 2, R 3, R 5, S; and  
Durga. Cf. N. 14. 33.

११. RV. X. 188. 1; cf. BD. VIII. 88.

१२. ०मिष C 4, C 5, C 7, M 3, Mi,  
W 1, W 3; तदेकमिष R 2; तदेकमेव  
Roth.

दशतयीर्षु विद्यते । यस्तु किञ्चिदग्नेयं तज्जातवेदस्नानां स्थाने युज्यते । स न मन्ये-  
तायमेवाग्निरिति । अन्येते उत्तरे ज्योतिषी जातवेदसी उच्येते । ततो नु मध्यमः ।

अग्निं प्रवन्तं समनेव योषाः । इति तत्पुरस्ताद् व्याख्यातम् ।

अथासावादित्यः ।

उदु त्वं जातवेदसम् । इति । तदुपरिष्ठाद् व्याख्यास्यामः ।

यस्तु सूक्तं भजते यस्यै हविर्निरुप्यतेऽयमेव सोऽग्निर्जातवेदाः । निपातमेवैते  
उत्तरे ज्योतिषी एतेन नामधेयेन भजते ॥ २० ॥

वैश्वानरः कस्मात् । विश्वान्नराग्नयति । विश्व एनं नरा नयन्तीति वा । अपि  
वा विश्वानर एव स्यात् । प्रत्युतः सर्वाणि भूतानि तस्य वैश्वानरः ।

तस्यैषा भवति ॥ २१ ॥

वैश्वानरस्य सुमतौ स्याम राजा हि कं भुवनानामग्निश्रीः ।

इतो जातो विश्वमिदं वि चष्टे वैश्वानरो यतते सूर्येण ॥

इतो जातः सर्वमिदमभिपश्यति । वैश्वानरः संयतते सूर्येण । राजा यः  
सर्वेषां भूतानामभिभ्रयणीयस्तस्य वयं वैश्वानरस्य कल्याण्यां मतौ स्यामेति ।

तत्को वैश्वानरः । मध्यम इत्याचार्याः । वर्षकर्मणा ह्येनं स्तौति ॥ २२ ॥

प्र नू महित्वं वृषभस्य वोचं यं पुरवो वृत्रहणं सचन्ते ।

वैश्वानरो दस्युमभिर्जघन्वाँ अधूनोत्काष्ठा अव शम्बरं भेत ॥

१. RV. X, 188.

२. जातवेदसा C 4, C 5, C 7, M 3, Mi,  
W 1, W 2, W 3.

३. Cf. BD. i. 90, 97.

४. RV. IV. 58. 8.

५. N. 7. 17.

६. RV. I. 50. 1; AV. 13. 2. 16; 20.  
47. 13; SV. 1. 31; VS. 7. 41; 8.  
41.

७. N. 12. 15.

८. Cf. BD. i. 67.

९. Cf. BD. ii. 66.

१०. Cf. S'aṅkara on Vedāntasūtra  
I. 2. 28.

विश्वभायं नरश्चेति । विश्वेषां भायं नरः ।  
विश्वे वा नरा अस्तेति विश्वानरः परमात्मा  
सर्वात्मत्वात् विश्वानर एव वैश्वानरः ।  
तद्वितोऽनन्यार्थः । राक्षसबायसादिवत् ।

११. Cf. SRV. I. 60. 6; III. 2. 1; VII.  
5. 4. pp. i. 293; ii. 133; iii. 16.

१२. भूवना Roth.

१३. RV. I. 98. 1; VS. 26. 7.

१४. Cf. BD. i. 67: स्तुतो वैश्वानरो दिवि ।

१५. RV. I. 59. 6.

प्रब्रवीमि तत् । महत्त्वं माहाभाग्यम् । वृषभस्य वर्णितुरपाम् । यं पूरवः पूरयि-  
तव्या मनुष्याः । वृत्रहणं मेघहनम् । सचन्ते सेवन्ते वर्पकामाः । दस्युर्दस्यते ।  
क्षयार्थात् । उपवस्यन्त्यस्मिन्नसाः । उपदासयति कर्माणि । तमग्निर्वैश्वानरो ब्रह्मै ।  
अवाधूनोदपः काष्ठ्य अभिनत् । शम्बरं मेघम् ।

अथासावादित्य इति पूर्वं याज्ञिकैः । एषां लोकानां रोहेण सवनानां रोह  
आज्ञातः । रोहात्प्रत्यबरोहश्चिकीर्षितः । तामनुकृतिं होताग्निमारुते शस्त्रे वैश्वान-  
रीयेण सुक्तेन प्रतिपद्यते । सोऽपि न स्तोत्रियमाद्रियेत । आग्नेयो हि भवति । तत  
आगच्छति मध्यमस्थाना देवता । रुद्रं च मरुतश्च । ततोऽग्निमिहस्थानमत्रैव  
स्तोत्रियं शंसति ।

अथापि वैश्वानरीयो द्वादशकपालो भवति । एतस्य हि द्वादशविधं कर्म ।

अथापि ब्राह्मणं भवति ।

असौ वा आदित्योऽग्निर्वैश्वानरः । इति ।

अथापि निवित्तसौर्यवैश्वानरी भवति ।

आ यो षां भात्या पृथिवीर्भू । इति । एष हि द्यावापृथिव्यावाभासयति ।

अथापि छान्दोमिकं सूक्तं सौर्यवैश्वानरं भवति ।

दिवि पृष्टो अरोचते । इति । एष हि दिवि पृष्टो अरोचतेति ।

अथापि हविष्पान्तीयं सूक्तं सौर्यवैश्वानरं भवति ।

अयमेवाग्निर्वैश्वानर इति शौकपूणिः । विश्वानरावित्यप्येते उत्तरे ज्योतिषी ।  
वैश्वानरोऽयं यत् ताभ्यां जायते । कथं त्वयमेताभ्यां जायत इति ।

१. महित्वञ्च C 1, C 2. Cf. SRV. I. 60.  
6. p. i. 293.

२. Quoted by SRV. III. 13. 2. p. ii.  
171.

३. जघन्वान् Durga.

४. Quoted by SRV. I. 60. 6. p. i. 293.

५. Cf. BD. i. 67. S'B. IX. 3. 1. 25.  
स यः स वैश्वानरः असौ स आदित्यः ।

६. RV. VI. 8—9.

७. Cf. BD. i. 102: रोहात् प्रत्यबरोहेण  
etc. Cf. AB. XII. 3. स वैश्वानरीयेणा-  
ग्निमारुतं प्रत्यपद्यत ।

८. Cf. BD. i. 103.

९. Cf. AB. VII. 9. 1; KB. IV. 3; cf.  
BD. ii. 16—17. S'B. VI. 6. 1. 5:

वैश्वानरो द्वादशकपालः ।

१०. MS. II. 1. 2. Cf. KB. IV. 3;  
XIX. 2:

असौ वै वैश्वानरो योऽसौ तपति ।

११. S'S'. 8. 22. 1.

१२. छन्दोमिकं M 3.

१३. VS. 33. 92.

१४. RV. X. 88.

१५. Cf. BD. ii. 16—17.

१६. Cf. GB. I. 2. 20.

१७. विश्वानरावेते उत्तरे C 4, C 5, C 7,  
M 3, Mi, W 1, W 2, W 3.

१८. Cf. BD. i. 101.

१९. न्वयञ्च BK, C 4, C 5, C 7, M 3, Mi,  
R 7, R 8, W 1, W 2, W 3.

यत्र वैद्युतः शरणमभिहन्ति यावदनुपांसो भवति मध्यमघर्मेव तावद् भव-  
त्युदकेन्धनैः शरीरोपशमनः । उपादीयमान एवायं सम्पद्यत उदकोपशमनः शरी-  
रदीप्तिः ।

अथादित्यात् । उदीचि प्रथमतयावत्त आदित्ये कंसं वा मणिं वा परिमृज्य  
प्रतिस्वरं यत्र शुष्कगोमयमसंस्पर्शयन् धारयति तत्प्रदीप्यते । सोऽयमेव सम्पद्यते ।

अथाप्याह ।

वैश्वानरो यंतते सूर्येण । इति । न च पुनरात्मनात्मा संयतते ।

अन्येनैवान्यः संयतते । इत इममादधात्यमुतोऽमुष्य रश्मयः प्रादुर्भवन्ति । इतोऽस्या-  
र्चिषस्तयोर्भासोः संसङ्गं दृष्ट्वैवमवक्ष्यते ।

अथ यान्येतान्यौत्तमिकानि सूक्तानि भागानि वा सावित्राणि वा [ सौर्याणि वा ]  
पौष्णानि वा वैष्णवानि वा [ वैश्वदेव्यानि वा ] तेषु वैश्वानरीया प्रवादा अभवि-  
ष्यन् । आदित्यकर्मणा चैनमस्तोष्यन्निति । उदेयीति अस्तमेषोति । विपर्येषीति ।  
आग्नेयेष्वेव हि सूक्तेषु वैश्वानरीयाः प्रवादा भवन्ति । अग्निकर्मणा चैनं स्तौतीति ।  
वहसीति । पचसीति । दहसीति ।

यथो एतद्वर्षकर्मणा ह्येनं स्तौतीत्यस्मिन्नप्येतदुपपद्यते ।

समानमेतदुदकमुच्चैत्यव चाहमिः ।

भूमिं पर्जन्या जिन्वन्ति दिवं जिन्वन्त्यग्रयः ॥

इति सा निगदव्याख्याता ॥ २३ ॥

कृष्णं नित्यान् हरयः सुपर्णा अपो वसाना दिवमुत्पतन्ति ।

त आ वष्टन्नत्सर्दनादृतस्यादिद् घृतेन पृथिवी व्युद्यन्ते ॥

१. अनुपांसो C 4, C 5, C 7, M 3, Mi,  
R 7, R 9, W 1, W 2, W 3.

२. उदकेन्धनु C 7, M 3, Mi.

३. RV. I. 98. 1; VS. 26. 7. See N. 7.  
22.

४. आत्मानमात्मा C 1, C 2, C 6, M 1,  
M 4.

५. Quoted by SRV. I. 98. 1. p. i.  
437; of. also IV. 5. 7. p. ii. 366.

६. Omitted by BK, C 4, C 5, C 7,  
Kn, M 3, Mi, R 7, R 8, W 1,  
W 2, W 3, and Durga.

७. Omitted by BK, C 4, C 5, C 7, Kn,  
M 3, Mi, R 7, R 8, W 1, W 2,  
W 3.

८. दहसीति is added after स्तौतीति  
by M 3.

९. RV. I. 164. 51.

१०. RV. I. 164. 47; AV. 6. 22. 1.

कृष्णं निरयणं रात्रिः । आदित्यस्य हरयः पूर्णा हरणा आदित्यरश्मयः ।  
ते यदामुतोऽर्वाङ्मः पर्यावर्तन्ते<sup>१</sup> । सहस्रानाबुदकस्यादित्यात् । अथ घृतेनोदकेन  
पृथिवी व्युद्यते । घृतमित्युदकनाम । जिघर्तेः सिञ्चतिकर्मणः ।

अथापि ब्राह्मणं भवति ।

अग्निर्वा इतो वृष्टिं समीरयति धामच्छेदिवि [ खलु वै ]<sup>२</sup> भूत्वा वर्षति मरुतः सृष्टां वृष्टिं नयन्ति ।  
यदा [ खलु वै ]<sup>३</sup> असावादित्योऽग्निं रश्मिभिः पर्यावर्ततेऽथ वर्षति । इति ।

यथो एतद्गोहात् प्रत्यचरोहश्चिकीर्षित इत्याज्ञायवचनादेतद् भवति ।

यथो एतद्वैश्वानरीयो द्वादशकपालो भवतीत्यनिर्वचनं कपालानि भवन्ति ।  
अस्ति हि सौर्य एककपालः पञ्चकपालश्च ।

यथो एतद् ब्राह्मणं भवतीति बहुभक्तिवादीनि हि ब्राह्मणानि भवन्ति । पृथिवी  
वैश्वानरः । संवत्सरो वैश्वानरः । ब्राह्मणो वैश्वानरः । इति ।

यथो एतन्निवित्तौर्यवैश्वानरी भवतीत्यस्यैव सा भवति ।

यो विद्भ्यो मानुषीभ्यो दीदेत<sup>४</sup> । इत्येष हि विद्भ्यो मानुषीभ्यो दीप्यते<sup>५</sup> ।

यथो एतच्छान्दोमिकं सूक्तं सौर्यवैश्वानरं भवतीत्यस्यैव तद्भवति ।

१. Quoted by SRV. I. 164. 47. p. i. 718.

२. Cf. BD. ii. 8—9.

३. धामच्छेदिव C 1, C 2, C 6, M 1, M 4, S.

४. Omitted by BK, C 4, C 5, C 7, Kn, M 3, Mi, R 7, R 8, W 1, W 2, W 3.

५. न्यक् C 1, C 2, C 6, M 1, M 4, S; Roth.

६. Cf. KS. XI. 10. अग्निर्वा इतो वृष्टि-  
मुदीरयति धामच्छेदिव भूत्वा वर्षति  
मरुतःसृष्टां वृष्टिं नयन्ति ॥ यदासा  
आदित्योऽर्वाङ्मः रश्मिभिः पर्यावर्ततेऽथ  
वर्षति । Schroeder's edition vol. i. p. 157.

Cf. TS. II. 4. 10. अग्निर्वा इतो  
वृष्टिमुदीरयति मरुतः सृष्टां नयन्ति यदा  
खलु वा असावादित्यो न्यक् रश्मिभिः  
पर्यावर्ततेऽथ वर्षति धामच्छेदिव खलु  
वै भूत्वा वर्षति । Anandāsrama ed.

pp. 1722—3. Cf. MS. II. 4. 8:

अग्निर्वा इतो वृष्टिमीहे मरुतोऽमुतश्चा-  
वयन्ति तां सूर्यो रश्मिभिर्वर्षति । This  
last quotation is cited by PMbh.  
vol. i. p. 256.

७. करालानि M 3.

८. भवति M 1. The passage अनिर्वचनं  
कपालानि भवन्ति is omitted by  
Durga.

९. Cf. S'B. XIII. 3. 8. 3.

हयं ( पृथिवी ) वै वैश्वानरः ।

१०. S'B. V. 2. 5. 15; VI. 6. 1. 5.

संवत्सरो वैश्वानरः ।

११. Cf. Taitt. Br. III. 7. 3. 2.

एष वा अग्निर्वैश्वानरः यद्ब्राह्मणः ।

१२. S'S'. 8. 22. 1. Cf. KB. V. 8.

१३. दीपयति C 4, C 5, C 7, M 3, Mi,  
W 1, W 2, W 3.

१४. शान्दोमिकं M 3.

१५. VS. 33. 92.

जमदग्निमिराहुतः । इति । जमदग्नयः प्रजमिताग्नयो वा । प्रज्वलितग्नयो वा ।  
तैरमिहुतो भवति ।

यथो एतद्विष्ण्वन्तीयं सूक्तं सौर्यवैश्वानरं भवतीत्यस्यैव तद्भवति ॥ २४ ॥

हृविष्णान्तमजरं स्वविदि दिविस्पृश्याहुतं जुष्टमग्नौ ।

तस्य भर्मेणे भुवनाय देवा धर्मेणे कं स्वधयापप्रथन्त ॥

हविर्यत्पानीयम् । अजरम् । सूर्यविदि । दिविस्पृशि । अमिहुतं जुष्टमग्नौ ।  
तस्य भरणाय च भावनाय च धारणाय च । एतेभ्यः सर्वेभ्यः कर्मभ्यो देवा इममग्नि-  
भजेनापप्रथन्त । अथाप्याह ॥ २५ ॥

अपामुपस्थं महिषा अगृभ्यत विशो राजानमुप तस्थुर्ऋग्मियम् ।

आ दूतो अभिर्मभरद्विवस्वतो वैश्वानरं मातरिश्वा परावतैः ॥

अपामुपस्थ उपस्थाने महत्यन्तरिक्षलोक आसीना महान्त इति वागृह्यत  
माभ्यमिका देवगणाः । विश इव राजानमुपतस्थुः । ऋग्मियमुष्मन्तमिति वा । अर्ध-  
नीयमिति वा [ पूजनीयमिति वा । ]<sup>१</sup> अहरद्यं दूतो देवानां विवस्वत आदित्यात् ।  
विवस्वान्विवासनवान् । प्रेरितवतः परागताद्वा [ अपि वा ]<sup>२</sup> अस्याग्नेर्वैश्वानरस्य  
मातरिश्वानमाहर्तारमाह । मातरिश्वा वायुः । मातर्यन्तरिक्षे भवसिति । मातर्याभ्य-  
मिति वा ।

अथैनमेताभ्यां सर्वाणि स्थानान्यभ्यापादं स्तौति ॥ २६ ॥

मूर्धा भुवो भवति नक्तमग्निस्ततः सूर्यो जायते प्रातरुद्यन् ।

मायाम् तु यज्ञियानामेतामपो यत्तूर्णिश्चरति प्रजानर्न ॥

१. As'v. S'raut. VIII. 9.

२. तैराहुतो C 4, Mi, W 1, W 2; तैराहुतो  
C 5, M 3, W 3.

३. RV. X. 88. 1.

४. आहुतं C 4, C 5, C 7, M 3, Mi,  
W 1, W 2, W 3.

५. कर्मैभ्यः Mi. सर्वेभ्यः is however  
added on the margin at bottom,  
obviously a different and probably  
some later scribe.

६. अप्रथन्तेति C 4, C 5, M 3, Mi, W 1,  
W 2, W 3.

Cf. SRV. X. 88. 1. p. IV. 278.

७. RV. VI. 8. 4.

८. Omitted by BK, C 4, C 5, C 7,  
Kn, M 3, Mi, R 7, R 8, W 1,  
W 2, W 3.

९. Cf. AB. II. 38: प्राणो मातरिश्वा ।

Cf. also S'B. VI. 4. 3. 4:

अयं वै वायुमातरिश्वा वोऽयं पवते ।

१०. Quoted SRV. III. 6. 9. p. ii. 145.

११. RV. X. 88. 6.

सूर्यो मूर्ध्ना मूर्तमस्मिन्धीयते । मूर्ध्ना यः सर्वेषां भूतानां भवति नक्तमग्निः । ततः सूर्यो जायते प्रातरुद्यन्तस एव । प्रज्ञां त्वेतां मय्यन्ते यज्ञियानां देवानां यज्ञसंपादनाम् । अपो यत्कर्म चरति प्रज्ञानस्सर्वाणि स्थानाम्यनुसंचरति त्वरमाणः ।

तस्योत्तरा भूयसे निर्वचनाय ॥ २७ ॥

स्तोमेन हि दिवि देवासो अग्निमजीजनच्छक्तिभी रोदसिग्राम् ।

तमू अकुण्वंस्त्रेधा भुवे कं स ओषधीः पचति विश्वरूपोः ॥

स्तोमेन हि 'यं दिवि देवा अग्निमजनयन्' [ शक्तिभिः ] कर्ममिर्घावापृथिव्योः [ ओ ] पूरणम् । तमकुण्वंस्त्रेधाभावाय । पृथिव्यामन्तरिक्षे दिवीति शाकपूणिः ।

यदस्य दिवि तृतीयं तदसावादित्यैः । इति [ हि ] ब्राह्मणेम् । तदग्नीकृत्य स्तौति ।

अथैनमेतयादित्यीकृत्य स्तौति ॥ २८ ॥

यदेदेनमदधुर्यज्ञियासो दिवि देवाः सूर्यमादितेयम् ।

यदा चरिष्णू मिथुनावभूतामादित्प्रापयन्धुवनानि विश्वा<sup>१३</sup> ॥

यदैनमदधुर्यज्ञियाः सर्वे दिवि देवाः सूर्यम् [ आदितेयेम् ] अदितेः पुत्रम् । यदा चरिष्णू मिथुनौ प्रादुरभूतां सर्वदा सहचारिणौ । उषाश्चादित्यश्च । मिथुनौ कक्षात् । मिनोतिः भ्रयतिकर्मा । थु इति नामकरणः । थकारो वा । नयतिः परः । वनिर्घा । समाभितावन्योन्यं नयतः । वनुतो वा । मनुष्यमिथुनावप्येतस्मादेव । मेथन्तावन्योन्यं वनुत इति वी ।

अथैनमेतयाग्नीकृत्य स्तौति ॥ २९ ॥

यत्रा वदेते अवरः परश्च यज्ञन्योः कतरो नो वि वेद ।

आ शेकुरित्सध्रुमादु सखायो नश्नन्त यज्ञं क इदं वि वेचते ॥

१. मूर्ध्ना M 4.

२. Quoted by SRV. I. 59. 2. p. i. 291.

३. संचरते C 4, C 5, C 7, M 3, Mi, R 7, R 8, W 1, W 2, W 3.

४. Quoted by SRV. X. 88. 6. p. IV. 279.

५. RV. X. 88. 10.

६. यं हि C 1, C 2, C 3, C 6, M 1, M 4, R 2, R 3, R 5, S.

७. देवासो C 1, C 2, C 6, M 1, M 4, S. Cf. SRV. X. 88. 10. p. IV. 280.

८. अजगदस्य MI.

९. Omitted by BK, C 4, C 5, C 7, Kn, M 3, Mi, R 7, R 8, W 1, W 2, W 3.

१०. The quotation is untraced.

११. Cf. SRV. loc. cit.

१२. चरिष्णु M 3.

१३. RV. X. 88. 11.

१४. Omitted by BK, C 4, C 5, C 7, Kn, M 3, Mi, R 7, R 8, W 1, W 2, W 3.

१५. Quoted by SRV. X. 88. II. p. IV. 281.

१६. RV. X. 88. 17.

यत्र विवदेते दैव्यौ होतारौ । अयं चाग्निरसौ च मध्यमः । कतरो नौ यज्ञे भूयो वेद । इत्याशाकुवन्ति । तत्सहमर्दनं समानाख्याना ऋत्विजस्तेषां यज्ञं समैशु-  
वानानां को न इदं विवक्ष्यतीति ।

तस्योत्तरा भूयसे निर्वचनय ॥ ३० ॥

यावन्मात्रमुपसो न प्रतीकं सुपर्ण्यो ३ वसते मातरिभ्यः ।

तावद्दधात्युप यज्ञमायन्त्राग्निणो होतुरवरो नि षीदन् ॥

यावन्मात्रमुपसः प्रत्यक्तं भवति प्रतिदर्शनमिति वा । अस्त्युपमानस्य संप्र-  
त्यये प्रयोगः । इहेव निघेहीति यथा । सुपर्ण्यः सुपतनाः । एता रात्रयो वसते  
मातरिभ्यश्चोतिर्वर्णस्य । तावदुपदधाति यज्ञमागच्छन् ब्राह्मणो होतास्याग्नेर्होतुरवरो  
निषीदन् ।

होतृजपस्त्वर्नग्निर्वैश्वानरीयो भवति । देव सवितरेतं त्वा वृणतेऽग्निं होत्राय सह पित्रा  
वैश्वानरेण । इति । इममेवाग्निं सवितारमाह । सर्वस्य प्रसवितारम् । मध्यमं वा ।  
उत्तमं वा पितरम् ।

यस्तु सूक्तं भजते यस्मै हविर्निरुप्यतेऽयमेव सोऽग्निर्वैश्वानरः । निपातमेवैते  
उत्तरे ज्योतिषी एतेन नामधेयेन भजते भजते ॥ ३१ ॥

इति सप्तमोऽध्यायः ।

१. मर्दनं M 3.

२. समाशु० C 4, C 5, C 7, M 3, Mi,  
W 1, W 2, W 3.

३. Quoted by SRV. X. 88. 17. p.  
IV. 282.

४. RV. X. 88. 19.

५. Cf. SRV. I. 57. 3; 88. 6; VI. 4.  
8; pp. i. 285, 394; ii. 697.

६. मर्दनमि० C 4, C 5, M 3, Mi, W 1.

७. The whole passage: यावन्मात्रमुपसः  
.....भवति is quoted by SRV. X.  
88. 19. p. IV. 283.

८. This is the quotation of recitation  
AS' 1. 3. 23; S'S'. 1. 6. 2.

९. यस्तु M 3.

१०. Cf. BD. i. 67.

११. MSS. of both the recensions  
repeat भजते but not Roth.

[अथातो दैवतमिन्द्रोदिवः परोक्षकृतास्तद्ये तिस्रं यव देवता प्रधाकारचिन्तन-  
मंपुरुषविधास्त्रिंश पव देवता इत्युक्तं पूषात्वेतोऽथैतानीन्द्रभक्तीन्पूषैतान्यादित्य-  
भक्तीनि मेन्वा मननाज्जगैती गततममर्थोतोऽनुक्रमिष्यामोऽग्निमीलेऽग्निः पूर्वेमि-  
रभिप्रवन्तेन्द्रं मित्रं जातवेदाः कस्रात्प्रनूनं वै जातवेदसं वैभ्वानरः कस्राद्वैभ्वानरस्य  
प्रनू महित्वं कृष्णं नियानं हविष्योन्तमपामुर्पेस्ये मूर्धाभुवः स्तोमेन यदेदेनं यत्रोवदेते  
यावन्मौत्रमेकमिशत् । ]

॥ इत्युत्तरपङ्के प्रथमोऽध्यायः ॥

॥ इति निरुक्ते सप्तमोऽध्यायः ॥



## अथाष्टमोऽध्यायः ।

द्रविणोदाः कस्मात् । धनं द्रविणमुच्यते । यदेनमभिद्रवन्ति । बलं वा द्रवि-  
णम् । यदेनेनाभिद्रवन्ति । तस्य दाता द्रविणोदाः ।

तस्यैषा भवति ॥ १ ॥

द्रविणोदा द्रविणसो ग्रावहस्तासो अध्वरे ।

यज्ञेषु देवमीळते ॥

द्रविणोदा यस्त्वंम् । द्रविणस इति द्रविणसादिन इति वा । द्रविणसानिन इति  
वा । द्रविणसस्तस्मात्पिबतिर्धिति वा । यज्ञेषु देवमीळते । याचन्ति स्तुवन्ति वर्ध-  
यन्ति पूजयन्तीति वा ।

तत्को द्रविणोदाः । इन्द्र इति कौटुकिः । स बलधनयोर्दातुर्मतः । तस्य च  
सर्वा बलकृतिः ।

ओजसो जातमुत मन्य एनम् । इति आह ।

अथाप्यग्निं द्राविणोदसमाह । एष पुनरेतस्माज्जायते ।

यो अश्मनोरन्तरग्निं ज्ञेजान् । इत्यपि निगमो भवति ।

अथाप्यृतुयाजेषु द्राविणोदसाः प्रवादा भवन्ति । तेषां पुनः पात्रस्येन्द्रपान-  
मिति भवति ।

अथाप्येनं सोमपानेन स्तौति । अथाप्याह ।

द्रविणोदाः पिबतु द्राविणोदसैः । इति ।

१. यदेनमभि० C 1, C 2, C 3, M 1, M 4,  
W 2, W 3; द् is crossed and  
म added on the margin in C 5;  
द् added on the margin is corrected  
to म in W 1.

२. Cf. BD. ii. 25. Cf. S'B. VI. 3. 3. 13.

द्रविणोदा इति द्रविण' श्लोको ददाति ।

३. Quoted by SRV. I. 15. 7. p. I. 94.

४. RV. I. 15. 7.

५. बलम् C 1, C 6.

६. पिबतीति C 6.

७. पूजयतीति C 7.

८. Cf. BD. iii. 61.

९. RV. X. 73. 10.

१०. RV. II. 12. 3; AV. 20. 34. 3.

११. Quoted by SRV. I. 15. 7. p. I. 95.

१२. RV. II. 37. 4.

अयमेवाग्निर्द्रविणोदा इति शाकपूणिः । आग्नेयेष्वेव हि सूक्तेषु द्राविणोदसाः प्रवादा भवन्ति ।

देवा अग्निं धारयन्द्रविणोदायै । इत्यपि निगमो भवति ।

यथो एतत्स बलधनयोर्दातृतम इति सर्वासु देवतास्त्वैश्वर्यं विद्यते ।

यथो एतदोजसो जातमुत मन्य एनमिति चाहेति । अयमप्यग्निरोजसा बलेन मध्यमानो जायते । तस्मादेनमाह सहसस्पुत्रं सहसः सूनुं सहसो यैष्टुम् ।

यथो एतदग्निं द्राविणोदसमाहेति । ऋत्विजोऽत्र द्रविणोदस उच्यन्ते । हविषो दातारस्ते चैनं जनयन्ति ।

ऋषीणां पुत्रो अघिराज एषः । इत्यपि निगमो भवति ।

यथो एतसेषां पुनः पात्रस्येन्द्रपानमिति भवतीति भक्तिमात्रं तद्भवति । यथा वायव्यानीति सर्वेषां सोमपात्राणाम् ।

यथो एतत्सोमपानेनैनं स्तौतीत्यस्मिन्नप्येतदुपपद्यते ।

सोमं पिब मन्दसानो गणंभिभिः । इत्यपि निगमो भवति ।

यथो एतद् द्रविणोदाः पिबन्तु द्राविणोदस इत्यस्यैव तद्भवति ॥ २ ॥

मेघन्तु ते वह्नयो येभिरीयसेऽरिषण्यन्वीलयस्वा वनस्पते ।

आयूया धृष्णो अभिगूर्या त्वं नेष्ट्रात्सोमं द्रविणोदः पिब क्रतुंभिः ॥

मेघन्तु ते । वह्नयो वोळ्हाः । यैर्यासि । अरिष्यन् । दृढीभव । आयूय धृष्णो अभिगूर्य त्वं नेष्ट्रीयात् । धिंष्ययात् । धिष्णो धिष्ण्यो धिषणाभवः । धिषणा [ वीक् ] धिषेर्धास्यर्थे । धीसादिनीति वा धीसानिनीति वा । वनस्पत इत्येनमाह । एष हि वनानां पाता वा पालयिता वी । वनं वनोतेः । पिब । क्रतुंभिः कालैः ॥ ३ ॥

१. द्रविणोदा M 3.

२. Cf. BD. iii. 65.

३. RV. I. 96. 1-7.

४. Cf. BD. iii. 62.

५. Cf. BD. iii. 64.

६. Quoted by SRV. II. 37. 4. p. ii. 113.

७. AV. 4. 39. 9; VS. 5. 4.

८. Cf. BD. iii. 63-64.

९. RV. V. 60. 8.

१०. RV. II. 37. 3.

११. वोहाः C 1, C 3, M 4, S.

१२. धिष्ण्यो धिषण्यो Roth.

१३. Omitted by BK, C 4, C 5, C 7, Kn, M 3, M 4, R 7, R 8, W 1, W 2, W 3.

१४. Cf. BD. iii. 26.

१५. पिबतुंभिः C 2, M 1, M 3, M 4, W 2.

अथात आग्रियः । आग्रियः कस्मात् । आप्रोतेः । प्रीणातेर्वा ।

आग्नीभिराग्नीर्णाति । इति च ब्राह्मणम् ।

तासामिध्मः प्रथमागामी भवति । इध्मः समिन्धनात् ।

तस्यैषा भवति ॥ ४ ॥

समिद्धोऽद्य मनुषो दुरोणे देवो देवान्यजसि जातवेदः ।

आ च वह मित्रमहश्चिकित्वान्तं दूतः कविरसि प्रचेताः ॥

समिद्धोऽद्य मनुष्यस्य मनुष्यस्य गृहे देवो देवान्यजसि जातवेदः । आ च वह मित्रमहः । चिकित्वांश्चेतनावान् । त्वं दूतः कविरसि । [ प्रचेताः ] प्रबुद्धचेताः । यक्षेध्म इति कार्थक्यः । अग्निरिति शाकपूणिः ।

तनूनपात् [ आज्यमिति कार्थक्यः । ] "नपादित्यनन्तरायाः प्रजाया नाम-  
शेयम् । निर्णततमा भवति । गौरत्र तनुरुच्यते । तता अस्यां भोगाः । तस्याः पयो  
जायते । पयस आज्यं जायते । अग्निरिति शाकपूणिः । आपोऽत्र तन्व उच्यन्ते ।  
तता अन्तरिक्षे । ताम्य ओषधिवनस्पतयो जायन्ते । ओषधिवनस्पतिभ्य एष  
जायते । तस्यैषा भवति ॥ ५ ॥

तनूनपात्पथ ऋतस्य यानान्मध्वा समञ्जन्त्स्वदया मुजिह ।

मन्मानि धीमिरुत यज्ञमृन्धन्देवत्रा च कृणुहध्वरं नः ॥

तनूनपात्पथ ऋतस्य यानान्यज्ञस्य यानान् । मधुना समञ्जन्त्स्वदय कस्या-  
णजिह । मननानि च नो धीमिर्यज्ञं च समर्धय । देवाहो यज्ञं गमय ।

नराशंसो यज्ञ इति कार्थक्येः । नरा अस्त्रिन्नासीनाः शंसन्ति । अग्निरिति  
शाकपूणिः । नरैः प्रशस्यो भवेति । तस्यैषा भवति ॥ ६ ॥

नराशंसस्य महिमानमेषामुप स्तोषाम यज्ञतस्य यज्ञैः ।

ये सुक्रतवः शुचयो धियंधाः स्वदन्ति देवा उभयानि हुव्या ॥

१. Cf. Taitt. B. II. 2. 8. 6:

आग्नीभिरामुवन् ।

२. KB. X. 3; AB. ii. 4. 1.

३. Cf. BD. ii. 158.

४. RV. X. 110. 1; AV. 5. 12. 1;  
VS. 29. 25.

५. Omitted by BK, C 4, C 5, C 7,  
Kn, M 3, Mi, R 7, R 8, W 1,  
W 2, W 3.

६. कार्थक्यः C 7, M 3.

७. Cf. BD. ii. 27.

८. तनुरुच्यते C 7.

९. मृधन्देवत्रा C 5, M 3, Mi, W 1,  
W 2.

१०. RV. X. 110. 2; AV. 5. 12. 2;  
VS. 29. 26.

११. कार्थक्यः C 7, M 3.

Cf. AB. II. 24:

एष वै यज्ञो नराशंसपक्षिः ।

१२. Cf. BD. ii. 28; iii. 2-3.

१३. RV. VIII. 2. 2; VS. 29. 27.

नराशंसस्य महिमानमेवामुपस्तुमो यन्नियस्य यक्षैः । ये सुकर्माणः शुच्यो धियं  
धारयितारः स्वद्यन्तु देवा उभयानि हवींषि । सोमं चेतुराणि चेति वा । तान्त्राणि  
चावापिकानि चेति वा ।

ईळ ईष्टेः स्तुतिकर्मणः । इन्धतेर्वा । तस्यैषा भवति ॥ ७ ॥

आजुह्वान ईळ्यो वन्द्यश्वा याह्यग्रे वसुभिः सजोपाः ।

त्वं देवानामसि यह होता स एनान्यक्षीषितो यजीयान् ॥

आहुयमान ईळितव्यो वन्दितव्यश्च । आयाह्यग्रे वसुभिः सहजोपणः । त्वं  
देवानामसि यह होता । यह इति महतो नामधेयम् । यातश्च हुतश्च भवति । स  
एनान्यक्षीषितो यजीयान् । इषितः प्रेषित इति बाधीष्ट इति वा । यजीयान्यपृतरः ।

वर्हिः परिवर्हणात् । तस्यैषा भवति ॥ ८ ॥

प्राचीनं वर्हिः प्रविनां पृथिव्या वस्तोरस्या वृज्यते अग्रे अह्नाम् ।

व्युं प्रथते वितरं वरीयो देवेभ्यो अदितये स्योनम् ॥

प्राचीनं वर्हिः प्रदिशा पृथिव्या वसनाय । अस्याः प्रवृज्यतेऽग्रेऽह्नां वर्हिः पूर्वाह्ने ।  
तद्विप्रथते [ वितरं ] विक्रीणतरमिति वा विस्तीर्णतरमिति वा । वरीयो वरतरम् ।  
उरतरं वा । देवेभ्यश्चादितये च स्योनम् । स्योनमिति सुखनाम स्यतेः । अयस्यन्येतत् ।  
सेवितव्यं भवतीति वा ।

द्वारो जवतेर्वा । व्रवतेर्वा । वारयतेर्वा । तासामेषा भवति ॥ ९ ॥

व्यचस्वतीरुर्विया वि श्रयन्तां पतिभ्यो न जनयः शुभ्रमाणाः ।

देवीद्वारो बृहतीविंशमिन्वा देवेभ्यो भवत सुप्रायणीः ॥

व्यञ्जनवत्य उरत्वेन विश्रयन्ताम् । पतिभ्य इव जायाः । ऊरु मैथुने धर्मे  
शुशोभिषमाणाः । वरतममङ्गमूरु । देव्यो द्वारः । बृहत्यो महत्यः । विश्वमिन्वा  
विश्वमाभिरेति यज्ञे । गृहद्वार इति कार्यक्यः । अग्निरिति शाकंपूणिः ।

१. Quoted by SRV. VII. 2. 1. p. iii. 8.

२. Cf. BD. iii. 4.

३. RV. X. 110. 3; AV. 5. 12. 3; VS. 29. 28.

४. जातश्च C 7, M 3, W 2; a ज is added just above य in Mi.

५. Cf. BD. iii. 5.

६. RV. X. 110. 4; AV. 5. 12. 4; VS. 29. 29.

७. प्रवृज्यते अग्रे अह्नां W 3.

८. Omitted by BK, C 4, C 5, C 7, Kn, M 3, Mi, R 7, R 8, W 1, W 2, W 3.

९. Quoted by SRV. VII. 17. 2. p. iii. 35.

१०. गृहस्पती M 3.

११. ऋद्धिश्चमिन्वा W 3.

१२. RV. X. 110. 5; AV. 5. 12. 5; VS. 29. 30.

१३. वरतरम् C 4, C 5, C 7, M 3, Mi, W 1, W 2, W 3.

१४. कार्यक्यः C 7, M 3.

१५. Cf. BD. iii. 6.

उषासानका । उषाश्च नक्ता च । उषा व्याख्याता । नक्तेति रात्रिनाम् । अनक्ति  
भूतान्यवध्यायेन । अपि वा नकाव्यक्तवर्णा । तयोरेषा भवति ॥ १० ॥

आ सुष्वयन्ती यजते उपाके उषासानक्ता सदतां नि योनौ ।  
दिव्ये योषणे बृहती सुरुक्मे अधि धियं शुक्रपिशं दधाने ॥

सेष्पीयमाणे इति वा । सुष्वापयन्त्याविति वा । सीदतामिति वा । न्यासी-  
दतामिति वा । यज्ञिये उपक्रान्ते दिव्ये योषणे । बृहत्यौ महत्यौ । सुरुक्मे सुरोचने ।  
अधिदधाने शुक्रपेशसं धियम् । शुक्रं शोचतेज्वलतिकर्मणः । पेश इति रूपनाम् ।  
पिशतेः । विपिशितं भवति ।

दैव्या होतारा दैव्यौ होतारौ । अयं चाग्निरसौ च मध्यमः । तयोरेषा भवति ॥ ११ ॥

दैव्या होतारा प्रथमा सुवाचा मिमाना यज्ञं मनुषो यजध्वै ।

प्रचोदयन्ता विदथेषु कारु प्राचीनं ज्योतिः प्रदिशा दिशन्ता ॥

दैव्यौ होतारौ प्रथमौ सुवाचौ निर्मिमानौ यज्ञं मनुष्यस्य [ मनुष्यस्य ] यज-  
नाय । प्रचोदयमानौ यज्ञेषु कर्तारौ पूर्वस्यां दिशि यष्टव्यमिति प्रदिशन्तौ ।

तिष्ठो देवीस्तिष्ठो देव्यः । तासामेषा भवति ॥ १२ ॥

आ नो यज्ञं भारती तूर्यमेत्विळा मनुष्वदिह चेतयन्ती ।

तिष्ठो देवीर्बर्हिरेदं स्योनं सरस्वती स्वपसः सदन्तु ॥

एतु नो यज्ञं भारती क्षिप्रम् । भरत आदित्यंस्तस्य भाः । इळा च मनुष्यवदिह  
चेतयमाना । तिष्ठो देव्यो बर्हिरेदं सुखं सरस्वती च सुकर्माण आसीदन्तु ।

त्वष्टा तूर्णमभुत इति नैरुक्ताः । त्विषेर्वा स्यात् । दीप्तिर्कर्मणः । त्वक्षेतेर्वा  
स्यात् । करोतिर्कर्मणः । तस्यैषा भवति ॥ १३ ॥

१. Cf. S'B. VI. 7. 2. 3.

अहोरात्रे वै नक्तोषासा ।

२. N. 2. 18.

३. Cf. BD. iii. 9.

४. RV. X. 110. 6; AV. 5. 12. 6; 27.  
8; VS. 29. 31.

५. Quoted by SRV. I. 49. 2. p. i. 247.

६. Cf. BD. iii. 11.

७. RV. X. 110. 7; AV. 5. 12. 7; VS.  
29. 32.

८. Omitted by BK, C 4, C 5, C 7, Kn,

M 3, Mi, R 7, R 8, W 1, W 2,  
W 3.

९. RV. X. 110. 8; AV. 5. 12. 8; VS.  
29. 33.

१०. Quoted by SRV. I. 22. 10. p.  
i. 117.

११. बृहदिकर्मणः Cf. SRV. I. 142. 11. p.  
i. 637.

१२. तक्षते C 4, C 5, C 7, M 3, Mi,  
W 1, W 2, W 3.

१३. Quoted by SRV. loc. cit.; cf. BD.  
iii. 16.

य इमे द्यावापृथिवी जनित्री रूपैरपिशुद्धवनानि विश्वा ।

तमद्य होतरिषितो यजीयान्देवं त्वष्टारमिह यक्षि विद्वान् ॥

य इमे द्यावापृथिव्यौ जनयिष्यौ रूपैरकरोद् भूतानि च सर्वाणि । तमद्य होतरिषितो यजीयान् देवं त्वष्टारमिह यज विद्वान् ।

माध्यमिकस्त्वष्टेत्याहुः । मध्यमे च स्थाने समाज्ञातः । अग्निरिति शाकपूणिः ।

तस्यैषापरा भवति ॥ १४ ॥

आविष्टो वर्धते चारुंरासु जिह्मानामूर्ध्वः स्वयंशा उपस्थे ।

उभे त्वष्टृर्बिभ्यतुर्जायमानात्प्रतीची सिंहं प्रति जोषयेते<sup>३</sup> ॥

आबिरावेदनात् । तस्यो वर्धते चारुंरासु । चारु चरतेः । जिह्वं जिहीतेः । ऊर्ध्वमुद्धृतं भवति । स्वयंशा आत्मयज्ञाः । उपस्थ उपस्थाने । उभे त्वष्टृर्बिभ्यतुर्जायमानात् । [प्रतीची सिंहं प्रति जोषयेते ।]<sup>६</sup> द्यावापृथिव्याविति वा । अहोरात्रे इति वा । अरणी इति वा । प्रत्यके सिंहं सहनं प्रत्यसिबेते ॥ १५ ॥

वनस्पतिर्व्याख्यातः । तस्यैषा भवति ॥ १६ ॥

उपाव सृज त्मन्यां समञ्जन्देवानां पार्थ क्रतुथा हवींषि ।

वनस्पतिः शमिता देवो अग्निः स्वदन्तु हव्यं मधुना घृतेन ॥

उपावसृजात्मनात्मानं समञ्जन्देवानामन्नमृतावृतौ हवींषि काले काले । वनस्पतिः शमिता देवो अग्निरित्येते त्रयः स्वदन्तु हव्यं मधुना च घृतेन च ।

तत्को वनस्पतिः । यूप इति कार्थेय्यः । अग्निरिति शाकपूणिः । तस्यैषापरा भवति ॥ १७ ॥

१. RV. X. 110. 9; AV. 5. 12. 9; VS. 29. 34.

२. Cf. BD. iii. 15, 25.

३. RV. I. 95. 5.

४. ऊर्ध्वं उद्धृतो भवति C 1, C 2, C 6, M 1, M 4, S & Roth; cf. SRV. I. 95. 5. p. i. 429.

५. जिह्वं...भवति is omitted by Durga.

६. Omitted by BK, C 4, C 5, C 7, Kn, M 3, Mi, R 7, R 8, W 1, W 2, W 3.

७. इति वापि चैते प्रत्यके SRV. I. 95. 5. p. i. 429.

८. SRV. loc. cit.

९. N. 8. 3.

१०. RV. X. 110. 10; AV. 5. 12. 10; VS. 29. 35.

त्मन्या C 4, C 5, C 7, M 3, Mi, W 1, W 2, W 3.

११. कार्थेय्यः C 7, M 3.

१२. Cf. BD. iii. 28. According to BD. IV. 100. the stanza अग्निरित्येते त्रयः स्वदन्तु हव्यं मधुना च घृतेन च RV. III. 8. 1. is addressed to यूप, the sacrificial post.

अञ्जन्ति त्वामध्वरे देव्यन्तो वनस्पते मधुना दैव्येन ।  
यदूर्ध्वंस्तिष्ठा द्रविणेह धत्ताद्यद्वा क्षयो मातुरस्या उपस्थे ॥

अञ्जन्ति त्वामध्वरे देवान्कामयमाना वनस्पते मधुना दैव्येन च घृतेन च ।  
यदूर्ध्वं स्थास्यसि । द्रविणानि च नो दौस्यसि । यद्वा ते कृतः क्षयो मातुरस्या उपस्थ  
उपेस्थाने ।

अग्निरिति शाकपूणिः । तस्यैषापरा भवति ॥ १८ ॥

देवेभ्यो वनस्पते हवींषि हिरण्यपर्णं प्रदिवस्ते अर्थम् ।  
प्रदक्षिणिर्ज्ञानया नियूय क्रतुस्य वक्षि पृथिभी रजिष्ठे ॥

देवेभ्यो वनस्पते हवींषि हिरण्यपर्णं क्रतुपर्णं । अपि वोपमार्थे स्यात् । हिर-  
ण्यवर्णपर्णेति । प्रदिवस्ते अर्थं पुराणस्ते सोऽर्थो यं ते प्रब्रूमः । यज्ञस्य वह पृथिभी  
रजिष्ठैर्क्रतुतमैः । रजस्वलतमैः । तपिष्ठतमैरिति वा । तस्यैषापरा भवति ॥ १९ ॥

वनस्पते रश्नया नियूय पृष्टतमया वयुनानि विद्वान् ।  
वह देवत्रा दिधिपो हवींषि प्र च दातारममृतेषु नोचः ॥

वनस्पते रश्नया नियूय सुरूपतमया । वयुनानि विद्वान् प्रज्ञानानि प्रजानन् ।  
वह देवान् [ यज्ञे ] दातुर्हवींषि । प्रब्रूहि च दातारममृतेषु देवेषु ।

स्वाहाकृतयः । स्वाहेत्येतत्सु आहेति वा । स्वा वागाहेति वा । स्वं प्राहेति  
वा । स्वाहुतं हविर्जुहोतीति वा । तासामेया भवति ॥ २० ॥

सद्यो जातो व्यमिमीत यज्ञमग्निर्देवानामभवत्पुरोगाः ।

अस्य होतुः प्रदिश्यतस्य वाचि स्वाहाकृतं हविरदन्तु देवाः ॥

१. RV. III. 8. 1.

२. धास्यति C 4, C 5, C 7, M 3, Mi,  
W 1, W 2, W 3.

३. Quoted by SRV. III. 8. 1. p. ii.  
155.

४. KS. XVIII. 21; MS. 4. 13. 7:  
208. 10.

५. वह M 3.

६. KS. XVIII. 21; MS. 4. 13. 7:  
209. 1; of. RV. X. 70. 10. (...नियूय)

७. Omitted by BK, C 4, C 5, Kn,  
M 3, Mi, R 7, R 8, W 1, W 2,

W 3; it is added on the margin by  
a different probably later scribe  
in C 7.

८. According to Durga स्वा वागाह  
is a quotation from some Brāh-  
mana. He remarks: अथवेदमभ्यद्  
ब्राह्मणानुगतं निर्वचनम् !, adding the  
quotation: विज्ञायते हि । तं स्वा वा-  
गभ्यवदन् । जुहुषीति । तत् स्वाहाकारस्य  
जन्म । Cf. KS. VI. 1. MS. I. 8. 1.

९. Cf. BD. iii 29.

१०. RV. X. 110. 11; AV. 5. 12. 11;  
VS. 29. 36.

सद्यो जायमानो निरमिमीत यज्ञम् । अग्निर्वैवानामभवत्पुत्रोगामी । अस्य होतुः  
प्रदिश्यृतस्य वाच्यास्ये स्वाहाकृतं हविरदन्तु देवाः [ इति यजन्ति ]<sup>१</sup> ।

इतीमा आप्रीदेवता अनुकान्ताः ।

अथ किंदेवताः प्रयाजानुयाजाः । आग्नेया इत्येके ॥ २१ ॥

प्रयाजान्मे अनुयाजाँश्च केवलानूर्जस्वन्तं हविषो दत्त भागम् ।

घृतं चापां पुरुषं चौषधीनामग्नेश्च दीर्घमायुरस्तु देवाः ॥

तर्चं प्रयाजा अनुयाजाश्च केवल ऊर्जस्वन्तो हविषः सन्तु भागाः ।

तवाग्ने यज्ञोऽयमस्तु सर्वस्तुभ्यं नमन्तां प्रदिशश्चतस्रः ॥

आग्नेया वै प्रयाजा आग्नेया अनुयाजाः । इति च ब्राह्मणम् ।

छन्दोदेवता इत्यपरम् ।

छन्दांसि वै प्रयाजादछन्दोऽनुयाजाः । इति च ब्राह्मणम् ।

ऋतुदेवता इत्यपरम् ।

ऋतवो वै प्रयाजा ऋतवोऽनुयाजाः । इति च ब्राह्मणम् ।

[ पशुदेवता इत्यपरम् ।

पशवो वै प्रयाजाः पशवोऽनुयाजाः । इति च ब्राह्मणम् । ]<sup>१२</sup>

प्राणदेवता इत्यपरम् ।

प्राणा वै प्रयाजाः प्राणो वा अनुयाजाः । इति च ब्राह्मणम् ।

आत्मदेवता इत्यपरम् ।

१. Omitted by BK, C 4, C 5, Kn, M 3, Mi, R 7, R 8, W 1, W 2, W 3; is added on the margin in C 7.

२. Cf. SRV. I. 188, 1. p. i. 782.

३. RV. X. 51. 8.

४. RV. X. 51. 9.

५. The quotation is untraced.

६. आग्नेया...ब्राह्मणम् is omitted by Durga.

७. Durga does not comment on the following passages remarking: अथ नानादेवताः प्रवादा इत्युक्तम्...छन्दोदेवता इत्येवमादि ।

८. Cf. S'B. i. 3. 2. 9: छन्दांसि अनुयाजाः ।

९. पशवो C 4, C 5, C 7, M 3, Mi, W 1, W 2, W 3.

१०. Cf. KB. III. 4. S'B. i. 3. 2. 8; MS. i. 4. 12: ऋतवो वै प्रयाजाः ।

११. Cf. KB. III. 4.

१२. Omitted by BK, C 4, C 5, C 7, Kn, M 3, Mi, R 7, R 8, W 1, W 2, W 3.

१३. अपाना अनुयाजाः C 4, C 5, C 7, M 3, Mi, W 1, W 2, W 3.

१४. Cf. AB. i. 11. 3; 17. 14; KB. VII. 1; X. 3; S'B. XI. 2. 7. 27. Cf. KS. XXVI. 9: प्राणा वै प्रयाजाः । Schroeder's ed. vol ii. p. 133.

आत्मा वै प्रयाजा आत्मा वा अनुयाजोः । इति च ब्राह्मणम् ।

आग्नेया इति तु स्थितिः । भक्तिमात्रमितरत् । किमर्थं पुनरिदमुच्यते । यस्यै देवतायै हविर्गृहीतं स्यात् तां मनसा ध्यायेद्वषट्करिष्यन् । इति ह विश्वायते ।

इतीमान्येकादशाप्रीसूक्तानि । तेषां चासिष्टमात्रेयं बाध्यं गार्त्समवसिति नाराशंसवन्ति । मैधातिथं दैर्घतमसं प्रैषिकमित्युभयवन्ति । अतोऽन्यानि तनून-पात्वन्ति तनूनपात्वन्ति ॥ २२ ॥

इत्यष्टमोऽध्यायः ।

[ द्रविणोदाः कस्माद् द्रविणोदा द्रविणसो मेघन्तुतेऽथार्त्तं आप्रियः समिद्धो अद्यतनूनपान्नराशंसस्याजुह्वानः प्राचीनं बर्हिर्व्यधेस्वतीरासुष्वयन्ती दैर्घ्या होतारा नो यैहं य इमे<sup>१</sup> आविष्ट्यो वनस्पतिरुपावसृजाञ्जर्त्ति त्वा देवेभ्यो वनस्पते रशानया नियूय सद्योजातः प्रयाजौन्मे द्वाविंशतिः ॥ ]<sup>२</sup>

॥ इत्युत्तरषट्के द्वितीयोऽध्यायः ॥

॥ इति निरुक्तेऽष्टमोऽध्यायः समाप्तः ॥

१. प्रजा अनुयाजाः C 4, C 5, C 7, M 3, Mi, W 1, W 2, W 3.

२. Cf. TS. VI. 1. 5. 4 ; cf. KS. XXIII. 9. आत्मा वै प्रयाजाः प्रजानुयाजाः । Schroeder's ed. vol. ii. p. 85.

३. Cf. BD. iii. 29.

४. Cf. AB. iii. 8. 1 : वस्मै तां ध्यायेद्वषट्-करिष्यन् ।

GB. II. 3. 4 : वस्मै...तां मनसा ध्यायन् वषट्कुर्वात् ।

५. Cf. BD. ii. 154—157.

६. Small figure within brackets represents the corresponding section of the eighth chapter of the *Nirukta*.



## अथ नवमोऽध्यायः ।

अथ यानि पृथिव्यायतनानि सत्त्वानि स्तुतिं लभन्ते तान्यतोऽनुक्रमिष्यामः ।  
तेषामभ्यः प्रथमागामी भवति । अभ्यो व्याख्यातः । तस्यैषा भवति ॥ १ ॥

अभ्यो वोळ्हा सुखं रथं हसनामृपमभिणः ।

शेषो रोमण्वन्तौ भेदौ वारिन्मण्डूक इच्छति इन्द्रायेन्दो परि स्रवं ॥

अभ्यो वोळ्हा । सुखं वोळ्हा [ रथं वोळ्हा ]<sup>१</sup> । सुखमिति कल्याणनाम ।  
कल्याणं पुण्यं सुहितं भवति । [ सुहितं गम्यतीति वा । हसैता वा पाता वा पालयिता  
वा । शेषमृच्छतीति । वारि वारयति । ]<sup>३</sup>

मा नो व्याख्यातः । तस्यैषा भवति ॥ २ ॥

मा नो मित्रो वरुणो अर्यमायुरिन्द्र ऋभुश्चा मरुतः परि ख्यन् ।

यद्वाजिनो देवजातस्य सप्तैः प्रवक्ष्यामो विदधे वीर्याणि ॥

यद्वाजिनो देवैर्जातस्य सप्तैः सरणस्य प्रवक्ष्यामो यज्ञे विदधे वीर्याणि । मा  
नस्त्वं मित्रश्च वरुणश्चार्यमा चायुश्च वायुरयन इन्द्रश्चोदक्षयण ऋभूणां राजेति वा  
मरुतश्च परित्यज्यन् ।

शकुनिः शक्नोत्युभेतुमात्मानम् । शक्नोति नदितुमिति वा । शक्नोति  
तक्तितुमिति वा । सर्वतः शङ्करोऽस्तिवति वा । शक्नोतेर्वा । तस्यैषा भवति ॥ ३ ॥

१. See N. 2. 27; cf. 1. 12.

२. RV. I. 162. 2.

३. Omitted by BK, C 4, C 5, C 7, Kn, M 3, Mi, R 7, R 8, W 1, W 2, W 3.

४. The passage: अथ यानि पृथिव्याय-  
तनानि...कल्याणनाम seems to have  
been written by a different scribe  
in C<sup>2</sup>. f. 10<sup>r</sup>. The letters are  
larger, lines crooked, and stand  
in marked contrast to the rest  
of the page.

५. The second section is omitted by  
Durga and given in a foot-note  
by Roth. But it is found in the  
MSS. of both recensions and is  
also enumerated in the summary  
at the end of the chapter in the  
MSS. of longer recensions.

६. RV. I. 162. 1; VS. 25. 24.

७. देवजातस्य C 1.

८. विदधे is omitted by M 3; partially  
obliterated with yellow pigment  
in W 1; added on the margin in  
W 2, C 7.

कनिक्कदञ्जुनपं प्र ब्रुवाण इयति वाचमरितेव नावम् ।

सुमङ्गलश्च शकुने भवासि मा त्वा काचिदभिभा विश्वया विदेत् ॥

न्यक्रन्दीज्जन्म प्रह्वानः । यथास्य शब्दस्तथा नामेरयति वाचम् । ईरयितेव नावम् । सुमङ्गलश्च शकुने भव । कल्याणमङ्गलः । मङ्गलं गिरतेर्गुणात्यर्थे । गिरत्यनर्थानिति वा । अङ्गलमङ्गवत् । मज्जयति पापकमिति नैरुक्ताः । मां गच्छत्विति वा । मा च त्वा काचिदभिभूतिः सर्वतो विदेत् ।

गृत्समदमर्थमभ्युत्थितं कपिञ्जलोऽभिववाशे । तदभिवादिन्येर्षगर्भवति ॥ ४ ॥

अदं वद दक्षिणतो अद्रमुत्तरतो वद ।

अदं पुरस्तातो वद अदं पश्चात्कपिञ्जलैः ॥

इति सा निगदव्याख्याता ।

गृत्समदो गृत्समदनः । गृत्स इति मेधाविनामं । गृणातेः स्तुतिकर्मणः ।

मण्डूका मङ्गूका मज्जनात् । मदतेर्वा मोदतिकर्मणः । मन्दतेर्वा तृप्तिकर्मणः । मण्डयतेरिति वैयाकरणोंः । मण्ड एषामोक इति वा । मण्डो मदेर्वा मुदेर्वा<sup>१२</sup> ।

तेषामेषा भवति<sup>१३</sup> ॥ ५ ॥

संवत्सरं शिश्याना ब्राह्मणा व्रतचारिणः ।

वाचं पर्जन्यजिन्वितां प्र मण्डूका अवादिषुः ॥

संवत्सरं शिष्याना ब्राह्मणा व्रतचारिणोऽब्रुवाणाः । अपि घोपमार्थे स्यात् । ब्राह्मणा इव व्रतचारिण इति । वाचं पर्जन्यप्रीतां प्रावादियुर्मण्डूकाः ।

१. RV. II. 42. 1; cf. BD. IV. 94.

२. प्रह्वानः M 3.

३. Quoted by SRV. II. 42. 1. p. ii. 125.

४. पावकम् M 3.

५. Cf. BD. IV. 93.

६. वर्गभवति Roth.

७. RVKH. 2. 43. 1.

८. गृत्सोमदनः C 4, C 5, C 7, Kn, M 3, Mi, R 7, R 8, W 1, W 2, W 3.

९. Quoted by SRV. VII. 4. 2. p. iii. 13.

१०. SRV. II. 20. 8. p. ii. 57; cf. BD. IV. 78.

११. Cf. Upādi sūtra IV. 42. शलि-मण्डिभ्यामूकम् ।

१२. मण्डो मदेर्वा मुदेर्वा is omitted by Durga.

१३. Cf. SRV. VII. 103. 1. p. iii. 211.

१४. RV. VII. 103. 1; AV. 4. 15. 13; cf. BD. VI. 27.

१५. श्यानाः C 4, M 3, Mi, W 1, W 2, W 3.

१६. ब्रुवाणाः C 5, W 1; ब्रुवाणादपि C 4, C 7, Mi, W 3, द् is partially obliterated with red ink and an अ added on the margin in W 2; ब्रवणादपि M 3. Cf. Kumārila Bhaṭṭa, Tantra Vārtika, Benares ed. p. 200 or I. 3. 18: ...निरुक्ते... ब्राह्मणो...ब्रवणादिति प्रयुक्तम् ।

वसिष्ठो वर्षकामः पर्जन्यं तुष्टाव । तं मण्डूका अन्वमोदन्त । स मण्डूकाननुमो-  
दमानान्दृष्ट्वा तुष्टाव । तदभिवादिन्येषगर्भवति ॥ ६ ॥

उपुं प्रं वंद मण्डूकिं वर्ष मा वंद तादुरि ।

मध्ये हृदस्य पुवस्व विगृह्य चतुरः पुदः ॥

इति सा निगदय्याष्याता ।

अक्षा अभुवत पनानिति वा । अभ्यभुवत पभिरिति वा । तेषामेषा भवति ॥ ७ ॥

प्रावेपा मां बृहतो मादयन्ति प्रवातेजा इरिणे वर्षतानाः ।

सोमस्येव मौजवतस्य भक्षो विभीदको जागृविर्मक्षमच्छान् ॥

प्रवेपिणो मा महतो विभीदकस्य फलानि मादयन्ति । प्रवातेजाः प्रवतेजाः ।  
इरिणे वर्तमानाः । इरिणं निर्ऋणम् । ऋणातेः । अपारिं भवति । अपरता अस्मादो-  
षधय इति वा । [ सोमस्येव मौजवतस्य भक्षः । ] मौजवतो भूजवति जातः । भूजवो-  
न्पर्वतो भुजवान् । भुजो विमुच्यत इषीकया । इषीकेशतेर्गतिकर्मणः । इयमपीतरे-  
षीकैतस्मादेव । विभीदको विभेदनात् । जागृविर्जागरणीत् । मह्यमवच्छदन् । प्रशंस-  
त्येनान्प्रथमया । निन्दत्युत्तराभिः । ऋषेरक्षपरिधूनस्यैतद्वार्षं वेदयन्ते ।

प्रावाणो हन्तेर्वा । गृणातेर्वा । गृणातेर्वा । तेषामेषा भवति ॥ ८ ॥

प्रेते वदन्तु प्र वयं वदाम प्रावभ्यो वाचं वदता वदस्यः ।

यदद्रयः पर्वताः साकमाश्वः श्लोकं घोषं भरथेन्द्राय सोमिनः ॥

१. Quoted by SRV. VII. 103. 1. p. iii. 211.

२. ॐ C 4, C 5, C 7, M 1, M 4.

३. मण्डूका C 7.

४. AV. 4. 15. 14.

५. RV. X. 34. 1; cf. BD. VII. 36.

६. प्रवणेजाः C 1, C 2, C 6, M 1, M 4, S; & Roth; ते is partially obliterated with red ink and जे added on the margin in W 2; Durga gives both i. e. प्रवणेजाः as well as प्रवतेजाः 1. Sâyana reads प्रवणेजाः ।

७. निरिणम् C 4, C 5, C 7, M 3, Mi, W 2, W 3; W 1 agrees with the reading of the longer recension.

८. रिणातेः C 4, C 5, C 7, M 3, Mi, 21

W 2, W 3; W 1 agrees with the reading of the longer recension.

९. Omitted by BK, C 4, C 5, C 7, Kn, M 3, Mi, R 7, R 8, W 1, W 2, W 3.

१०. भुजवान् M 3; Sâyana also reads भुजवान्. See SRV. X. 34. 1. p. IV. 101.

११. Quoted by SRV. III. 24. 3. p. ii. 198.

१२. Cf. SRV. X. 34. 1. p. IV. 101.

१३. The passage: प्रशंसत्येनान्..... वेदयन्ते is omitted by Durga.

१४. गृणातेर्वा is omitted by S'ivadatta although given by Durga.

१५. RV. X. 94. 1.

प्रवदन्वेते । प्रवदाम वयम् । प्रावभ्यो वाचं वदत वदद्भ्यः । यद्वयः पर्वता  
अद्वरेणीयाः सह सोममाशवः क्षिप्रकारिणः । श्लोकः क्षुणोतेः । घोषो घुष्यतेः ।  
सोमिनो यूयं स्थेति वा । सोमिनो गृहेष्विति वा ।

येन नराः प्रशस्यन्ते स नाराशंसो मन्त्रः ।

तस्यैषा भवति ॥ ९ ॥

ॐ मन्वान्तोमान्प्र भरे मनीषा सिन्धुवधि क्षियतो भाव्यस्य ।

यो मे सहस्रमभिमीत सवानतूर्तो राजा श्रव इच्छमानैः ॥

अमन्वान्तोमान्बालिशाननल्पान्वा । बालो बलवर्ती भर्तव्यो भवति । अम्बा-  
क्षा अलं भवतीति वा । अम्बासौ बलं भवतीति वा । बलो वा प्रतिषेधव्यवहितः ।  
प्रभरे मनीषया मर्नस ईषया स्तुत्या प्रज्ञया वा । सिन्धुवधि निवसतो भाव्यव्यस्य  
राक्षः । यो मे सहस्रं निरमिमीत सवानतूर्तो राजातूर्ण इति वा । अत्वरमाण इति वा ।  
प्रशंसामिच्छमानः ॥ १० ॥

यज्ञसंयोगाद्राजा स्तुतिं लभेत । राजसंयोगाद् युद्धोपकरणानि । तेषां रथः  
प्रथमागामी भवति । रथो रंहतेर्गतिकर्मणः । स्थिरतेर्वा स्याद्विपरीतस्य । रममाणोऽ-  
स्तिस्तिष्ठतीति वा । रपतेर्वा [ रसतेर्वा ] । तस्यैषा भवति ॥ ११ ॥

वनस्पते वीरुङ्गो हि भूया असत्सखा प्रतरणः सुवीरः ।

गोभिः सन्नद्धो असि वीर्यस्वास्याता ते जयतु जेत्वानि ॥

वनस्पते वृद्धाङ्गो हि भव । असत्सखा प्रतरणः सुवीरः कल्याणवीरः । गोभिः  
सन्नद्धो असि । वीर्यस्वेति संस्तम्भस्व । आस्याता ते जयतु जेतव्यानि ।

१. आद्वरेणीयाः C 4, C 5, C 7, M 3, Mi, W 1, W 2, W 3; Durga, & S'ivadatta.

२. श्लोकः.....घुष्यतेः is omitted by Durga.

३. RV. I. 126. 1; cf. BD. III. 155.

४. बलवर्ती C 4, C 5, C 7, M 3, Mi, W 1, W 2, W 3.

५. The passage बालो.....प्रतिषेधव्यव-  
हितः is omitted by Durga. Ety-  
mological explanation of a word  
which occurs neither in the text  
of the RV. nor in that of Yāska is  
irrelevant and suspicious.

६. मनसः is omitted by Durga.

७. रममाणो.....वा is omitted by Durga.

Cf. PMbh. vol. I. p. 327. line 15.  
रमन्तेऽस्मिन्नय इति ।

८. रपतेर्वा रसतेर्वा is omitted by Durga; रसतेर्वा is omitted by BK, C 4, C 5, C 7, Kn, M 3, Mi, R 7, R 8, W 1, W 2, W 3.

९. वीरुङ्गो M 3.

१०. RV. VI. 47. 26; AV. G. 125. 1; VS. 29. 52.

११. वृद्धाङ्गो C 1, C 2, C 6, M 1, S; & Roth & S'ivadatta.

दुन्दुभिरिति शब्दानुकरणम् । हुमो भिन्न इति वा । दुन्दुभ्यतेर्वा स्याच्छब्द-  
कर्मणः । तस्यैषा भवति ॥ १२ ॥

उप॑ श्वासय॑ पृथिवीमु॒त द्यां पु॒रु॒त्रा तै॑ मनु॒तां वि॒ष्टितं॑ जगत् ।

स दु॒न्दु॒भे स॒जृ॒रि॒न्द्रेण॑ दे॒वैर्दू॒राद्द॒वीथो॑ अप॑ से॒ध शत्रू॑न् ॥

उपश्वासय पृथिवीं च दिवं च । बहुधा ते घोषं मन्यताम् । विष्टितं स्थावरं  
जङ्गमं च यत् । स दुन्दुभे सहजोषण इन्द्रेण च देवैश्च । दूराद्दूरतरमपसेध शत्रून् ।

इषु॒धिरिषू॑णां निधानै॒म् । तस्यै॑षा भवति ॥ १३ ॥

ब॒ह्नीनां॑ पि॒ता ब॒हुर॑स्य पु॒त्रश्चि॒श्वा कृ॒णोति॑ सम॒नाव॑गत्य ।

इषु॒धिः स॒ङ्गाः पृ॒तना॑श्च॒ सर्वाः॑ पृ॒ष्ठे नि॒नद्धो॑ जयति॒ प्रसू॑तैः ॥

बह्नीनां पिता बहुरस्य पुत्र इतीषूनभिमेत्य । प्रसूयत इवापात्रियमार्णः । शब्दानु-  
करणं वा । सङ्गाः सञ्चतेः । संपूर्वाद्या किरतेः । पृष्ठे निनद्धो जयति प्रसूत इति  
व्याख्यातम् ।

हस्त॒ग्नो हस्ते॑ ह॒न्यते॑ । तस्यै॑षा भवति ॥ १४ ॥

अहि॑रि॒व भो॒गैः प॑र्येति बा॒हुं ज्या॒या हे॒तिं परि॑वाधमानः ।

हस्त॒ग्नो वि॒श्वा व॒युना॑नि वि॒द्रान्पु॒मान्पु॒मांसं॑ परि॑ पातु वि॒श्वतः॑ ॥

अहिरिब भोगैः परिवेष्टयति बाहुम् । ज्याया वधात्परित्रायमाणः । हस्तग्नः  
सर्वाणि प्रज्ञानानि प्रजानन् । पुमान्पुरुषमना भवति । पुंसतेर्वा ।

अभी॑शवो व्याख्या॒ताः । तेषामे॑षा भवति ॥ १५ ॥

रथे॑ तिष्ठ॒न्नयति॑ वा॒जिनः॑ पु॒रो यत्र॑ यत्र का॒मय॑ते सु॒षार॑थिः ।

अ॒भी॒श॒नां म॒हिमा॑नं प॒नाय॑त॒ मनः॑ प॒श्चादनु॑ यच्छ॒न्ति र॒श्मयः॑ ॥

१. स्याद्बधकर्मणः C 4, C 5, C 7, M 3, Mi, W 1, W 2, W 3 and Sāyana; see SRV. VI. 47. 29. p. ii. 815.

२. RV. VI. 47. 29; AV. 6. 126. 1.

३. Quoted SRV. VI. 75. 5. p. ii. 888.

४. RV. VI. 75. 5; VS. 29. 42.

५. बहूनां C 1, C 2, C 6, M 1, M 4, S; Both & S'ivadatta; ह्री is crossed and ह added on the margin in C 7.

६. प्रसूयत इति वा वध्रीयमाणः C 4, C 5, C 7, M 3, W 1, W 2; प्रसूयतव्रति

वा वध्रीयमाणः Mi; प्रसूयत इति वार्धनियमाणः W 3.

७. शब्दानुकरणा वा M 3.

८. RV. VI. 75. 14; VS. 29. 51.

९. Cf. PMbh. vol. II. p. 340. l. 16.

अथवा भोगशब्दः शरीरवाच्यमपि दृश्यते । तद्यथा । अहिरिब भोगैः पर्येति बाहुम् । अहिरिब शरीरेरिति गम्यते ।

१०. Quoted SRV. VI. 75. 14. p. ii. 891; cf. also VII. 6. 1.

११. N. 3. 9.

१२. RV. VI. 75. 6; VS. 29. 43.

रथे तिष्ठन्नयति वाजिनः पुरस्तात्सतो यत्र यत्र कामयते । सुषारथिः कल्याण-  
सारथिः । अभीशूनां महिमानं पूजयामि । मनः पश्चात्सन्तोऽनुयच्छन्ति रथमर्थः ।

धनुर्धन्वतेर्गेतिकर्मणः । वधकर्मणो वा । धन्वन्त्यस्यादिष्वः । तस्यैवा भवति ॥ १६ ॥

धन्वना गा धन्वनाजिं जयेम धन्वना तीव्राः समदो जयेम ।

धनुः शत्रोरपकामं कृणोति धन्वना सर्वाः प्रदिशो जयेम ॥

इति सा निगदव्याख्याता । समदः समदो वाचेः । सम्मदो वा मर्दतेः ।

ज्या जयतेर्वा । जिनातेर्वा । प्रजावयतीषूनिति वा । तस्या एषा भवति ॥ १७ ॥

वक्ष्यन्तीवेदा गनीगन्ति कर्णं प्रियं सखायं परिष्वजाना ।

योषेव शिक्ने वितताधि धन्वदुया इयं समने पारयन्ती ॥

वक्ष्यन्तीवागच्छति कर्णं प्रियमिव सखायमिषुं परिष्वजमाना । योषेव [शिक्ने]  
शब्दं करोति । वितताधि धनुषि ज्येयं समने संग्रामे पारयन्ती [पारं नयन्ती] ।

इषुरीषतेर्गेतिकर्मणः । [ वधकर्मणो वा । ]" तस्यैवा भवति ॥ १८ ॥

सुपूर्णं वस्ते मृगो अस्या दन्तो गोभिः सन्नद्धा पतति प्रसूता ।

यत्रा नरः स च वि च द्रवन्ति तत्रासभ्यमिष्वः शर्म यंसर्न ॥

सुपूर्णं वस्त इति वाजानमिषेत्य । मृगमयोऽस्या दन्तः । मृगयतेर्वा । गोभिः  
सन्नद्धा पतति प्रसूतेति व्याख्यातैर्म । यत्र नराः संद्रवन्ति च विद्रवन्ति च तत्रास-  
भ्यमिष्वः शर्म यच्छन्तुं शरणं संग्रामेषु ।

अम्बाजनीं कशेत्याहुः । कशा प्रकाशयति भयमम्बाय । कृष्यतेर्वाणभावात् ।  
वाक्पुनः प्रकाशयत्यर्थान् । खशैया । क्रोशतेर्वा । अम्बकशाया एषा भवति ॥ १९ ॥

१. नयति L.

२. पूजयति W 1; पूजयतः C 4; पूजयत  
C 5, C 7, M 3, Mi, W 2, W 3;  
and Sāyapa, of. SRV. VI. 75. G.  
p. ii. 889.

३. सतो C 4, C 5, M 3, Mi, W 2, W 3;  
and Sāyapa loc. cit. W 1, C 7  
agree with the text of the longer  
recension.

४. Quoted SRV. loc. cit.

५. RV. VI. 75. 2; VS. 29. 30.

६. Quoted SRV. VI. 75. 2. p. ii. 888.

७. RV. VI. 75. 3; VS. 29. 40.

८. Omitted by BK, C 4, C 5, C 7,  
Kn, M 3, Mi, R 7, R 8, W 1,  
W 2, W 3.

९. Omitted by BK, C 4, C 5, C 7,  
Kn, M 3, Mi, R 7, R 8, W 1,  
W 2, W 3; quoted by SRV. VI.  
75. 3. p. ii. 888.

१०. इषुरीषतेः Roth.

११. Omitted by C 4, C 7, M 3, Mi,  
W 1, W 3; is underlined in C 5;  
वधकर्मणो वेति भाष्ये पाठः is added  
on the margin in W 2.

१२. RV. VI. 75. 11; VS. 29. 48.

१३. N. 2. 5.

१४. Cf. SRV. VI. 75. 11. p. ii. 890  
सुपूर्णं...शर्म शरणं प्रयच्छन्तु ।

१५. कशया M 3, but a क is added  
just above क on the margin in  
M 3.

आ जहन्ति सान्वेषां जघनौ उप जिघ्रते ।

अश्वाजनि प्रचेतसोऽश्वान्त्समत्सु चोदय ॥

आघ्नन्ति सान्वेषां सरणानि सक्थीनि । सक्थि सचतेः । आसक्तोऽस्मिन् कायः । जघनानि चोपघ्नति । जघनं जह्नन्त्यतेः । अश्वाजनि [प्रचेतसैः] प्रबुद्धचेतसोऽश्वान्त्समत्सु समरणेषु संग्रामेषु चोदय ।

उलूखलमुल्करं वा । ऊर्ध्वक्षं वा । ऊर्ध्वकरं वा ।

उर मे कुरु । इत्यब्रवीत् ।

तदुलूखलमभवत् ।

उल्करं वैतदुलूखलमित्याचक्षते परोक्षेण । इति च ब्राह्मणेम् ।

तस्यैषा भवति ॥ २० ॥

यष्टिद्वि तं गृहेगृह उलूखलक युज्यसे ।

इह द्युमत्तमं वद जयतामिव दुन्दुभिः ॥

इति सा निगदध्याख्याता ॥ २१ ॥

वृषभः प्रजां वर्षतीति वा । अतिबृहति रेत इति वा । तद्वर्षकर्मा वर्षणाद्वृषभः । तस्यैषा भवति ॥ २२ ॥

न्यक्रन्दयक्षुपयन्त एनममेहयन्वृषभं मध्ये आज्ञेः ।

तेन सूभर्वं शतवत्सहस्रं गवां मुद्रलः प्रघने जिगायि ॥

न्यक्रन्दयक्षुपयन्त इति व्याख्यातम् । अमेहयन्वृषभं मध्ये । [अज्ञेः] आजयन-स्याजघनस्येति वा । तेन [तं] सूभर्वं राजानम् । भर्वतिरसिर्कैर्मा । तद्वा सूभर्वं

१. RV. VI. 75. 13.

२. आघ्नति C 4, C 5, C 7, Mi, W 1, W 2, W 3; अघ्नति M 3.

३. चोपघ्नते M 3; चोपघ्नन्ति Śāyana.

४. Cf. SRV. I. 28. 2. p. 1. 147.

५. Omitted by BK, C 4, C 5, C 7. Kn, M 3, Mi, R 7, R 8, W 1, W 2, W 3.

६. Quoted SRV. VI. 75. 13. p. ii. 891.

७. उल्करं M 3, W 1, W 2, W 3; उर्ध्वं C 4, C 5, Mi; उर्ध्वं चोर्ध्वक्षं Roth.

८. Cf. S'B. VII. 5. 1. 22: उर मे करदिति उलूखलम् । उल्करं व है उलूख-

लमित्याचक्षते परोक्षम् । Cf. SRV. I. 28. 5. p. i. 148.

९. The section comes to an end here in S'ivadatta's edition. It is however against the evidence of the MSS. of both recensions,

१०. RV. I. 28. 5; cf. BD. iii. 101.

११. RV. X. 102. 5.

१२. Omitted by BK, C 4, C 5, C 7, Kn, M 3, Mi, R 7, R 8, W 1, W 2, W 3.

१३. भर्वतिरसिर्कैर्मा is omitted by Durga, underlined by Roth; Śāyana reads भुर्वतिरसिर्कैर्मा SRV. I. 56. 1; 143. 5.

सहस्रं गवां मुद्गलः प्रधने जिगाय । प्रधनं इति सङ्ग्रामनाम । प्रकीर्णान्यस्मिन् धनानि भवन्ति ।

द्रुघणो द्रुममयो धनैः । तत्रेतिहासमाचक्षते । मुद्गलो भार्म्यश्च ऋषिर्वृषभं च द्रुघणं च युक्ता सङ्ग्रामे व्यवहृत्याजि जिगार्ये । तद्विवादिन्येषगर्भवति ॥ २३ ॥

इमं तं पश्य वृषभस्य युञ्जं काष्ठाया मध्ये द्रुघणं शयानम् ।  
येन जिगाय शतवत्सहस्रं गवां मुद्गलः पृतनाज्येषु ॥

इमं तं पश्य वृषभस्य सहयुजं काष्ठाया मध्ये द्रुघणं शयानम् । येन जिगाय शतवत्सहस्रं गवां मुद्गलः पृतनाज्येषु । पृतनाज्यमिति सङ्ग्रामनाम । पृतनानाम-जनाद्या । जयनाद्या । मुद्गलो मुद्गवान् । मुद्गगिलो [वा] । मदनं गिलतीति वा । मद्गिलो वा । मुद्गगिलो वा । भार्म्यश्चो भूम्यश्चस्य पुत्रः । भूम्यश्चो भूमयोऽस्याश्वाः । अश्वभरणाद्या ।

पितुरित्यन्नार्म । पातेर्वा । पिबतेर्वा । प्यायतेर्वा । तस्यैषा भवति ॥ २४ ॥

पितुं नु स्तोत्रं महो धर्माणं तविषीम् ।  
यस्य त्रितो व्योजसा वृत्रं विपर्वमुर्दयत् ॥

तं पितुं स्तौमि महतो धारयितारं बलस्य । तविषीति बलनाम । तवतेः [ वा ] वृद्धिकर्मणः । यस्य त्रित व्योजसा बलेन । त्रितस्त्रिस्थान इन्द्रो वृत्रं विपर्वाणं व्यर्दयति ।

मद्यो व्याख्यातोः । तासामेषा भवति ॥ २५ ॥

इमं मे गङ्गे यमुने सरस्वति शुतुद्रि स्तोमं सचता परुण्या ।  
अस्मिन्मया मरुदृषे वितस्तयार्जीकीये शृणुषा सुषोमयी ॥

१. प्रधनमिति SRV. I. 52. 9. p. 1. 265.

२. Quoted SRV. loc. cit.

३. धनः Roth.

४. Cf. BD. viii. 12; SRV. X. 102. 1. p. IV. 338.

५. RV. X. 102. 9; cf. BD. VIII. 11.

६. पृतनाज्य इति O 4, O 5, O 7, M 3, W 2, W 3; पृतनाज्यमिति M1.

७. Omitted by BK, O 4, O 5, O 7, Kn,

M 3, Mi, R 7, R 8, W 1, W 2, W 3.

८. Cf. S'B. I. 9. 2. 20. AB. I. 13.

अन्नं वै पितुः ।

९. RV. I. 187. 1; VS. 34. 7.

१०. Omitted by BK, O 4, O 5, O 7, Kn, M 3, Mi, R 7, R 8, W 1, W 2, W 3.

११. N. 2. 24.

१२. RV. X. 75. 5.

इमं मे गङ्गे यमुने सरस्वति शुतुद्रि परुष्णि स्तोममासेवध्वम् । असिक्नया च सह मरुद्वधे वितस्तया चार्जीकीय आशृणुहि सुषोमया चेति समस्तार्थः । अथैकपदनिवृत्तम् । गङ्गा गमनात् । यमुना प्रयुवती गच्छतीति वा । प्रवियुतं गच्छतीति वा । सरस्वती । सर इत्युदकनाम । सतैः । तद्वती । शुतुद्रि शुद्राविणी । क्षिप्रद्राविणी । आशु तुभेव द्रवतीति वा । इरावती परुष्णीत्याहुः । पर्ववती [ भास्वती ] कुटिलंगामिनी । असिक्नयशुक्लासिता । सितमिति वर्णनाम । तत्प्रतिषेधोऽसितम् । मरुद्वधाः सर्वा नद्यो मरुत एना वर्धयन्ति । वितस्ताविदग्धा विवृद्धा महाकुला । आर्जीकीयां विपाडित्याहुः । ऋजीकंप्रभवा वा । ऋजुगामिनी वा । विपाड विपाटनाद्वा । विपाशनाद्वा । विप्रापणाद्वा । पाशा अस्यां व्यपाद्यन्त वसिष्ठस्य मुमूर्षतः । तस्माद्विपाडुर्च्यते । पूर्वमासीदुदञ्जिरा । सुषोमा सिन्धुः । यदेनाममिप्रसुवन्ति नद्यः । सिन्धुः स्यन्दनात् ।

आप ओमोतेः । तासामेषा भवति ॥ २६ ॥

आपो हि द्या मयोभुवस्ता न ऊर्जे दधातन ।

महे रणाय वैधसे ॥

आपो हि स्थ सुखभुवस्ता नोऽन्नाय धत्त । महते च नो रणाय रमणीयाय [चं] दर्शनाय ।

ओषधय ओषद्वयन्तीति वा । ओषत्येना धयन्तीति वा । दोषं धयन्तीति वा ।

तासामेषा भवति ॥ २७ ॥

या ओषधीः पूर्वा जाता देवेभ्यस्त्रियुगं पुरा ।

मनै नु बभ्रूणामहं शतं धामानि सुप्त<sup>३१</sup> वै ॥

१. Cf. SRV. X. 75. 5. p. IV. 232.

२. Omitted by C 4, M 3, Mi, W 1, W 3; the reading of C 5, C 7, W 2 is that of the longer recension.

३. कुटिल० M 3.

४. मरुद्वधः C 4, M 3, Mi, W 1, W 3.

५. महाकुला M 3, W 3.

६. विपाडित्याहुः C 4, M 1, M 3, Mi, W 1, W 3.

७. ऋजीकंप्रभवा C 1, C 2, C 3, C 6, M 1, M 4, R 2, R 3, R 5, S; &

Roth. Cf. Durga: ऋजीको नाम पर्वतः । तस्मात् प्रभवति ।

८. विपाडुच्यते M 1, M 3.

९. Cf. SRV. I. 125. 4. p. i. 569.

१०. Cf. S'B. VI. 1. 1. 9.

यदामोतस्मादापः ।

also Upādi sūtra II. 58.

आमोतेर्द्वैत्वम् ।

११. RV. X. 9. 1; AV. 1. 5. 1; SV. 2. 1187; VS. 11. 50; 36. 14.

१२. Omitted by BK, C 4, C 5, C 7, Kn, M 3, Mi, R 7, R 8, W 1, W 2, W 3.

१३. RV. X. 97. 1; VS. 12. 75.

या ओषधयः पूर्वा जाता देवेभ्यस्त्रीणि युगानि पुरा मन्ये नु तद्ब्रह्मणामहं  
बहुवर्णानां हरणानां भरणानामिति वा । शतं धामानि सप्त च [ इति ] । धामानि  
त्रयाणि भवन्ति । स्थानानि । नामानि । जन्मानीति । जन्मान्यन्नाभिप्रेतानि ।  
सप्तशतं पुरुषस्य मर्मणां तेष्वेना दधतीति वा ।

रात्रिर्व्याख्याता । तस्या एषा भवति ॥ २८ ॥

आ रात्रि पार्थिवं रजः पितुरप्रायि धर्मभिः ।

दिवः सदांसि बृहती वि तिष्ठसु आ त्वेषं वर्तते तर्मः ॥

आपूपुरस्त्वं रात्रि पार्थिवं रजः । स्थानैर्मध्यमस्य । दिवः सदांसि । बृहती  
महती वि तिष्ठसु आवर्तते त्वेषं तमो रजः ।

अरण्यान्यरण्यस्य पत्नी । अरण्यमपार्णम् । ग्रामादरमणं भवतीति वा । तस्या  
एषा भवति ॥ २९ ॥

अरण्यान्यरण्यान्यसौ या प्रेव नश्यसि ।

कथा ग्रामं न पृच्छसि न त्वा भीरिव विन्दती ३ ॥

अरण्यानीत्येनामामश्रयते । यासावरण्यानि वनानि पराचीव नश्यसि कथं  
ग्रामं न पृच्छसि । न त्वा भीर्विन्दतीवेति । इवः परिभयार्थे वा ।

अद्वा अद्वानात् । तस्या एषा भवति ॥ ३० ॥

अद्वायाग्निः समिध्यते अद्वाया हूयते हविः ।

अद्वा भगस्य मूर्धनि वचसा वेदयामसि ॥

अद्वायाग्निः साधु समिध्यते । अद्वाया हविः साधु हूयते । अद्वा भगस्य भागधे-  
यस्य मूर्धनि प्रधानाङ्गे वचनेनावेदयामः ।

१. भरणानां हरणानामिति वा C 4, C 5, C 7, M 3, Mi, W 1, W 2, W 3; of. SRV. X. 97. 1. p. IV. 319: वा...भरणानां हरणानां...

२. Omitted by BK, C 4, C 5, C 7, Kn, M 3, Mi, R 7, R 8, W 1, W 2, W 3.

३. स्थानानि C 4, M 3, Mi; is corrected to जन्मानि in C 7; जन्मानि is partially obliterated with black ink & स्थानानि added on the margin in W 2; स्थानानि is added on the

margin although no attempt is made to obliterate जन्मानि in W 1.

४. Cf. SRV. X. 97. 1. p. IV. 319:

...प्रेतानि सप्तशतानि सप्तशतं...दधति । Cf. also S'B. VII. 2. 4. 26.

५. N. 2. 18.

६. AV. 19. 47. 1; VS. 34. 32.

७. RV. X. 146. 1.

८. Cf. SRV. X. 147. 1. p. IV. 462.

९. अरस्स M 3.

१०. RV. X. 151. 1.

पृथिवी व्याख्याता । तस्या एषा भवति ॥ ३१ ॥

स्योना पृथिवि भवानृक्षरा निवेशनी ।

यच्छा नः शर्म सप्रथः ॥

सुखा नः पृथिवि भव । अनृक्षरा निवेशनी । ऋक्षरः कण्टकः कच्छतेः । कण्टकः कन्तपो वा । कन्ततेर्वा । कण्टतेर्वा स्याद्गतिकर्मणः । उद्धततमो भवति । यच्छा नः शर्म । [ यच्छन्तुं ] शरणं सर्वतः पृथु ।

अप्या व्याख्याता । तस्या एषा भवति ॥ ३२ ॥

अमीषां चित्तं प्रतिलोभयन्ती गृहाणाङ्गान्यप्ये परेहि ।

अभि प्रेहि निर्देह हर्त्सु शोकैरन्धेनामित्रास्तमसा सचन्ताम् ॥

अमीषां चित्तानि [प्रज्ञानानि] प्रतिलोभयमाना गृहाणाङ्गान्यप्ये परेहि । अभि-प्रेहि । निर्देहैषां हृदयानि शोकैः । अन्धेनामित्रास्तमसा संसेव्यन्ताम् ।

अग्राव्यग्नेः पत्नी । तस्या एषा भवति ॥ ३३ ॥

इहेन्द्राणीमुप ह्वये वरुणांनीं स्वस्तये ।

अग्रायीं सोमपीतये ॥

इति सा निगदव्याख्याता ॥ ३४ ॥

अथातोऽष्टौ द्वन्द्वानिः । [ उलूखलमुसैले । ] उलूखलं व्याख्यातम् । मुसलं मुहुः सरम् । तयोरेषा भवति ॥ ३५ ॥

१. N. 1. 13, 14.

२. RV. I. 22. 15; cf. AV. 18. 2. 19:

स्योनास्मै भव पृथिव्यनृक्षरा निवेशनी ।

यच्छास्मै शर्म सप्रथाः ॥

Cf. VS. 35. 21:

स्योना पृथिवि नो भवानृक्षरा निवेशनी ।

यच्छा नः शर्म सप्रथाः ॥

३. Cf. SRV. I. 41. 4. p. i. 215.

४. उद्धततरो C 4, C 5, C 7, M 3, Mi, W 1, W 2, W 3.

५. Omitted by C 1, C 2, C 3, C 6, M 1, M 4, R 2, R 3, R 5, S.

६. Cf. SRV. I. 22. 15. p. i. 118.

७. N. 6. 12.

८. Durga reads हृत् सुशोकैः

९. RV. X. 103. 12; SV. 2. 1211; VS. 17. 44; cf. AV. 3. 2. 5; cf. BD. viii. 13 B.

१०. Omitted by BK, C 4, C 5, Kn, M 3, Mi, R 7, R 8, W 1, W 2, W 3.

११. RV. I. 22. 12.

१२. Omitted by BK, C 4, C 5, C 7, Kn, M 3, Mi, R 7, R 8, W 1, W 2, W 3.

१३. N. 9. 20.

आयजी वाजसातमा ता ह्युवा विजर्भतः ।

हरी इवान्धोसि बर्षता ॥

आयष्टव्ये अन्नानां संभक्तमे ते ह्युच्चैर्विहिते हरी इवान्धोसि भुञ्जाने ।

हविर्धाने हविषां निधाने । तयोरेषा भवति ॥ ३६ ॥

आ वामुपस्थमद्रुहा देवाः सीदन्तु यज्ञियाः ।

इहाद्य सोमपीतये ॥

आसीदन्तु वामुपस्थमुपस्थानम् [ अद्रोग्धव्ये इति वा ]<sup>१</sup> यज्ञिया देवा यज्ञसं-  
पादिन इहाद्य सोमपानाय ।

द्यावापृथिव्यौ व्याख्याते । तयोरेषा भवति ॥ ३७ ॥

द्यावा नः पृथिवी इमं सिध्रमद्य दिविस्पृशम् ।

युज्ञं देवेषु यच्छताम् ॥

द्यावापृथिव्यौ न इमं साधनमद्य दिविस्पृशं यज्ञं देवेषु नियच्छताम् ।

विपाद्छुतुद्रयौ व्याख्याते । तयोरेषा भवति ॥ ३८ ॥

प्र पर्वतानामुशती उपस्थादश्वे इव विषिते हासमाने ।

गावैव शुभ्रे मातरा रिहाणे विपाद्छुतुद्री पयसा जंवेते ॥

पर्वतानामुपस्थानुपस्थानात् । उशत्यौ, कामयमाने । अश्वे इव विमुक्ते इति  
वा । विषण्णे इति वा । हासमाने । हासतिः स्पर्धायां । हर्षमाणे वा । गावाविव  
[ शुभ्रे ] शोभने मातरौ संरिहाणे । विपाद्छुतुद्री पयसा प्रजंवेते ।

१. RV. I. 28. 7.

२. इवान्धोसि C 4, C 5, C 7, M 3, Mi;  
अन्नानि is corrected to अंधानि in  
W 3.

३. Quoted by SRV. I. 28. 7. p. i.  
148.

४. RV. II. 41. 21.

५. Omitted by BK, C 4, C 5, C 7,  
Kn, M 3, Mi, R 7, R 8, W 1,  
W 2, W 3.

६. N. 1. 13, 14; 3. 22.

७. RV. II. 41. 20.

८. निगच्छताम् M 3; नियच्छताविपाद्  
W 3.

९. N. 2. 24; 9. 26.

१०. RV. III. 33. 1.

११. Omitted by BK, C 4, C 5, C 7,  
Kn, M 3, Mi, R 7, R 8, W 1,  
W 2, W 3.

१२. संमातरौ C 4, C 5, C 7, M 3, Mi,  
W 2, W 3; मातरौ is corrected to  
संमातरौ in W 1.

१३. रिहाणे C 4, C 5, C 7, M 3, Mi,  
W 2, W 3; संरिहाणे is corrected to  
रिहाणे in W 1.

१४. विपाद्छुतुद्रयौ C 1, C 2, C 3, C 6,  
M 1, M 4, S; W 2; Roth.

१५. Cf. SRV. III. 33. 1. p. ii. 242.

आर्क्षीं अर्तन्यौ वा । अरण्यौ वा । अरिषण्यौ वा ।

तयोरेषा भवति ॥ ३९ ॥

ते आचरन्ती समनेव योषां मातेव पुत्रं विभृतामुपस्थे ।

अप शत्रून्विध्यतां संविदाने आर्क्षीं इमे विष्फुरन्तीं अमित्रान् ॥

ते आचरन्त्यौ समनसाविव योषे मातेव पुत्रं विभृतामुपस्थ उपस्थाने । अप-  
विध्यतां शत्रून्संविदाने आर्क्ष्याविमे विघ्नत्यावमित्रान् ।

शुनासीरौ । शुनो वायुः । शु एत्यन्तरिक्षे । सीर आदित्यः सरणार्त् । तयोरेषा  
भवति ॥ ४० ॥

शुनासीराविमां वाचं जुपेथां यहिवि चक्रथुः पयः ।

तेनेमामुप सिञ्चतम् ॥

इति सा निगदव्याख्याता ।

देवी जोष्ट्री देव्यौ जोषयिष्यौ । द्यावापृथिव्याविति वा । अहोरात्रे इति वा ।  
सस्यं च समा चेति कात्थक्यः । तयोरेष संग्रेषो भवति ॥ ४१ ॥

देवी जोष्ट्री वसुधीती ययोरन्याघा द्वेषांति ययवदान्या-  
वक्षद्भसु वाचांणि यजमानाय वसुवने वसुधेयस्य वीतां यजे ॥

देवी जोष्ट्री । देव्यौ जोषयिष्यौ । [ वसुधीती ] वसुधान्यौ । ययोरन्याघानि  
द्वेषांत्यवयावयत्यावहृत्यन्या वसूनि वननीयानि यजमानाय । वसुवननाय च । वसुधा-  
नाय च । वीतां पिबेतां कामयेतां वा । यजेति संग्रेषः ।

देवी ऊर्जाहृती । देव्या ऊर्जाह्वान्यौ । द्यावापृथिव्याविति वा । अहोरात्र इति  
वा । सस्यं च समा चेति कात्थक्यः । तयोरेष संग्रेषो भवति ॥ ४२ ॥

देवी ऊर्जाहृती इषमूर्जमन्या वक्षस्सग्धि सर्पातिमन्या नवेन पूर्वं दर्पमानाः स्वाम् पुरा-  
णेन नवं तामूर्जमूर्जाहृती ऊर्जयमाने अघातां वसुवने वसुधेयस्य वीतां यजे ॥

१. RV. VI. 75. 4; VS. 29. 41.

२. अप शत्रून्विध्यतां C 4, C 5, C 7, M 3,  
Mi, W 2, W 3; the figures of २  
and ३ are placed respectively on  
शत्रून् and विध्यतां in W 1.

३. Cf. SRV. VI. 75. 4, p. ii. 888.

४. Cf. SRV. IV. 57. 5. p. ii. 490; cf.  
BD. V. 8.

५. RV. IV. 57. 5.

६. कार्येक्यः M 3.

७. KS. 19. 13; MS. 4. 13. 8; 210. 1.

८. Omitted by BK, C 4, C 5, C 7,  
Kn, M 3, Mi, R 7, R8, W 1, W 2,  
W 3.

९. ययौ M 3.

१०. वरणीयानि M 3.

११. कार्येक्यः M 3.

१२. KS. 19. 13; MS. 4. 13. 8; 210. 4,  
7.

देवी ऊर्जाहुती । देव्या ऊर्जाह्वान्या । अन्नं च रसं चावहति [ आवहति ]  
 अन्या । सहजैर्गन्धि च सहैपीति चान्या । नवेन पूर्वं दयमानाः स्याम । पुराणेन  
 नवम् । तामूर्जमूर्जाहुती ऊर्जयमाने अधाताम् । वसुवननाय च । वसुधानाय च ।  
 वीतां पिबेतां कामयेतां वा । यजेति संप्रैषो यजेति संप्रैषः ॥ ४३ ॥

॥ इति नवमोऽध्यायः ॥

[ अथे यान्यश्वो बोळ्हा मा नो मित्रः कनिकदद् भद्रं वदं सर्वत्सरमुप प्र वद  
 प्रावेपा मा प्रैते<sup>१</sup> वदन्त्वमन्दान्यहं<sup>२</sup> संयोगाद्वनस्पते<sup>३</sup> उप श्वासय बह्वीर्नामहिरिवं भोगे  
 रथे<sup>४</sup> तिष्ठन्धन्वेना गा वक्ष्यन्तीवेदा सुपणं वस्त आ जहन्ति यैश्चिद्धि त्वं वृषेभो न्यक्ते-  
 न्दयन्मिमं तं पितुं<sup>५</sup> न्विमं म आपोहिष्ठा या ओषधीरां रात्र्यरण्यानि श्रद्धयै मिः  
 स्थोनामीषां<sup>६</sup> चित्समिहेन्द्रैर्द्राण्यथातोऽष्टावार्थज्यां वां द्यार्वो नः प्र पर्वतानां ते आचरन्ती  
 शुनोऽप्तीरौ देवी जोष्टी देवी ऊर्जाहुती त्रिचत्वारिंशत् ॥ ]

इत्युत्तरषट्के तृतीयोऽध्यायः

॥ इति निरुक्ते नवमोऽध्यायः ॥

१. Omitted by BK, C 4, C 5, C 7, Kn, M 3, Mi, R 7, R 8, W 1, W 2, W 3.

२. सहसर्गि C 4, C 7, M 3, Mi; सुसर्गि W 2.

३. सहसपीति C 4, C 5, C 7, M 3, Mi, W 1, W 2, W 3.

४. यजेति संप्रैषः is given only once in Roth.

५. Small figure within brackets represents the corresponding section of the ninth chapter of the Nirukta.



## अथ दशमोऽध्यायः

अथातो मध्यस्थाना देवताः ।

तासां वायुः प्रथमागामी भवति । वायुर्वातेः । वेतेर्वा स्याद्व्रतिकर्मणः । एते-  
रिति स्थौलाष्टीविः । अनर्थको वकारः । तस्यैषा भवति ॥ १ ॥

वायुवा याहि दर्शतेमे सोमा अरङ्कृताः ।

तेषां पाहि श्रुधी हवर्म ॥

वायवायाहि दर्शनीयेमे सोमा अरङ्कृता [ अलङ्कृताः ] । तेषां पिब शृणु नो  
हानमिति । कमन्यं मध्यमादेवमवश्येत् ।

तस्यैषापरा भवति ॥ २ ॥

आसस्त्राणासः शवसानमच्छेन्द्रं सुचक्रे रथ्यासो अश्वाः ।

अभि श्रव ऋज्यन्तो वेदधुनू चिन्नु वायोरमृतं वि दस्येतं ॥

आसस्त्राणासः । अभिवलायमानमिन्द्रम् । कल्याणचक्रे रथे योगाय । रथ्या  
अश्वा रथस्य वोढारः । ऋज्यन्त ऋजुगामिनोऽक्षमभिवहेयुः । नवं च पुराणं च ।  
श्रव इत्यञ्जनाम् । श्रूयत इति सतः । वायोश्वास्य भक्षो यथा न विदस्येदिति ।

इन्द्रप्रधानेत्येके नैघण्टुकं वायुकर्म । उभयप्रधानेत्यपरम् ।

वरुणो वृणोतीति संतः । तस्यैषा भवति ॥ ३ ॥

नीचीनवारं वरुणः कवन्धं प्र संसर्ज रोदसी अन्तरिक्षम् ।

तेन विश्वस्य भुवनस्य राजा यवं न वृष्टिर्व्युनक्ति भूमं ॥

१. RV. I. 2. 1.

२. Omitted by BK, C 4, C 5, C 7,  
Kn, M 3, Mi, R 8, W 1, W 2,  
W 3.

३. Cf. SRV. I. 2. 1. p. i. 30.

४. अवक्षत् C 4, C 5, C 7, M 3, Mi,  
W 1, W 2, W 3.

५. RV. VI. 37. 3.

६. पुराण M 3.

७. Cf. SRV. I. 11. 7; 49. 2; 91. 17;  
pp. i. 78, 247, 407; also III. 11.  
6. p. ii. 167.

८. Cf. BD. ii. 33.

९. RV. V. 85. 3.

नीचीनद्वारं वरुणः । कबन्धं मेघम् । कचनमुदकं भवति । तदस्मिन्धीयते । उद-  
कमपि कबन्धमुच्यते । बन्धिरनिभृतत्वे । कमनिभृतं च । प्रसृजति । घायावृथिव्यौ  
चान्तरिक्षं च महत्त्वेन । तेन सर्वस्य भुवनस्य राजा यवमिव वृष्टिर्युनक्ति भूमिम् ।

तस्यैषापरा भवति ॥ ४ ॥

तम् पु संमना गिरा पितॄणां च मनमभिः ।

नाभाकस्य प्रशस्तिभिर्यः सिन्धूनामुपोदये समस्वसा स मध्यमो  
नभन्तामन्यके समे ॥

तं स्वमिष्टौमि समानर्या गिरा गीत्या स्तुत्या । पितॄणां च मननीयैः स्तोमैः ।  
नाभाकस्य प्रशस्तिभिः । ऋषिर्नाभाको बभूव । यः स्यन्दमानानामासामुपोदये सप्त-  
स्वसारमेनमाह वाग्भिः स मध्यम इति निरुच्यते । अथैष एव भवति । नभन्ताम-  
न्यके समे । मा भूवन्नन्यके सर्वे ये नो द्विषन्ति दुर्धियः पापधियः पापसंकल्पाः ।

रुद्रो रौतीति सतं । रोरुयमाणो द्रवतीति वा । रोदयतेर्वा ।

यदरुदतद्रुद्रस्य रुद्रत्वम् । इति काठकम् ।

यदरोरीतद्रुद्रस्य रुद्रत्वम् । इति हारिद्रविकम् ।

तस्यैषा भवति ॥ ५ ॥

इमा रुद्राय स्थिरधन्वने गिरः क्षिप्रेषवे देवाय स्वधात्रे ।

अषाढ्वाय सहमानाय वेधसे तिग्मायुधाय भरता शृणोतु नः ॥

इमा रुद्राय । दृढधन्वने । गिरः । क्षिप्रेषवे । देवाय । अन्नवते । अषाढ्वा-

१. Quoted by SRV. V. 85. 3. p. ii. 680.

२. कमस्मिन्धीयते C 4, C 5, C 7, M 3, Mi, W 1, W 2, W 3.

३. चान्तरिक्षं C 4, C 5, C 7, M 3, Mi, W 1, W 2, W 3.

४. Omitted but added on the margin in M 3.

५. RV. VIII. 41. 2.

६. समान्या C 4, C 5, C 7, M 3, Mi, W 1, W 2, W 3.

७. स्यन्दमानाम् C 4, C 5, C 7, M 3, Mi, W 1, W 2, W 3.

८. आसामपामुपोदये SRV. VIII. 41. 2. p. iii. 416.

९. Quoted by SRV. VIII. 41. 2. p. iii. 416. The passage ये नो द्विषन्ति ... पापसंकल्पाः is omitted by Durga.

१०. Quoted by SRV. I. 158. 1. p. i. 671.

११. Cf. KS. XXV. 1.

१२. TS. i. 5. 1. 1; of. S'B. IX. 1. 1. 6; BD. ii. 34.

१३. RV. VII. 46. 1.

१४. अषाढ्वाय C 1, C 2, C 6, M 4, S and Roth.

यान्यैः । सहमानाय । विधात्रे । तिग्मायुधाय । भरत । शृणोतु नः । तिग्मं तेजतेः ।  
उत्साहकर्मणः । आयुधमायोधनैत् ।

तस्यैषापरा भवति ॥ ६ ॥

या ते दिद्युदवसृष्टा दिवस्परि क्षमया चरति परि सा वृणक्तु नः ।  
सहस्रं ते स्वपिवात भेषजा मा नस्तोकेषु तनयेषु रीरिषः ॥

या ते दिद्युदवसृष्टा । दिवस्परि दिवोऽधि । दिद्युद् शुतेर्वा [ द्योतेतेर्वा ] ।  
क्षमया चरति । क्षमा पृथिवी । तस्यां चरति । तथा चरति । विक्षमार्पयन्ती चरतीति  
वा । परिवृणक्तु नः सा । सहस्रं ते स्वाप्तवचन भेषज्यानि । मा नस्त्वं पुत्रेषु [ च ]  
पौत्रेषु च रीरिषः । तोकं लुचतेः । तनयं तनोतेः ।

अग्निरपि रुद्र उच्यते । तस्यैषा भवति ॥ ७ ॥

जराबोध तद्विविद्धि विशेविंशे यज्ञियाय ।  
स्तोमं रुद्राय दर्शनीयम् ॥

जरा स्तुतिः । जरतेः स्तुतिकर्मणः । तां बोध । तथा बोधयितरिति वा ।  
तद्विविद्धि । तत्कुरु । मनुष्यस्य मनुष्यस्य यजनाय । स्तोमं रुद्राय दर्शनीयम् ।

इन्द्र इरां दणातीति वा । इरां ददातीति वा । इरां दधातीति वा । इरां दारयते  
इति वा । इरां धारयते इति वा । इन्द्रवे द्रवतीति वा । इन्द्रौ रमत इति वा । इन्द्रो  
भूतानीति वा ।

१. अज्ञैः C 4, C 5, C 7, M 3, Mi, W 1,  
W 2; अन्यैः is corrected to अज्ञैः in  
W 3.

२. तिग्मं...कर्मणः is quoted by SRV.  
VII. 18. 18. p. iii. 41; is omitted  
by Durga.

३. आयुधमायोधनात् is omitted by  
Durga.

४. RV. VII. 46. 3.

५. Omitted by BK, C 4, C 5, C 7,  
Kn, M 3, Mi, R 8, W 1, W 2,  
W 3.

६. विक्षमार्पयति C 4, C 5, C 7, M 3,  
Mi, W 1, W 2, W 3.

७. परिवृणाक्तु M 3.

८. Cf. S'B. V. 2. 4. 13:

यो वै रुद्रः सोऽग्निः ।

and also S'B. V. 3. 1. 10:

अग्निर्वै रुद्रः ।

९. RV. I. 27. 10; SV. 1. 15; 2. 1013.

१०. Quoted by SRV. X. 59. 2. p. IV.  
171.

११. Quoted by SRV. I. 123. 5. p. i.  
558; cf. also I. 38. 5.

१२. Quoted by SRV. I. 27. 10. p. i.  
145.

१३. Cf. BD. ii. 36; cf. SRV. I. 156.  
5. p. i. 668.

१४. दारयतीति वा SRV. I. 3. 5. p. i. 36.

१५. धारयतीति वा SRV. loc. cit. of. also  
IX. 5. 7. p. iii. 609.

१६. द्रवते M 3; द्रवत इति C 4, C 5, C 7,  
Mi, W 1, W 2, W 3.

तद्यदेनं प्राणैः समैन्धंस्तदिन्द्रस्येन्द्रत्वम् । इति विज्ञायते ।

इदं करणादित्याग्रयणैः । इदं दर्शनादित्यौपमन्यवः । इन्दुतेवैश्वर्यकर्मणः ।  
इन्द्रच्छत्रूणां दारयिता वा । द्रावयिता वा । आदरयिता च यज्वनाम् ।

तस्यैषा भवति ॥ ८ ॥

अदर्दुत्समसृजो वि खानि तमर्णवान्वद्भधानौ अरम्णाः ।

महान्तमिन्द्र पर्वतं वि यद्वः सृजो वि धारा अव दानवं हर्न ॥

अष्टणा उत्सम् । उत्स [उत्तरणाद्धो] । उत्सदनाद्धा । उत्सन्दनाद्धा । उनत्सेर्वा ।  
व्यसृजोऽस्य खानि । त्वमर्णवानर्णस्वतः । एतान्माध्यमिकान्तसंस्त्यायान् । बाबध्य-  
मानानरम्णाः । रम्णातिः संयमनकर्मा । विसर्जनकर्मा वा । महान्तमिन्द्र पर्वतं मेघं  
यद्ववृणोः । व्यसृजोऽस्य धाराः । अवोहणेन [ दानवं ] दानकर्माणम् ।

तस्यैषापरा भवति ॥ ९ ॥

यो जात एव प्रथमो मनस्वान्देवो देवान्क्रतुना पर्यभूषत् ।

यस्य शुष्माद्रोदसी अभ्यसेतां नृमणसं महा स जनास इन्द्रेः ॥

यो जार्ते एव प्रथमो मनस्वी देवो देवान् । क्रतुना कर्मणा । पर्यभवत्पर्यगृह्णा-

१. समैन्धत C 4, C 5, C 7, M 3, Mi, W 1, W 2, W 3; cf. SRV. below note 7.

हणातीति...यज्वानम् is quoted by SRV. I. 3. 4. p. i. 36.

२. The quotation is untraced.  
Cf. S'B. VI. 1. 1. 2:

८. RV. V. 32. 1; SV. 1. 315.

एष एवेन्द्रस्तानेष प्राणान्मध्यत इन्द्रिये-  
णेन्ध यदेन्ध तस्मादिन्ध इन्धो ह वै  
तमिन्द्र इत्याचक्षते परोऽक्षम् ।

९. Omitted by BK, C 4, C 5, C 7, Kn, M 3, Mi, R 8, W 1, W 2, W 3; also by Sāyana, see, SRV. V. 32. 1. p. ii. 559.

३. Cf. SRV. IX. 5. 7. p. iii. 609:  
तथा च यास्कः । इन्द्र इरां दणातीति वा ।  
इरां दारयत इति वा । इरां धारयतीति  
वा । इन्धे भूतानीति वा ।

१०. उग्रयनात् C 4, C 5, C 7, M 3, Mi, W 1, W 2, W 3.

तद्यदेनं प्राणैः समैन्धत तदिन्द्रस्येन्द्रत्व-  
मिति विज्ञायते ।

११. उनत्सेर्वा स्यात् SRV. loc. cit.

४. Cf. SRV. I. 156. 5. p. i. 668.

१२. The passage अष्टणा उत्सम्...एतान् is quoted by SRV. loc. cit.

५. इन्द्रच्छत्रूणां Roth; SRV. I. 3. 4. p. i. 36.

१३. अवहणेन C 1, C 2, C 3, C 6, M 1, M 4, R 2, R 3, R 5, S.

६. Cf. SRV. X. 48. 6. p. IV. 146:  
इन्द्रः शत्रूणां दारयितेति निरुक्तम् ।

१४. Omitted by BK, C 4, C 5, C 7, Kn, M 3, R 8, W 1, W 2, W 3.

७. The entire passage इन्द्र इरां

१५. RV. II. 12. 1; AV. 20. 34. 1.

१६. जायमानः C 1, C 2, C 3, C 6, M 1, M 4, R 2, R 3, R 5, S.

तर्पयन्नक्षत्राकामविति वा । यस्य बलाद् द्यावापृथिव्यावप्यविभीतां नृमणस्य महा बलस्य महत्त्वेन । स जनास इन्द्र इति ।

ऋग्वेदार्थस्य प्रीतिर्भवत्याख्यानसंयुक्ता ।

पर्जन्यस्तूपेः । आद्यन्तविपरीतस्य । तर्पयिता जन्यः । परो जेता वा । परो जन-  
यिता वा । प्रार्जयिता वा रसानाम् ।

तस्यैषा भवति ॥ १० ॥

वि वृक्षान्हन्त्युत हन्ति रक्षसो विश्वं बिभाय भुवनं महावधात् ।

उतानागा ईषते वृष्ण्यावतो यत्पर्जन्यः स्तनयन्हन्ति दुष्कृतः ॥

विहन्ति वृक्षान् । विहन्ति च रक्षांसि । सर्वाणि चास्माद्धृतानि बिभ्यति महा-  
वधात् । महान्हास्य वंशः । अप्यनपराधो भीतः पलायते वर्षकर्मवतो यत्पर्जन्यः  
स्तनयन्हन्ति दुष्कृतः पापकृतः ।

बृहस्पतिर्बृहतः पाता वा । पालयिता वा । तस्यैषा भवति ॥ ११ ॥

अश्रापिनद्धं मधु पर्यपश्यन्मत्स्यं न दीन उदनिं क्षियन्तम् ।

निष्टजभार चमसं न वृक्षाद्बृहस्पतिर्विरवेणा विकृत्य ॥

अशनवता मेघेनापिनद्धं मधु पर्यपश्यत् । मत्स्यमिव दीन उदके निवसन्तम् ।  
निर्जहार तच्छमसमिव वृक्षात् । चमसः कस्मात् । चमन्त्यस्मिन्निति । बृहस्पतिर्विर-  
वेण शब्देन विकृत्य ।

ब्रह्मणस्पतिर्ब्रह्मणः पाता वा । पालयिता वा । तस्यैषा भवति ॥ १२ ॥

अश्मास्यमवतं ब्रह्मणस्पतिर्मधुधारमभि यमोजुसार्तृणत् ।

तमेव विश्वं पपिरे स्वर्दशो बहु साकं सिसिचुस्तसमुद्रिणम् ॥

१. The entire passage यो जात एव...  
आख्यानसंयुक्ता । is quoted by SRV.  
II. 12. 1. p. ii. 32.

२. परो is omitted by SRV. V. 83. 1.  
p. ii. 676.

३. The passage पर्जन्यस्तूपेः...रसानाम्  
is quoted by SRV. loc. cit.  
Cf. BD. ii. 37—38.

४. RV. V. 83. 2.

५. Sâyana adds पर्जन्यो before विहन्ति;  
see SRV. V. 83. 2. p. ii. 676.

६. चासद् S'ivadatta.

७. द्यवः M 3. The passage महान्हास्य  
वंशः is omitted by Durga.

८. The passage विहन्ति वृक्षान्...पापकृतः  
is quoted by SRV. loc. cit. अयं  
मन्त्रो निरुक्ते स्पष्टं व्याख्यातः । तदेवात्र  
लिख्यते । etc.

९. Cf. BD. ii. 39.

१०. RV. X. 63. 8; AV. 20. 16. 8.

११. Cf. BD. ii. 40.

१२. RV. II. 24. 4.

अशनवन्तमास्यन्दनवन्तम् । अवातितं ब्रह्मणस्पतिर्मनुष्यधारम् । अमि यमो-  
जसा बलेनाभ्यतृणसमेव सर्वे पिबन्ति रश्मयः सूर्यदृशः । बह्वेन सह सिञ्चन्त्युत्स-  
मुद्रिणमुदकवन्तम् ॥ १३ ॥

क्षेत्रस्य पतिः । क्षेत्रं क्षियते निर्वासकर्मणः । तस्य पाता वा पालयिता वा ।  
तस्यैषा भवति ॥ १४ ॥

क्षेत्रस्य पतिना वयं हितेनेव जयामसि ।

गामश्वं पोषयित्वा स नो मृळातीदृशे ॥

क्षेत्रस्य पतिना वयं सुहितेनेव जयामः । गामश्वं पुष्टं पोषयित्वा चाहरेति ।  
स नो मृळातीदृशे । बलेन वा धनेन वा । मृळतिर्दानकर्म । तस्यैषापरा भवति  
॥ १५ ॥

क्षेत्रस्य पते मधुमन्तमूर्मिं घेनुरिव पयोऽस्मात्तु धुक्ष्व ।

मधुश्रुतं घृतमिव सुपूतमृतस्य नः पतयो मृळयन्तु ॥

क्षेत्रस्य पते मधुमन्तमूर्मिं घेनुरिव पयोऽस्मात्तु धुक्ष्वेति । मधुश्रुतं घृतमिवो-  
दकं सुपूतम् । क्रतस्य नः पातारो वा पालयितारो वा मृळयन्तु । मृळयतिरुपदया-  
कर्मा । पूजाकर्मा वा ।

तद्यत्समान्यामृचि समानामिव्याहारं भवति तज्जामि भवतीत्येकम् । मधुमन्तं  
मधुश्रुतमिति यथा । यदेव समाने पादे समानामिव्याहारं भवति तज्जामि भवती-  
त्यपरम् ।

हिरण्यरूपः स हिरण्यसंदर्भः । इति यथा ।

यथा कथा च विशेषोऽजामि भवतीत्यपरम् ।

मण्डूका इवोदकान्मण्डूका उदकादिव । इति यथा ।

१. Quoted by SRV. II. 24. 4. p. ii. 71.

२. क्षियते: C 4, C 5, C 7, M 3, Mi, W 1, W 2, W 3.

३. Cf. BD. ii. 41.

४. RV. IV. 57. 1.

५. Quoted by SRV. IV. 57. 1. p. ii. 489.

६. मृळतिरुपदयाकर्मा पूजाकर्मा वा C 4,

C 5, C 7, M 3, Mi, W 1, W 2, W 3; cf. SRV. X. 64. 1. p. iv. 193: मृळतिरुपदयाकर्मेति वाचः ।

७. RV. IV. 57. 2.

८. मृळतिर्दानकर्मा C 4, C 5, C 7, M 3, Mi, R 8, W 1, W 2, W 3.

९. The passage मृळतिरुपदयाकर्मा पूजा-  
कर्मा वा is omitted by Durga.

१०. RV. II. 35. 10.

११. RV. X. 166. 5.

वास्तोष्पतिः । वास्तुर्वसतेर्निवासकर्मणः । तस्य पाता वा पालयिता वा ।  
तस्यैषा भवति ॥ १६ ॥

अमीवहा वास्तोष्पते विश्वा रूपाण्याविशन् ।

सखा सुशेव एधि नैः ॥

अभ्यमनहा वास्तोष्पते सर्वाणि रूपाण्याविशन्तस्सखा नः सुसुखो भव । शेष  
इति सुखनाम । शिष्यतेः । वकारो नामकरणः । अन्तस्थान्तरोपलिङ्गी । विभाषित-  
गुणः । शिवमित्यप्यस्य भवति । यद्यद्रूपं कामयते तत्तदेवता भवति ।

रूपं रूपं मधवा बोभवीति । इत्यपि निगमो भवति ।

वाचस्पतिर्वाचः पाता र्धा पालयिता वा । तस्यैषा भवति ॥ १७ ॥

पुनरेहि वाचस्पते देवेन मनसा सह ।

वसोष्पते नि रामय मय्येव तन्वं मम ॥

इति सा निगद्व्याख्याता ।

अपां नपात्तनूनप्त्वा व्याख्यातः । तस्यैषा भवति ॥ १८ ॥

यो अनिध्मो दीदयदुप्स्वन्तर्यं विप्रास ईळते अध्वरेषु ।

अपां नपान्मधुमतीरपो दा यामिरिन्द्रो वावृधे वीर्याय ॥

योऽनिध्मो [ दीदयं ] दीप्यतेऽभ्यन्तरमप्सु यं मेधाविनः स्तुवन्ति यज्ञेषु  
सोऽपानपान्मधुमतीरपो देह्यामिषवाय । यामिरिन्द्रो वर्धते । वीर्याय वीरकर्मणे ।

यमो यच्छतीति सतेः । तस्यैषा भवति ॥ १९ ॥

परेयिवांसं प्रवतो महीरनु बहुभ्यः पन्थामनुपस्पशानम् ।

वैवस्वतं संगमनं जनानां यमं राजानं हविषा दुवस्य ॥

१. वास्तु वसतेः C 4, C 5, C 7, M 3,  
Mi, W 1, W 2, W 3.

२. Cf. BD. ii. 44.

३. RV. VII. 55. 1.

४. Cf. SRV. VII. 56. 1. p. iii. 114:  
यद्यद्रूपं कामयते तत्तदेवता विभज्यतीति  
वाचः ।

५. RV. III. 53. 8.

६. Cf. BD. ii. 45.

७. AV. 1. 1. 2.

८. N. 8. 5.

९. RV. X. 30. 4; AV. 14. 1. 37.

१०. Omitted by BK, C 4, C 5, C 7,  
Kn, M 3, Mi, R 8, W 1, W 2,  
W 3.

११. दीप्यते C 1, C 2, C 3, C 6, M 1,  
M 4, 8; Durga & S'ivadatti.

१२. Cf. BD. ii. 48.

१३. RV. X. 14. 1; cf. AV. 18. 1. 49.

परेषिधांसं पर्यागतवन्तम् । प्रवत उद्धतो निवत इति । अवतिर्गतिकर्मा । बहुभ्यः पन्थानमनुपस्थाशयमानम् । वैवस्वतम् । संगमनं जनानाम् । यमं राजानं हविषा दुवस्येति । दुवस्यतिराप्नोतिकर्मा ।

अग्निरपि यम उच्यते । तमेता ऋचोऽनुप्रवदन्ति ॥ २० ॥

सेनेव सृष्टामं दधात्यस्तुर्न दिद्युत्वेषप्रतीकां ॥

यमो ह जातो यमो जनिंत्वं जारः कनीनां पतिर्जनीनाम् ॥

तं वञ्चराथा वयं वसत्यास्तं न गावो नक्षन्त इदम् ॥

इति द्विपदाः । सेनेव सृष्टा भयं वा बलं वा दधाति । अस्तुरिव दिद्युत्वेषप्रतीका । भयप्रतीका । [ बलप्रतीका यशःप्रतीका ] महाप्रतीका दीप्तप्रतीका वा ।

यमो ह जात इन्द्रेण सह संगतः ।

यमाविहेह मातरां ॥

इत्यपि निगमो भवति ।

यम इव जातः । यमो जनिष्यमाणः । जारः कनीनाम् । जरयिता कन्यानाम् । पतिर्जनीनाम् । पालयिता जायानाम् । तत्प्रधाना हि यज्ञसंयोगेन भवन्ति ।

तृतीयो अग्निष्टेः पतिः । इत्यपि निगमो भवेति ।

तं वः । चराथा चरन्त्या । पञ्चाहुत्या । वसत्या च । निवसन्त्या । औषधाहुत्या । अस्तं यथा गाव आमुवन्ति तथाभूयाम । इदं समृद्धं भोगैः ।

मित्रः प्रेमीतेः । त्रायते । संमिन्वानो द्रवतीति वा । मेर्दयतेर्वा । तस्येषा भवति ॥ २१ ॥

१. पन्थानमनुपस्था C 4, C 5, C 7, M 3, Mi, W 1, W 2, W 3.

२. दुवस्यती राप्नोतिकर्मा C 1, C 2, C 3, C 6, M 1, M 4, R 2, R 3, R 5, S.

३. RV. I. 66. 7.

४. RV. I. 66. 8.

५. RV. I. 56. 9.

६. Quoted by SRV. I. 66. 8. p. i. 325.

७. वञ्चःप्रतीका is omitted by Roth.

८. बलप्रतीका वञ्चःप्रतीका is omitted by BK, C 4, C 5, C 7, Kn, M 3, Mi, R 8, W 1, W 2, W 3, & Durga.

९. महाप्रतीका C 4, C 5, M 3, Mi, W 2, W 3.

१०. The quotation is untraceable.

११. RV. VI. 59. 2.

१२. RV. X. 85. 40; AV. 14. 2. 3.

१३. Cf. SRV. I. 66. 8. p. i. 325.

१४. The passage तं वञ्चराथा.....आमुवाम is quoted by SRV. I. 66. 10. p. i. 326.

१५. प्रमीयते: C 4, C 5, C 7, M 3, Mi, W 1, W 3. Cf. SRV. I. 156. 1. p. i. 667.

१६. मेदते: M 3.

मित्रो जनान्यातयति ब्रुवाणो मित्रो दाधार पृथिवीमुत ग्राम् ।

मित्रः कृष्टीरनिमिषामि चष्टे मित्राय हव्यं घृतवज्रुहोत ॥

मित्रो जनान्यातयति प्रब्रुवाणः शब्दं कुर्वन् । मित्र एव धारयति पृथिवीं च दिवं च । मित्रः कृष्टीरनिमिषन्नमिषिपश्यतीति । कृष्टय इति मनुष्यनाम । कर्मबन्तो भवन्ति । विरुष्टदेहा वा । मित्राय हव्यं घृतवज्रुहोतेति व्याख्यातम् । जुहोतिर्दानकर्मा ।

कः कमनो वा । क्रमणो वा । सुखो वा । तस्यैषा भवति ॥ २२ ॥

हिरण्यगर्भः सर्ववर्तताम्रे भूतस्य जातः पतिरेक आसीत् ।

स दाधार पृथिवीं ग्रामुतेमां कस्यै देवाय हविषा विधेम ॥

हिरण्यगर्भो हिरण्यमयो गर्भः । हिरण्यमयो गर्भोऽस्येति वा । गर्भो गृभेः । गृणाल्यर्थे । गिरत्यनर्थानिति वा । यदा हि स्त्री गुणान्गृह्णाति गुणाभ्यास्या गृह्णन्तेऽयं गर्भो भवति । समभवद्गृभे भूतस्य जातः पतिरेको बभूव । स धारयति पृथिवीं च दिवं च । कस्यै देवाय हविषा विधेमेति व्याख्यातम् । विधतिर्दानकर्मा ।

सरस्वान्याख्यातैः । तस्यैषा भवति ॥ २३ ॥

ये ते सरस्व ऊर्मयो मधुमन्तो घृतश्रुतः ।

तेभिर्नोऽविता सर्वे ॥

इति सा निगद्व्याख्याता ॥ २४ ॥

विश्वकर्मा सर्वस्य कर्ता । तस्यैषा भवति ॥ २५ ॥

विश्वकर्मा विमेना आद्विहाया धाता विधाता परमोत संदृक् ।

तेषामिष्टानि समिषा मदन्ति यत्रो सप्तक्रुषीन्पर एकमाहुः ॥

१. RV. III. 59. 1.

२. जनान्यातयति SRV. III. 59. 1. p. ii. 328.

३. ब्रुवाणः C 1, C 2, C 3, C 6, M 1, M 4, R 2, R 3, R 5, 8.

४. जुहोतिर्दानकर्मा is omitted by Durga. The entire passage मित्रो जनान्.....दानकर्मा is quoted by SRV. III. 59. 1. p. ii. 328.

५. Cf. BD. ii. 47.

६. RV. X. 121. 1; AV. 4. 2. 7; VS. 13. 4; 23. 1; 25. 10.

७. N. 2. 23. Cf. BD. ii. 51.

८. सरस्वत् C 1, C 2, C 6, M 1, M 4, 8, Durga & Sivadatta.

९. RV. VII. 96. 5.

१०. Cf. BD. ii. 50.

११. RV. X. 83. 2; VS. 17. 26.

विश्वकर्मा विभूतमना व्याप्ता धाता च । विधाता च । परमश्च संद्रष्टा भूतानाम् । तेषामिष्टानि वा कान्तानि वा क्रान्तानि वा गतानि वा मतानि वा नतानि वा । अद्भिः सह संमोदन्ते यत्रैतानि सप्तऋषीणानि ज्योतींषि । तेभ्यः पर आदित्यः । तान्येतस्मिन्नेकं भवन्तीत्यधिदैवतम् ।

अथाध्यात्मम् । विश्वकर्मा विभूतमना व्याप्ता धाता च । विधाता च । परमश्च संदर्शयितेन्द्रियाणाम् । एषामिष्टानि वा कान्तानि वा क्रान्तानि वा गतानि वा मतानि वा नतानि वा । अन्नेन सह संमोदन्ते यत्रैतानि सप्तऋषीणानीन्द्रियाणि । एभ्यः पर आत्मा । तान्यैतस्मिन्नेकं भवन्तीत्यात्मगतिमाचष्टे ।

तत्रेतिहासमाचक्षते । विश्वकर्मा भौवनः सर्वमेधे सर्वाणि भूतानि जुहवाञ्चकार । स आत्मानमप्यन्ततो जुहवाञ्चकार । तदभिवादिन्येषगर्भवति ।

य इमा विश्वा भुवना नि जुह्वते । इति ।

तस्योत्तरा भूयसे निर्वचनाय ॥ २६ ॥

विश्वकर्मेन्द्रविषा वावृधानः स्वयं यजस्व पृथिवीमुत द्याम् ।

मुह्यन्त्वन्ये अभितो जनास इहास्माकं मघवा सुरिरस्तु ॥

विश्वकर्मेन्द्रविषा वर्धयमानः स्वयं यजस्व पृथिवीं च दिवं च । मुह्यन्त्वन्ये अभितो जनाः सपत्नाः । इहास्माकं मघवा सुरिरस्तु प्रजाता ।

ताक्ष्यस्त्वष्ट्रा व्याख्यातः । तीर्णेऽन्तरिक्षे क्षियति । तूर्णमर्थं रक्षति । अङ्गोतेर्वा । तस्यैषा भवति ॥ २७ ॥

त्यमू पु वाजिनं देवजुतं सहावानं तरुतारं रथानाम् ।

अरिष्टनेमि पृतनार्जमाशुं स्वस्तये ताक्ष्यमिहा हुवेमं ॥

तं भृशमजघन्तम् । जूतिर्गतिः । प्रीतिर्वा । देवजुतं देवगतं देवप्रीतं वा ।

१. Cf. SRV. X. 82. 2. p. IV. 247 :

अत्र विश्वकर्मा विभूतमना व्याप्तेत्यादि निरुक्तमनुसन्धेयम् ।

२. संद्रष्टा C 4, C 5, C 7, M 3, Mi, W 1, W 2, W 3.

३. तान्येतस्मिन् C 1, C 2, C 3, C 6, C 7, M 1, M 4, 8.

४. The passage विश्वकर्मा.....भवति is quoted by SRV. X. 81. 1. p. IV. 214. Cf. S'B. XIII. 7. 1.

५. RV. X. 81. 1; VS. 17. 17.

६. RV. X. 81. 6; SV. 2. 939; VS. 17. 22.

७. Quoted by SRV. X. 81. 6. p. IV. 246.

८. N. 8. 13.

९. Cf. BD. ii. 58.

१०. RV. X. 178. 1; AV. VII. 85. 1; SV. 1. 332.

११. SRV. X. 178. 1. p. IV. 503: देवगतं is omitted by Śāyana.

सहस्रन्तं तारयितारं रथानामरिष्टनेमिं पृतनाजितम् । आशुं स्वस्तये तार्क्ष्यमिह ह्वयेमेति ।

कमन्यं मध्यमादेवमवक्ष्येत् ।

तस्यैषापरा भवति ॥ २८ ॥

सद्यश्चिद्यः शवसा पञ्च कृष्टीः सूर्य इव ज्योतिषापस्ततान् ।  
सहस्रसाः शतसा अस्य रंहिर्न सा वरन्ते युवति न शर्याम् ॥

सद्योऽपि यः शवसा बलेन तनोत्यपः सूर्य इव ज्योतिषा पञ्च मनुष्यजातानि । सहस्रसानिनी शतसानिन्यस्य सा गतिः । न सैनानां वारयन्ति प्रयुवतीमिव शरमयीमिषुम् ।

मन्युर्मन्यतेः । शीतिकर्मणः । क्रोधकर्मणः [ वधकर्मणो ] वा । मन्यन्त्यस्मादिषवः ।

तस्यैषा भवति ॥ २९ ॥

त्वया मन्यो सरथमारुजन्तो हर्षमाणासोऽधृषिता मरुत्वः ।  
तिग्मेष्व आयुधा संशिक्षाणा अमि प्र यन्तु नरो अग्निरूपाः ॥

त्वया मन्यो सरथमारुह्य रुजन्तो हर्षमाणासोऽधृषिता मरुत्वस्तिग्मेष्व आयुधानि संशिक्ष्यमाना अमिप्रयन्तु नरः । अग्निरूपा अग्निकर्माणः । सन्नद्धाः कवचिन इति वा ।

वृधिका व्याख्यातः । तस्यैषा भवति ॥ ३० ॥

१. अवक्षत् C 4, C 5, C 7, M 3, Mi, W 1, W 3.

२. RV. X. 178. 3.

३. Quoted by SRV. X. 178. 3. p. IV. 504.

४. Cf. BD. ii. 53.

५. Omitted by BK, C 4, C 5, C 7, Kn, M 3, Mi, R 8, W 1, W 2, W 3.

६. Quoted by SRV. II. 24. 2; X, 83. 1; 87. 13; pp. ii. 70; IV. 219. 275.

७. मन्युन्त्य Roth.

८. मन्यन्त्यस्मादिषवः is omitted by Durga.

९. RV. X. 84. 1; AV. 4. 31. 1.

१०. Cf. SRV. X. 84. 1. p. IV. 251.

११. N. 2. 27.

आ दधिकाः शर्वसा पञ्च कृष्टीः सूर्य इव ज्योतिषापस्ततान ।  
सहस्रसाः शतसा वाज्यर्वा पृणक्तु मध्वा समिमा वचांसि ॥

आतनोति दधिकाः [शर्वसा] बलेनापः सूर्य इव ज्योतिषा पञ्च मनुष्य-  
जातानि । सहस्रसाः शतसा । वाजी बेजनवान् । अर्वा ईरणवान् । संपृणक्तु नो  
मधुनोदकेन वचनानीमानीति । मधु धमतेर्विपरीतस्य ।

सविता सर्वस्य प्रसवितो । तस्यैषा भवति ॥ ३१ ॥

सविता यन्त्रैः पृथिवीमरम्णादस्कम्भने सविता घामदंहत् ।  
अश्वमिवाधुक्षदुनिमन्तरिक्षमूर्ते बद्धं सविता समुद्रम् ॥

सविता यन्त्रैः पृथिवीमरमयदनारम्भणेऽन्तरिक्षे । सविता घामदंहत् । अश्व-  
मिवाधुक्षदुनिमन्तरिक्षे मेघम् । बद्धमूर्ते । बद्धमूर्त्त इति वा । अत्वरमाण इति  
वा । सविता समुदितारमिति ।

कमन्यं मध्यमादेवमवक्ष्यते । आदित्योऽपि सवितोच्यते । तथा च हिरण्यस्तूपे  
स्तुतः । अर्चन्हिरण्यस्तूप ऋषिरिदं सूक्तं प्रोवाच । तदमिवादिन्येषमभवति ॥ ३२ ॥

हिरण्यस्तूपः सवितर्यथा त्वाङ्गिरसो जुहे वाजे अस्मिन् ।  
एवा त्वार्चन्नवसे वन्दमानः सोमस्येवांशुं प्रति जागराहम् ॥

हिरण्यस्तूपो हिरण्यमयः स्तूपः । हिरण्यमयः स्तूपोऽस्येति वा । स्तूपः  
स्त्यायतेः संघातः । सवितर्यथा त्वाङ्गिरसो जुहे वाजेऽस्मिन्नेवं त्वार्चन् ।  
अवनाय वन्दमानः सोमस्येवांशुं प्रतिजागर्म्यहम् ।

१. RV. IV. 38. 10.

२. Omitted by BK, C 4, C 5, C 7,  
Kn, M 3, Mi, R 8, W 1, W 2,  
W 3.

३. Cf. BD. ii. 62.

CL S'B. I. 1. 2. 17.

सविता वै देवानां प्रसविता ।

४. RV. X. 149. 1.

५. वाङ्मन्त्रे C 4, C 5, C 7, M 3, Mi,  
W 1, W 2, W 3.

६. Quoted by SRV. X. 149. 1. p.  
IV. 467.

७. कमन्यमादित्यादेवमवक्ष्यन् W 2; कम-  
न्यमादित्यादेवमवक्ष्यत् C 4, C 5, M 3,  
Mi, W 1, W 3.

८. Cf. KB. VII. 6. असौ वै सविता  
योऽसौ तपति ।

९. हिरण्यस्तूपे C 4, C 5, M 3, Mi, W 1,  
W 2, W 3; हि is corrected to हे in  
C 7.

१०. बोजे Roth.

११. RV. X. 149. 5.

१२. Quoted by SRV. X. 150. 5. p. IV.  
468.

त्वष्टा व्याख्यातः । तस्यैषा भवति ॥ ३३ ॥

देवस्त्वष्टा सविता विश्वरूपः पुषोष प्रजाः पुरुधा जजान ।

इमा च विश्वा भुवनान्यस्य महद्देवानामसुरत्वमेकम् ॥

देवस्त्वष्टा सविता सर्वरूपः पोषति प्रजा रसानुप्रदानेन । बहुधा चेमा जनयति । इमानि च सर्वाणि भूतान्युदकान्यस्य । महद्ब्रह्मै देवानामसुरत्वमेकम् । प्रज्ञावत्त्वं वा । अनवत्त्वं वा । अपि वासुरिति प्रज्ञानाम । अस्यत्यनर्थान् । अस्ताम्ना-  
क्षामर्थोः । असुरत्वमादिलुप्तम् ।

वातो वातीति सतः । तस्यैषा भवति ॥ ३४ ॥

वात आ वातु भेषजं शंभु मयोभु नो हृदे ।

प्र ण आर्युपि तारिषते ॥

वात आवातु भेषज्यानि । शंभु मयोभु च नो हृदयाय । प्रवर्धयर्तु च न आयुः ।  
अग्निर्व्याख्यातः । तस्यैषा भवति ॥ ३५ ॥

प्रति त्वं चारुमध्वरं गोपीथाय प्र हूयसे ।

मरुद्भिरग्र आ गृहि ॥

तं प्रति चारुमध्वरं सोमपानाय प्रहूयसे । सोऽग्ने मरुद्भिः सहागच्छेति ।  
कमन्त्यं मध्यमादेवमवक्ष्यते । तस्यैषापरा भवति ॥ ३६ ॥

अमि त्वा पूर्वपीतये सृजामि सोम्यं मधु ।

मरुद्भिरग्र आ गृहि ॥

अमिसृजामि त्वा पूर्वपीतये पूर्वपानाय । सोम्यं मधु सोममयम् । सोऽग्ने  
मरुद्भिः सहागच्छेति ॥ ३७ ॥

वेनो वेनतेः कान्तिकर्मणैः । तस्यैषा भवति ॥ ३८ ॥

१. N. 8. 13.

२. RV. III. 55. 19; AV. 18. 1. 5.

३. ०मेकस्वत् C 4, C 5, C 7, M 3, Mi,  
W 1, W 2, W 3.

४. ०मवर्थाः C 4, C 5, C 7, M 3, Mi,  
W 1, W 2, W 3.

५. RV. X. 186. 1; SV. 1. 184; 2.  
1190.

६. प्रवर्धय च C 4, C 5, C 7, M 3, Mi,  
W 1, W 2, W 3.

७. N. 7. 14.

८. RV. I. 19. 1; SV. 1. 16.

९. Quoted by SRV. I. 19. 1. p. i.  
107.

१०. अवक्षत् C 4, C 5, C 7, M 3, Mi;  
W 1, W 2, W 3.  
Cf. BD. iii. 76.

११. RV. I. 19. 9; VIII. 3. 7; AV. 20.  
99. 1; SV. 1. 256; 2. 923.

१२. Quoted by SRV. IX. 73. 2; 97. 22;  
X. 64. 2. pp. iii. 717, 782; IV. 193;  
Cf. BD. ii. 52.

अयं वेनश्चोदयत्पृश्निगर्भा ज्योतिर्जरायू रजसो विमाने ।

इममपां संगमे सूर्यस्य शिशुं न विप्रा मतिभी रिहन्ति ॥

अयं वेनश्चोदयत् । पृश्निगर्भाः प्राष्टवर्णगर्भाः । आप इति वा । ज्योतिर्जरायुः । ज्योतिरस्य जरायुस्थानीयं भवति । जरायु जरया गर्भस्य । जरया यूयत इति वा । इममपां च संगमने सूर्यस्य च शिशुमिव विप्रा मतिभी रिहन्ति । लिहन्ति । [स्तुवन्ति ।] वर्धयन्ति । पूजयन्तीति वा । शिशुः शंसनीयो भवति । शिशोतेर्वा स्यात् दानकर्मणः । चिरलब्धो गर्भो भवति ।

असुनीतिः । असृजयति<sup>१</sup> । तस्यैषा भवति ॥ ३९ ॥

असुनीते मनो अस्मासु धारय जीवातेवे सु प्र तिरा न आयुः ।

रारन्धि नः सूर्यस्य संदृशि घृतेन त्वं तन्वं वर्धयस्व ॥

असुनीते मनोऽस्मासु धारय । चिरं जीवनाय । प्रवर्धय च न आयू रन्धय च नः सूर्यस्य संदर्शनाय ।

रभ्यतिर्विशगमनेऽपि दृश्यते ।

मा रधाम द्विषते सोम राजन् । इत्यपि निगमो भवति ।

घृतेन त्वमात्मानं तन्वं वर्धयस्व ।

ऋतो व्याख्यातः । तस्यैषा भवति ॥ ४० ॥

ऋतस्य हि शुरुधः सन्ति पूर्वीऋतस्य धीतिर्बृजिनानि हन्ति ।

ऋतस्य श्लोको बधिरा ततर्दु कर्णा बुधानः शुचमान ओंयोः ॥

ऋतस्य हि शुरुधः सन्ति पूर्वीः । ऋतस्य प्रज्ञा वर्जनीयानि हन्ति । ऋतस्य श्लोको बधिरस्यापि कर्णावाट्णत्ति । बधिरो बद्धधोत्रः । कर्णौ बोधयन् । दीप्यमानश्च । [ओंयोः] अयनस्य मनुष्यस्य । ज्योतिषो बोधकस्य वा ।

इन्दुरिन्धेः । उनसेर्वा । तस्यैषा भवति ॥ ४१ ॥

१. RV. X. 123. 1; VS. 7. 16.

२. Omitted by BK, C 4, C 5, C 7, Kn, M 3, Mi, R 8, W 1, W 2, W 3.

३. इति C 4, C 5, C 7. M 3, Mi, W 1, W 2, W 3.

४. Cf. BD. ii. 54.

५. Op. cit. VII. 93.

६. RV. X. 59. 5.

७. RV. X. 128. 5; AV. 5. 3. 7.

८. N. 2. 25; 3. 4; 4. 9; 6. 22.

९. इलोका Roth.

१०. RV. IV. 23. 8.

११. Omitted by BK, C 4, C 5, C 7, Kn, M 3, Mi, R 8, W 1, W 2, W 3.

१२. अयनश्च W 2.

प्र तद्वोचैयं भव्यायेन्दवे हव्यो न य इषवान्मन्म रेजति रक्षोहा मन्म रेजति ।  
 स्वयं सो असदा निदो वधैरजेत दुर्मतिम् ।  
 अव सवेदुघर्शसोऽवतुरमवं क्षुद्रमिव सवेत् ॥

प्रब्रवीमि तद् भव्यायेन्दवे । हवनार्ह इव । य इषवान्मन्वान् । कामवान्वा ।  
 मननानि च नो रेजयति । रक्षोहा च । बलेन रेजयति । स्वयं सोऽसदमिनिन्दितारम् ।  
 वधैरजेत दुर्मतिम् । अवसवेदुघर्शसः । ततश्चावतुरं क्षुद्रमिवावसवेत् ।  
 अभ्यासे भूयांसमर्थं मन्यन्ते । यथा । अहो दर्शनीय । अहो दर्शनीय इति ।  
 तत्परुच्छेपस्य शीलम् । परुच्छेप ऋषिः । [ पर्ववच्छेपैः । ] परुषिपरुषि शोपोऽ-  
 स्येति वा ।

इतीमानि सप्तविंशतिर्देवतानामधेयान्यनुक्रान्तानि । सूक्तमाञ्जि हविर्माञ्जि ।  
 तेषामेतान्यहविर्माञ्जि । वेनः । असुनीतिः । ऋतः । इन्दुः ।

प्रजापतिः प्रजानां पाता वा पालयिता वा । तस्यैषा भवति ॥ ४२ ॥

प्रजापते न त्वदेतान्यन्यो विश्वा जातानि परि ता बभूव ।

यत्कामास्ते जुहुमस्तन्नो अस्तु वयं स्याम पतयो रयीणाम् ॥

प्रजापते न हि त्वदेतान्यन्यः सर्वाणि जातानि तानि परिवभूव । यत्कामास्ते  
 जुहुमः । तन्नो अस्तु । वयं स्याम पतयो रयीणाम् । इत्याशीः ।

अहिर्व्याख्यातः । तस्यैषा भवति ॥ ४३ ॥

अञ्जामुक्थैरहिं गृणीषे बुभे नदीनां रजःसु सीदन् ॥

अञ्जमुक्थैरहिं गृणीषे बुभे नदीनां रजस्सु [उदकेषु] सीदन् । बुभ्रमन्तरि-  
 क्षम् । बद्धा अस्मिन्धृता आप [इति वा]<sup>१३</sup> । इदमपीतरद् बुभ्रमेतस्मादेव । बद्धा  
 अस्मिन्धृताः प्राणा इति ।

१. RV. I. 129. 6.

२. Omitted by BK, C 4, C 5, C 7, Kn, M 3, Mi, R 8, W 1, W 2, W 3; added on the margin in C 7; explained by Durga.

३. Cf. BD. i. 17; VIII. 129.

४. RV. X. 121. 10; AV. 7. 80. 3; VS. 10. 20; 23. 65.

५. परि तानि बभूव C 4, C 5, C 7, M 3, Mi, W 1, W 2, W 3.

६. N. 2. 17.

७. मुक्थैर C 7.

८. रजः सुसीदन् M 3, W 2;  
 रजस्सुसीदन् C 7;  
 रजस्सुसीदन् W 3.

९. RV. VII. 34. 16.

१०. अञ्जामुक्थैर C 4, C 5, C 7, M 3, Mi, W 1, W 2, W 3.

११. Omitted by BK, C 4, C 5, C 7, Kn, M 3, Mi, R 8, W 1, W 2, W 3.

१२. सीदन् Roth.

१३. इति वा is omitted by BK, C 4, C 5, C 7, Kn, M 3, Mi, R 8, W 1, W 2, W 3.

Cf. SRV. VII. 34. 16. p. iii. 80:

बुभे नदीनां रजःसुदकेषु सीदन् बुभ्रमन्तरि-  
 क्षम् । बद्धा अस्मिन्धृता आप इति !;  
 cf. also VII. 6. 7. p. iii. 19. तथा च  
 यास्कः । बुभ्रमन्तरिक्षम् । बद्धा अस्मि-  
 न्धृता आप इति वा ।

योऽहिः स बुध्न्यः । बुध्नमन्तरिक्षम् । तन्निवासात् । तस्यैषा भवति ॥ ४४ ॥

मा नोऽहिर्बुध्न्यो रिषे धान्मा यज्ञो अंस सिधदतायोः ।

मा च नोऽहिर्बुध्न्यो रेयणाय धात् । मास्य यज्ञोक्ता च सिधत् । यज्ञकामस्य ।  
सुपर्णो व्याख्यातः । तस्यैषा भवति ॥ ४५ ॥

एकः सुपर्णः स समुद्रमा विवेश स इदं विश्वं भुवनं वि चष्टे ।

तं पाकेन मनसापश्यमन्तितस्तं माता रेबिह स उ रेबिह मातरंभू ॥

एकः सुपर्णः स समुद्रमाविशति । स इमानि सर्वाणि भूतान्यमिविपश्यति । तं  
पाकेन मनसापश्यमन्तितः । इत्यृषेर्दृष्टार्थस्य प्रीतिर्भवति । आस्थानसंयुक्ता । तं  
माता रेबिह । वागेष्टा माध्यमिका । स उ मातरं रेबिह ।

पुरुरवा बहुधा रोरुयंते । तस्यैषा भवति ॥ ४६ ॥

समस्मिञ्जायमान आसत् ग्रा उतेमवर्धन्नद्य १ : स्वर्गताः ।

महे यत्त्वा पुरुरवो रणायावर्धयन्दस्युहत्याय देवाः ॥

समासतास्मिञ्जायमाने । ग्रा गमनादापः । देवपत्न्यो वा । अपि चैनमवर्धयन् ।  
नद्यः [स्वर्गताः] स्वयंगामिन्यः । महते च यत् त्वा पुरुरवः । रणाय रमणीयाय  
संग्रामायावर्धयन् दस्युहत्याय च देवा देवाः ॥ ४७ ॥

॥ इति दशमोऽध्यायः ॥

१. बुध्नो M 3.

२. Cf. BD. V. 166.

३. RV. VII. 34. 17; cf. V. 41. 16.

४. N. 4. 3; 7. 24.

५. RV. X. 114. 4.

६. रेहि C 1, C 2, C 6, M 4, R 2, R 3,  
S; Roth & S'ivadatta.

७. Cf. BD. ii. 59.

८. RV. X. 95. 7.

९. Omitted by BK, C 4, C 5, C 7,  
Kn, M 3, Mi, R 8, W 1, W 2,  
W 3.





### अथैकादशोऽध्यायः ।

इयेनो व्याख्यातः । तस्यैषा भवति ॥ १ ॥

आदाय इयेनो अमरत्सोमं सहस्रं सवाँ अयुतं च साकम् ।

अत्रा पुरन्धिरजहादरातीर्मदे सोमस्य मूरा अमूरः ॥

आदाय इयेनोऽहरत्सोमम् । सहस्रं सवान् । अयुतं च सह । सहस्रं सहस्र-  
साव्यमभिप्रेत्य । तत्रायुतं सोमभक्षाः । तत्संबन्धेनायुतं दक्षिणा इति वा । तत्र  
पुरन्धिरजहादमित्रानेदानानिति वा । मदे सोमस्य मूरा अमूरः [इति] । येन्द्रे च  
सूक्ते सोमपानेन च स्तुतः । तस्मादिन्द्रं मन्यन्ते ।

ओषधिः सोमः सुनोतेः । यदेनममिषुष्वन्ति । बहुलमस्य नैषण्डुकं वृत्तम् ।  
आश्चर्यमिव प्राधान्येन ।

तस्य पावमानीषु निदर्शनायोदाहरिष्यामः ॥ २ ॥

खादिष्ठया मदिष्ठया पर्वस्व सोम धारया ।

इन्द्राय पातवे सुतः ॥

इति सा निगदव्याख्याता ।

अथैषापरा भवति । चन्द्रमसो वा । एतस्य वा ॥ ३ ॥

सोमं मन्यते पपिवान्यत्सं पिषन्त्योषधिम् ।

सोमं यं ब्रह्माणो विदुर्न तस्याभ्राति कश्चर्न ॥

सोमं मन्यते पपिवान्यत्सं पिषन्त्योषधिमिति वृथासुतमसोममाह । सोमं यं  
ब्रह्माणो विदुरिति । न तस्याभ्राति कश्चनायज्वेत्यधियज्ञम् ।

१. N. 4. 24.

२. R.V. IV. 26. 7. अमूरः Roth.

३. सहस्रं W 2.

४. ०भक्ष्याः M 3.

५. ०मित्राजदाना० M 3, W 2.

६. Omitted by BK, C 4, C 5, C 7, K<sub>n</sub>, M 3, Mi, R 8, W 1, W 2, W 3.

७. Omitted by C 2.

८. R.V. IX. 1. 1; SV. 1. 468; 2. 39; VS. 26. 25.

९. R.V. X. 85. 3; AV. 14. 1. 3.

अथाधिदैवतम् । सोमं मन्यते पपिधान्यत्संपिषन्त्योषधिमिति यजुःसुतमसो-  
ममाह । सोमं यं ब्रह्माणो विदुश्चन्द्रमसम् । न तस्याभ्राति कश्चनादेव इति ।

अथैषापरा भवति । चन्द्रमसो वा । एतस्य वा ॥ ४ ॥

यत्त्वा देव प्र पिबन्ति तत आ प्यायसे पुनः ।

वायुः सोमस्य रक्षिता समानां मास आकृतिः ॥

यत् त्वा देव प्रपियन्ति तत आप्यायसे पुनरिति नाराशंसानभिप्रेत्य । पूर्व-  
पक्षापरपक्षाविति वा । वायुः सोमस्य रक्षिता । वायुमस्य रक्षितारमाह । साह-  
चर्यात् । रसहरणाद्धा । समानां संघत्सरणां मास आकृतिः सोमः । रूपविशेषै-  
रोषधिः । चन्द्रमा वा ।

चन्द्रमाश्चार्थेन्द्रमति । चन्द्रो माता । चान्द्रं मानमस्येति वा । चन्द्रश्चन्द्रतेः ।  
कान्तिकर्मणः । चन्दनमित्यप्यस्य भवति । चौरु द्रमति । चिरं द्रमति । चमेर्वा  
पूर्वम् । चारु रुचेर्विपरीतस्य ।

तस्यैषा भवति ॥ ५ ॥

नवोनवो भवति जायमानोऽह्नां केतुरुषसामेत्यग्रम् ।

भागं देवेभ्यो वि दधात्यायन् चन्द्रमास्तिरते दीर्घमायुः ॥

नवोनवो भवति जायमानः । इति पूर्वपक्षादिमभिप्रेत्य । अह्नां केतुरुषसामे-  
त्यग्रम् । इत्यपरपक्षान्तमभिप्रेत्य । आदित्यदैवतो द्वितीयः पाद इत्येके । भागं  
देवेभ्यो विदधात्यायन् । इत्यर्धमासेज्यामभिप्रेत्य । प्रवर्धयते चन्द्रमा दीर्घमायुः ।

मृत्युर्मारयतीति सतः । मृतं व्यावयतीति<sup>१</sup> [घा] शतबलाक्षो मौद्गल्यः ।  
तस्यैषा भवति ॥ ६ ॥

परं मृत्यो अनु परेहि पन्थां यस्ते ख इतरो देवयानात् ।

चक्षुष्मते शृण्वते ते ब्रवीमि मा नः प्रजां रीरिपो मोत वीरान् ॥

१. RV. X. 85. 5; cf. AV. 14. 1. 14.

२. Cf. BD. VII. 144.

३. चान्द्रमिति M 3; चान्द्रमति W 2;  
चायन्द्रमति C 4, C, 5 C 7, Mi, W 1,  
W 3.

४. Cf. BD. VII. 129 B.

५. चन्द्रं चन्द्रतेः C 4, C 5, C 7, M 3, Mi,  
W 1, W 2, W 3.

६. Quoted by SRV. VI. 65. 2. p. ii.  
86.

७. चारु M 3.

८. द्रवति C 4, C 5, C 7, M 3, Mi,  
W 1, W 3; द्रवति is corrected to  
द्रमति on the margin in M 3.

९. Cf. BD. VII. 129 (B).

१०. RV. X. 85. 19; cf. AV. 7. 81. 2.

११. Cf. BD. ii. 60.

१२. Omitted by BK, C 4, C 5, C 7,  
Kn, M 3, Mi, R 8, W 1, W 2,  
W 3.

१३. RV. X. 18. 1; AV. 12. 2. 21; VS.  
35. 7.

परं मृत्यो । ध्रुवं मृत्यो । ध्रुवं परेहि मृत्यो । कथितं तेन मृत्यो । मृतं व्यावयते  
भवति मृत्यो । मदेर्वा मुदेर्वा । तेषामेषा भवति ॥ ७ ॥

त्वेष्टमि॒त्था स॒मरणं॑ शि॒र्मावतो॑रिन्द्रा॒विष्णू सु॒तपा वा॑मु॒रूप्यति॑ ।  
या म॒र्त्याय॑ प्र॒तिधी॑मान॒मि॒त्कृ॒शानो॑र॒स्तुर॒स॒नामु॒रूप्यथैः॑ ॥

इति सा निगदव्याख्याता ।

विश्वानरो व्याख्यातः । तस्यैषा भवति ॥ ८ ॥

प्र वो॑ म॒हे म॒न्दमा॒नायान्ध॑सोऽर्चो॑ विश्वान॒राय॑ विश्वा॒भुवे॑ ।  
इन्द्र॑स्य॒ यस्य॑ सु॒म॒खं स॒हो म॒हि श्रवो॑ नृ॒म्णं च॒ रोद॑सी स॒पर्य॑तः ॥

प्रार्चत [यूयं]<sup>१</sup> स्तुतिं महतेऽन्धसोऽज्ञस्य दात्रे । मन्दमानाय मोदमानाय  
स्तूयमानाय शब्दायमानायेति वा । विश्वानराय सर्वं विभूताय । इन्द्रस्य यस्य  
प्रीतौ सुमहद्वलम् । महच्छ्रवणीयं यशः । नृम्णं च बलं नृक्षतम् । द्यावापृथिव्यौ  
वः परिचरत इति ।

कमन्यं मध्यमादेवमवेक्ष्यत् ।

तस्यैषापरा भवति ॥ ९ ॥

उ॒दु ज्योति॑र॒मृतं॑ वि॒श्वज॑न्यं वि॒श्वान॑रः स॒वि॒ता दे॒वो अ॑श्रे॒तं ॥

उदशिर्भियत् । ज्योतिः । अमृतम् । सर्वजन्यम् । विश्वानरः सविता देव इति ।

घाता सर्वस्य विधाता । तस्यैषा भवति ॥ १० ॥

१. वामरूप्यति M 3.

२. प्रतिधायमान० C 2.

३. RV. I. 155. 2. The text परं मृत्यो...  
रसनामु॒रूप्यथ॑! is regarded as spu-  
rious by Roth. It is given how-  
ever by MSS. of both the recen-  
sions but is ignored by the  
commentator Durga.

४. N. 7. 21.

५. RV. X. 50. 1; VS. 33. 23.

६. Omitted by BK, C 4, C 5, C 7,  
Kn, M 3, Mi, R 8, W 1, W 2,  
W 3.

७. मोदमानाय स्तूयमानाय is omitted by  
Durga.

८. नक्षतं S'ivadatta.

९. प्रवक्षत् M 3.

१०. RV. VII. 76. 1.

११. उदशिर्भियत् C 4, C 5, M 3, Mi,  
W 1, W 2, W 3.

१२. Cf. BD. ii. 57.

धाता ददातु दाशुषे प्राचीं जीवातुमक्षिताम् ।

वयं देवस्य धीमहि सुमतिं सत्यधर्मणः ॥

धाता ददातु ददावते प्रवृद्धां जीविकामनुपक्षीणाम् । वयं देवस्य धीमहि सुमतिं कल्याणीं मतिं सत्यधर्मणः ।

विधाता धात्रा व्याख्यातः । तस्यैव निपातो भवति बहुदेवतायामृचि ॥ ११ ॥

सोमस्य राज्ञो वरुणस्य धर्मणि बृहस्पतेरनुमत्या उ शर्मणि ।

तवाहमद्य मधवृक्षुपस्तुतौ धातुर्विधातः कलशौ अभक्ष्यम् ॥

इत्येतामिदं देवताभिरभिप्रसूतः सोमकलशानभक्ष्यमिति । कलशः [कस्मार्त्] । कला अस्मिञ्छेरते मात्राः । कलिश्च कलाश्च किरतेः । विकीर्णमात्राः ॥ १२ ॥

अथातो मध्यस्थाना देवगणाः । तेषां मरुतः प्रथमागामिनो भवन्ति । मरुतो मितराविणो वा । मितरोचिनो वा । महद् द्रवन्तीति वा । तेषामेषा भवति ॥ १३ ॥

आ विद्युन्मद्भिर्मरुतः स्वर्कै रथैर्मिर्यात ऋष्टिमद्भिरभ्वपणैः ।

आ वर्षिष्ठया न इषा वयो न पतता सुमायाः ॥

विद्युन्मद्भिर्मरुतः । स्वर्कैः स्वञ्चनैरेति वा । स्वर्चनैरेति वा । स्वर्चिमिरिति वा । रथैरायात । ऋष्टिमद्भिः । अभ्वपणैरभ्वपतनैः । वर्षिष्ठेन च नोऽनेन वय इषापतत । सुमायाः कल्याणकर्माणो वा । कल्याणप्रज्ञा वा ।

रुद्रा व्याख्यातौ । तेषामेषा भवति ॥ १४ ॥

१. ०मक्षिताम् C 4, C 5, C 7, M 3, Mi, W 1, W 2, W 3.

२. Cf. AV. 7. 17. 2:

धाता ददातु दाशुषे प्राचीं जीवातु-  
मक्षिताम् ।

वयं देवस्य धीमहि सुमतिं विश्वराधसः ॥

३. जीविताम् C 4, C 5, M 3, Mi, W 1, W 3.

४. मतिं सुमतिं सत्यधर्मणः C 4, C 5, C 7, M 3, Mi, W 1, W 2, W 3.

५. बहुदेवतामृचि C 4, C 5, M 3, Mi, W 1, W 3.

६. अनुमत्या is omitted by W 2.

७. RV. X. 167. 3.

अभक्षम् C 4, C 5, C 7, Mi, W 1, W 2, W 3; अहभक्षं च M 3.

८. Omitted by BK, C 4, C 5, C 7, Kn, M 3, Mi, R 8, W 1, W 2, W 3.

९. अमितराविणो is given as a variant by Durga.

१०. अमितरोचिनः is given as a variant by Durga.

११. महद्द्रवन्तीति वा Roth.

१२. तेषामेषामेषा C 4, C 5.

१३. RV. I. 88. 1.

१४. Quoted by SRV. I. 88. 1. p. i. 392.

१५. N. 10. 5.

आ रुद्रासु इन्द्रवन्तः सज्जोषसो हिरण्यरथाः सुविताय गन्तन ।

इयं वो असत्प्रति ह्यते मतिस्तृष्णजे न दिव उत्सा उदन्यवे ॥

आगच्छत रुद्रा इन्द्रेण । सहजोषणाः । सुविताय कर्मणे । इयं वोऽसदपि प्रतिकामयते मतिः । तृष्णज इव दिव उत्सा उदन्यवे । तृष्णक तृष्यते । उदन्युरुदन्यते ।

क्रमव उरु भान्तीति वा । क्रतेन भान्तीति वा । क्रतेन भवन्तीति वा । तेषामेषा भवति ॥ १५ ॥

विष्ट्री शमी तरणित्वेन वाघतो मर्तासः सन्तोऽमृतत्वमानशुः ।

सौधन्वना क्रमवः सूरचक्षसः संवत्सरे समपृच्यन्त धीतिभिः ॥

कृत्वा कर्माणि क्षिप्रत्वेन । वोढ्ढारो मेधाविनो वा । मर्तासः सन्तोऽमृतत्वमानशिरे । सौधन्वना क्रमवः सूरच्याना वा । सूरप्रज्ञा वा । संवत्सरे समपृच्यन्त [ धीतिभिः ] कर्मभिः ।

क्रमुर्विम्बा वाज इति सुधन्वन आङ्गिरसस्य त्रयः पुत्रा बभूवुः । तेषां प्रथमोत्तमाभ्यां बहुवभिगमा भवन्ति न मध्यमेन । तदेतदभोक्ष बहुवचनेन चमसस्य च संस्तवेन बहूनि दशतयीषु सूक्तानि भवन्ति ।

आदित्यरश्मयोऽप्यमव उच्यन्ते ।

अगोहासु यदसस्तना गृहे तदघेदमृमवो नातुं गच्छथ ।

अगोहा आदित्योऽगृहनीयः । तस्य यदस्वपथ गृहे । यावत्तत्र भवथ न तावदिह भवथेति ।

अङ्गिरसो व्याख्यातौ । तेषामेषा भवति ॥ १६ ॥

विरूपास इष्टयस्त इद्रभीरवेषसः ।

ते अङ्गिरसः सूनवस्ते अग्नेः परि जज्ञिरे ॥

१. RV. V. 57. 1.

२. तृष्यते C 1.

३. तृष्णक तृष्यते । उदन्युरुदन्यते । is omitted by Durga.

४. Quoted by SRV. I. 20. 4. p. i. 110.

५. RV. I. 110. 4.

६. वोढारो C 1, C 2, C 3, C 6, M 4, S; Roth & Śivadatta.

७. Quoted by SRV. III. 60. 4. p. ii. 332.

८. Omitted by BK, C 4, C 5, Kn, M 3, Mi, R 8, W 1, W 2, W 3.

९. Cf. BD. iii. 83; of. SRV. I. 110. 2, 4. pp. i. 480-1.

१०. Cf. BD. iii. 89 B;

of. SRV. I. 111. 4. p. i. 485.

११. Quoted by SRV. I. 161. 11. p. i. 682.

१२. RV. I. 161. 11.

१३. N. 3. 17.

१४. RV. X. 62. 5.

बहुरूपा ऋषयः । ते गम्भीरकर्माणो वा । गम्भीरप्रज्ञा वा । तेऽङ्गिरसः पुत्राः ।  
तेऽङ्गेरधिजज्ञिरे । इत्यङ्गिजन्म ।

पितरो व्याख्याताः । तेषामेषा भवति ॥ १७ ॥

उदीरतामवर् उत्परास उन्मध्यमाः पितरः सोम्यासः ।

असुं य ईयुरवृका ऋतुज्ञास्ते नोऽवन्तु पितरो हवेषु ॥

उदीरतामवरे । उदीरतां परे । उदीरतां मध्यमाः पितरः । सोम्याः सोमसंपा-  
दिनस्तेऽसुं ये प्राणमन्वीर्युः । अवृका अनमित्राः । सत्यज्ञा वा यज्ञज्ञा वा । ते न  
आगच्छन्तु पितरो ज्ञानेषु ।

माध्यमिको यम इत्याहुः । तस्मान्माध्यमिकान्पितृमन्यन्ते ।

अङ्गिरसो व्याख्याताः । पितरो व्याख्याताः । भृगवो व्याख्याताः । अथर्था-  
णोऽथनवन्तः । थर्वतिश्चरतिकर्मा । तत्प्रतिषेधः । तेषामेषा साधारणा भवति ॥ १८ ॥

अङ्गिरसो नः पितरो नवंग्वा अथर्वाणो भृगवः सोम्यासः ।

तेषां वयं सुमतौ यज्ञियानामपि भद्रे सौमिनसे स्मामि ॥

अङ्गिरसो नः पितरः । नवगतयो नवनीतंगतयो वा । अथर्वाणो भृगवः ।  
सोम्याः सोमसम्पादिनः । तेषां वयम् । सुमतौ कल्याण्यां मतौ । यज्ञियानामपि  
चैवाम् । भद्रे भन्दनीये । भाजनवति वा । कल्याणे मनसि । श्यामेति ।

माध्यमिको देवगण इति नैदक्ताः । पितर इत्याख्यानम् ।

अथाप्युचयः स्तूयन्ते ॥ १९ ॥

सूर्यस्येव वक्षथो ज्योतिरेषां समुद्रस्येव महिमा गम्भीरः ।

वार्तस्येव प्रज्जवो नान्येन स्तोमो वसिष्ठा अन्वेतवे वैः ॥

१. N. 4. 21.

२. RV. X. 15. 1; AV. 18. 1. 44; VS. 19. 49.

३. Quoted by SRV. VI. 75. 10. p. ii. 890.

४. प्राणमुन्वीर्युः C 4, C 5, C 7, M 3, Mi, W 1, W 2, W 3.

५. माध्यमिको C 4, C 5, C 7, M 3, Mi, W 1, W 2, W 3.

६. Cf. BD. VI. 155:  
अत्र स्तूयते मध्यमो यमः ।

७. N. 3. 17.

८. N. 4. 21.

९. N. 3. 17.

१०. सौमिनसे Roth.

११. RV. X. 14. 6; AV. 18. 1. 58.

१२. Quoted by SRV. I. 62. 4. p. i. 306.

१३. सुमतौ is placed between मतौ and यज्ञियानाम् C 4, C 5, C 7, M 3, Mi, W 1, W 2, W 3.

१४. माध्यमिको C 4, C 5, C 7, M 3, Mi, W 1, W 2, W 3.

१५. RV. VII. 33. 8.

इति यथा ।

आस्या आमोतेः । तेषामेष निपातो भवत्येन्द्रामृच्चि ॥ २० ॥

स्तुषेय्यं पुरुवर्षसमृभ्वमिनतममाप्त्यमाप्त्यानाम् ।

आ दर्षते शर्वसा सप्त दानुन्त्र साक्षते प्रतिमानानि भूरि' ॥

स्तोतव्यम् । बहुरूपम् । उरुभूतम् । ईश्वरतमम् । आप्तव्यम् । आप्तव्यानाम् । आहणाति । यः । शवसा बलेन । सप्तदातृनिति वा । सप्तदानवानिति वा । प्रसाक्षते । प्रतिमानानि । बहूनि । साक्षतिरामोतिकर्म ॥ २१ ॥

अथातो मध्यस्थानाः स्त्रियः । तासामदितिः प्रथमागामिनी भवति । अदिति-  
र्याख्याता । तस्या एषा भवति ॥ २२ ॥

दक्षस्य वादिते जन्मनि व्रते राजाना मित्रावरुणा विवाससि ।

अतूर्तपन्थाः पुहुरथो अर्यमा सप्तहोता विषुरुपेषु जन्मसु ॥

दक्षस्य वादिते जन्मनि । व्रते कर्मणि । राजानौ । मित्रावरुणौ । परिचरसि ।  
विवाससिः परिचर्यायाम् ।

हविर्भौ आविवांसति ।

इत्याशास्तेर्षा । अतूर्तपन्था अत्वरमाणपन्थाः । बहुंरथः । अर्यमादित्यः ।  
अरीभियच्छति । सप्तहोता । सप्तासौ रक्षमयो रसानमिसन्नामयन्ति । सप्तैनमृषयः  
स्तुवन्तीति वा । विषमरूपेषु जन्मसु । कर्मसूक्ष्मेषु ।

आदित्यो दर्शेः । इत्याहुः । आदित्यमध्ये च स्तुतः । अदितिर्दाक्षायणी ।

अदितेर्दक्षो अजायत दक्षाददितिः परि' १२ । इति च ।

१. RV. X. 120. 6; AV. 20. 107. 9.

२. Quoted by SRV. X. 120. 8. p. IV. 399.

३. N. 4. 22, 23.

४. पुहुरथो C 7.

५. RV. X. 64. 5.

६. कर्मणि व्रते C 4, C 5, C 7, M 3, Mi, W 1, W 2, W 3. & SRV. X. 64. 5. p. IV. 194.

७. Quoted SRV. loc. cit.

८. हविष्मानाविवासति C 1, C 2, C 3, C 6, M 1, M 4, S; Roth.

९. RV. I. 12. 9; SV. 2. 196; VS. 6. 23.

१०. कपुण्यः C 2.

११. The quotation is untraced. Durga attributes it to the *devatā-stāvavidāh* i. e. persons who know the reality of deity.

१२. RV. X. 72. 4.

तत्कथमुपपद्यते । समानजन्मानौ स्यातामिति । अपि वा देवधर्मेणेतरैतरज-  
मानौ स्याताम् । इतरेतरप्रकृती ।

अग्निरप्यदितिरुच्यंते । तस्यैषा भवति ॥ २३ ॥

यस्मै त्वं सुद्रविणो ददाशोऽनागास्त्वमदिते सर्वताता ।

यं भद्रेण शवसा चोदयासि प्रजावता राधसा ते स्याम ॥

यस्मै त्वं सुद्रविणो ददासि । अनागास्त्वम् । अनपराधत्वम् । अदिते । सर्वासु  
कर्मततिषु । आग आरूपवाङ्मनेः । एन एतेः । किल्बिषं किल्बिषदम् । सुकृतकर्मणो  
भयम् । कीर्तिमस्य भिनत्तीति वा । यं भद्रेण । शवसा बलेन । चोदयासि । प्रजावता  
च राधसा [ धनेन ] ते वयमिह स्यामेति ।

सरमा सरणार्त् । तस्या एषा भवति ॥ २४ ॥

किमिच्छन्तीं सरमा प्रेदमानह दूरे ह्यध्वा जगुरिः पराचैः ।

कासोर्हिंतिः का परितक्म्यासीत्कथं रसाया अतरः पर्यासीति ॥

किमिच्छन्ती सरमेदं प्रानंद् । दूरे ह्यध्वा । जगुरिर्जङ्गम्यतेः । पराञ्चनैरक्षितः ।  
का तेऽसास्त्वर्थहितिरासीत् । किं परितक्नम् । परितक्म्या रात्रिः । परित एनां  
तक्म । तक्मेत्युष्णनाम । तक्त इति सतः । कथं रसाया अतरः पर्यासीति । रसा  
नदी रसतेः शब्दकर्मणः । कथं रसानि तान्युक्कानीति वा ।

देवशुनीन्द्रेणं प्रहिता पणिमिरसुरैः समूदे । इत्याख्यानम् ।

सरस्वती व्याख्याता । तस्या एषा भवति ॥ २५ ॥

१. Quoted by SRV. X. 72. 4. p. IV. 225.

२. Cf. BD. IV. 18.

३. RV. I. 94. 15.

४. ददाशो C 4, C 5, C 7, M 3, Mi, W 1, W 2, W 3.

५. अनपराधित्वम् C 4, C 5, C 7, M 3, Mi, W 1, W 2, W 3.

६. सुकृतकर्मणो भयम् is omitted by Durga.

७. Omitted by BK, C 4, C 5, C 7, Kn, M 3, Mi, R 8, W 1, W 2, W 3.

८. Cf. Quoted by SRV. I. 62. 3. p. i. 305.

९. RV. X. 108. 1.

१०. प्रापद् C 4, C 5, C 7, M 3, Mi, W 1, W 2, W 3; SRV. X. 108. 1. p. IV. 361.

११. Quoted by SRV. I. 63. 4. p. i. 312.

१२. Quoted by SRV. I. 116. 15. p. i. 519.

१३. Quoted by SRV. I. 112. 12. p. i. 490; cf. also. V. 53. 9. p. ii. 618.

१४. Durga adds the following:  
वाग्दे सरमेति हि विज्ञायते ।

पाव॒का नः सर॑स्वती वाजंभिर्वाजिर्नावती ।

यज्ञं वष्टु धियावसुः ॥

पावका नः सरस्वती । अश्वैरश्वती । यज्ञं वष्टु धियावसुः कर्मवसुः ।

तस्या एषापरा भवति ॥ २६ ॥

म॒हो अ॒र्णः सर॑स्वती प्र चेतयति के॒तुना॑ ।

धियो विश्वा वि राजति॑ ॥

महदर्णः सरस्वती प्रचेतयति प्रज्ञापयति केतुना कर्मणा प्रज्ञया वा । इमानि च सर्वाणि प्रज्ञानान्यभिविराजति । वागर्थेषु विधीयते । तस्मान्माध्यमिकां वाचं मन्यन्ते ।

वाग्व्याख्याता । तस्या एषा भवति ॥ २७ ॥

यद्वाग्वदन्त्यविचेत॒नानि॒ राष्ट्रीं दे॒वानां॑ निषसाद॑ म॒न्द्रा ।

चत॑स्र ऊ॒र्जं दु॒दुहे॒ पयाँसि॑ क॒ स्विद॑स्याः पर॒मं ज॑गाम॑ ॥

यद्वाग्वदन्ति । अविचेतनान्यविज्ञातानि । राष्ट्रीं देवानां निषसाद [ मन्द्रा ] मदना । चतस्रोऽनुदिश ऊर्जं दुदुहे पयाँसि । क स्विदस्याः परमं जगामेति । यत्पृथिवीं गच्छतीति वा । यदादित्यरश्मयो हरन्तीति वा ।

तस्या एषापरा भवति ॥ २८ ॥

दे॒वीं वाच॑म॒ज्ञन॑यन्त दे॒वास्तां॑ वि॒श्वरू॑पाः प॒शवो॑ वदन्ति ।

सा नो॑ म॒न्द्रेष॑मूर्जं दुहा॑ना धे॒नुर्वा॑ग॒सानु॑प सुष्टु॑तैर्तु॑ ॥

देवीं वाचमज्ञनयन्त देवाः । तां सर्वरूपाः पशवो वदन्ति । व्यक्तवाचश्चाव्यक्तवाचश्च । सा नो मर्दनाशं च रसं च दुहाना धेनुर्वागसानुपैतु सुष्टुतौ ।

१. RV. I. 3. 10; SV. 1. 189; VS. 20. 84.

Kn, M 3, Mi, R 8, W 1, W 2, W 3.

२. Quoted by SRV. I. 3. 10. p. i. 39.

३. Quoted by SRV. VIII. 100. 10. p. iii. 589.

३. RV. I. 3. 12; VS. 20 86.

४. भूतान्यभि० C 4, C 5, C 7, M 3, Mi, W 1, W 2, W 3.

१०. RV. VIII. 100. 11.

५. Quoted by SkV. I. 3. 12. p. i. 40.

११. विश्वरूपाः SRV. VIII. 100. 11. p. iii. 590.

६. N. 2. 23.

१२. मननाशं C 4, C 5, C 7, M 3, Mi, W 1, W 3.

७. RV. VIII. 100. 10.

८. Omitted by BK, C 4, C 5, C 7,

१३. Quoted by SRV. loc. cit.

अनुमतिं राकेति देवपक्ष्याविति नैरुक्ताः । पौर्णमास्याविति याज्ञिकाः ।

या पूर्वा पौर्णमासी सानुमतिः । योत्तरा सा राका । इति विज्ञायते ।

अनुमतिरनुमननात् । तस्या एषा भवति ॥ २९ ॥

अन्विदनुमते त्वं मन्यासि शं च नस्कृधि ।

क्रत्वे दक्षाय नो हिनु प्र ण आर्युपि तारिषेः ॥

अनुमन्यस्वानुमते । त्वं सुखं च नः कुरु । अन्नं च नोऽपत्याय धेहि । प्रवर्धय च न आर्युः ।

राका रातेर्दानकर्मणः । तस्या एषा भवति ॥ ३० ॥

राकामहं सुहवीं सुष्टुती हुवे शृणोतु नः सुभगा बोधतु त्मना ।

सीव्यत्वपः सूच्याछिद्यमानया ददातु वीरं शतदायमुक्थ्यम् ॥

राकामहं सुह्वानां सुष्टुत्या ह्वये । शृणोतु नः सुभगा । बोधत्वात्मना । सीव्यत्वपः प्रजननकर्म । सूच्याछिद्यमानया । सूची सीव्यतेः । ददातु वीरम् । शतप्रदम् । उक्थ्यं वक्तव्यप्रशंसम् ।

सिनीवाली कुहुरिति देवपक्ष्याविति नैरुक्ताः । अमावास्या इति याज्ञिकाः ।

या पूर्वामावास्या सा सिनीवाली । योत्तरा सा कुहूः । इति विज्ञायते ।

सिनीवाली सिनमन्नं भवति । सिनाति भूतानि । बालं पर्वं वृणोतेः । तस्मिन्न-  
भवती । बालिनी वा । बालेनेवास्यामणुत्वाच्चन्द्रमाः सेवितम्यो भवतीति वा ।

तस्या एषा भवति ॥ ३१ ॥

सिनीवालि पृथुष्टुके या देवानामसि स्वसा ।

जुषस्व हव्यमाहुतं प्रजां देवि दिदिहि नैः ॥

१. अनुमती Roth & S'ivadatta.

२. AB. VII. 11. 2; GB. II. 1. 10; Sād. B. IV. 6; of. KB. III. 1. KS. XII. 8: या पूर्वा पौर्णमासी सानुम-  
तियोत्तरा सा राका । Schroeder's ed.  
vol. i. p. 170.

३. Durga reads: ह्वं च तोकाय नो हिनु

४. VS. 34. 8; of. AV. 7. 20. 2:

अन्विदनुमते त्वं मंसेसे शं च नस्कृधि ।  
जुषस्व हव्यमाहुतं प्रजां देवि रराख नः ॥

५. आयुः C 4, C 5, C 7, M 3, Mi, W1,  
W 2, W 3.

६. शाकामहं C 7.

७. RV. II. 32. 4; AV. 7. 48. 1.

८. AB. VII. 11. 3; GB. II. 1. 10;  
Sād. B. IV. 6; of. KB. III. 1. KS.  
XII. 8: या पूर्वामावास्या सा सिनीवाली  
योत्तरा सा कुहूः । Schroeder's ed.  
vol. i. p. 170.

९. बालेनेव Roth.

१०. सेतव्यो C 4, C 5, C 7, M 3, Mi,  
W 1, W 2, W 3.

११. RV. II. 32. 6, AV. 7. 46. 1; VS.  
34. 10.

सिनीबालि । पृथुजघने । स्तुकः स्थायतेः संघातः । पृथुकेशस्तुके । पृथुष्टुते वा । या त्वं देवानामसि स्वसा । स्वसा सु असा । खेषु सीदतीति वा । जुषस्व हव्यमदर्नेम् । प्रजां च देवि दिशं नः ।

कुहूर्गृहतेः । काभूदिति वा । क सती हूयत इति वा । काहुतं हविर्जुहोतीति वा ।

तस्या एषा भवति ॥ ३२ ॥

कुहूमहं सुकृतं विद्यानापसमस्मिन्यज्ञे सुहवां जोहवीमि ।

सा नो ददातु श्रवणं पितृणां तस्यै ते देवि हविषा विधेम ॥

कुहूमहं सुकृतं विदितकर्माणमस्मिन्यज्ञे सुह्वानामाह्वये । सा नो ददातु श्रवणं पितृणाम् । पित्र्यं धनमिति वा । पित्र्यं यश इति वा । तस्यै ते देवि हविषा विधेमेति व्याख्यातम् ।

यमी व्याख्याता । तस्या एषा भवति ॥ ३३ ॥

अन्यमु पु त्वं यम्यन्य उ त्वां परिं ष्वजाते लिबुजेव वृक्षम् ।

तस्य वा त्वं मन इच्छा स वा तवाधा कृणुष्व संविदं सुभद्राम् ॥

अन्यमेव हि त्वं यमि । अन्यस्त्वां परिष्वङ्गयते । लिबुजेव वृक्षम् । तस्य वा त्वं मन इच्छ । स वा तव । अधानेन कुरुष्व संविदम् । सुभद्रां कल्याणभद्राम् ।

यमी यमं चकमे । तां प्रत्याचक्षे । इत्याख्यानम् ॥ ३४ ॥

उर्वशी व्याख्याता । तस्या एषा भवति ॥ ३५ ॥

१. स्तुकः स्थायतेः is omitted by Durga.

२. पृथुकेशस्तुका पृथुष्टुतिर्वा C 4, C 5, M 3, Mi, W 1, W 2, W 3; ...पृथुष्टुकिर्वा C 7; पृथुकेशस्तुके पृथुस्तुके वा Roth.

३. स्वसा...सीदतीति वा is omitted by Durga.

४. \*माहुतम् C 4, C 5, M 3, Mi, W 1, W 2, W 3; \*मादनम् C 7.

५. दिशि C 4, C 5, C 7 M 3, Mi, W 1, W 2, W 3.

६. काहुतं हविर्जुहोतीति वा is omitted by Durga.

७. सुकृतं C 1, C 2, C 3, C 6, M 1, M 4, S; Roth & S'ivadatta.

८. MS. IV. 12. 6. Cf. AV. 7. 47. 1:

कुहू देवीं सुकृतं विद्यानापसमस्मिन् यज्ञे सुहवां जोहवीमि । सा नो रुधि विद्यानारं नि षेच्छाद् ददातु वीरं शतवाचमुत्पद्यन् ॥

९. N. 10. 19.

१०. RV. X. 10. 14; of. AV. 18. 1. 16.

११. प्रत्याचक्षेत्याख्यानम् S'iva.

१२. N. 5. 13.

विद्युन्न या पतन्ती दर्विद्योद्भरन्ती मे अप्या काम्यानि ।

जनिष्ठो अपो नर्यः सुजातः प्रोर्वशीं तिरत दीर्घमायुः ॥

विद्युदिव या । पतन्त्यद्योतत । हरन्ती मे अप्या काम्यानि । उदकान्यन्तरिक्ष-  
लोकस्य । यदा नूनमयं जायेताम्नोऽध्यप इति । नर्यो मनुष्यो नृभ्यो हितः । नरापत्य-  
मिति वा । सुजातः सुजाततरः । अथोर्वशी प्रवर्धयते दीर्घमायुः ।

पृथिवी व्याख्याता । तस्या एषा भवति ॥ ३६ ॥

बलित्था पर्वतानां खिद्रं विंभर्षि पृथिवि ।

प्र या भूमिं प्रवत्वति मक्ता जिनोर्षि महिनि<sup>१</sup> ॥

सत्यं त्वं पर्वतानां मेघानां खेदनं छेदनं [मेवेनं] बलममुत्र धारयसि पृथिवि ।  
प्रजिन्वसि या भूमिम् । प्रवणवति । महत्त्वेन । महतीत्युदकवतीति वा ।

इन्द्राणी । इन्द्रस्य पत्नी । तस्या एषा भवति ॥ ३७ ॥

इन्द्राणीमासु नारिषु सुभगामहमश्रवम् ।

नक्षसा अपरं च न जरसा मरते पतिः ।

विश्वसादिन्द्र उत्तरः ॥

इन्द्राणीमासु नारिषु सुभगामहमश्रवम् । न क्षसा अपरामपि समां जरयां  
त्रिभ्यते पतिः । सर्वसाद् य इन्द्र उत्तरस्तमेतद् ब्रूमः ।

तस्या एषापरा भवति ॥ ३८ ॥

नाहमिन्द्राणि रारण सख्युर्वृषाकपेर्ऋते ।

यस्येदमप्यं हविः प्रियं देवेषु गच्छति ।

विश्वसादिन्द्र उत्तरः ॥

नाहमिन्द्राणि रमे । सख्युर्वृषाकपेर्ऋते । यस्येदमप्यं हविः । अप्सु शृतम् ।  
अग्निः संस्कृतमिति वा । प्रियं देवेषु निगच्छति । सर्वसाद् य इन्द्र उत्तरस्तमेतद्  
ब्रूमः ।

१. RV. X. 95. 10.

२. पतन्तं M 3.

३. N. 1. 13, 14.

४. RV. V. 84. 1.

५. Omitted by BK, C 4, O 5, O 7,  
Ka, M 3, Mi, R 8, W 1, W 2,  
W 3.

१. RV. X. 86. 11; AV. 20. 126. 11.

२. जरयां M 3, W 2.

३. त्रिभ्यते M 3.

४. RV. X. 86. 12; AV. 20. 126. 12.

१०. निवच्छति is given as a variant by  
Durga.

गौरी रोचतेः । ज्वलतिकर्मणः । अयमपीतरो गौरो वर्णं पतस्मादेव । प्रशस्यो भवति ।

तस्या एषा भवति ॥ ३९ ॥

गौरीर्मिमाय सलिलानि तक्षत्येकपदी द्विपदी सा चतुष्पदी ।

अष्टापदी नवपदी बभ्रुवुषी सहस्राक्षरा परमे व्योमन् ॥

गौरीर्निर्मिमाय सलिलानि । तक्षती कुर्वती । एकपदी मध्यमेन । द्विपदी मध्यमेन चादित्येन च । चतुष्पदी दिग्भिः । अष्टापदी दिग्भिश्चावान्तरदिग्भिश्च । नवपदी दिग्भिश्चावान्तरदिग्भिश्चादित्येन च । सहस्राक्षरा बहुवृद्धा । परमे व्यर्वने ।

तस्या एषा परा भवति ॥ ४० ॥

तस्याः समुद्रा अधि वि क्षरन्ति तेन जीवन्ति प्रदिशश्चतस्रः ।

ततः क्षरत्यक्षरं तद्विश्वमुप जीवति ॥

तस्याः समुद्रा अधिविक्षरन्ति । वर्षन्ति मेघाः । तेन जीवन्ति दिगाभ्रयाणि भूतानि । ततः क्षरत्यक्षरमुदकम् । तत्सर्वाणि भूतान्युपजीवन्ति ।

गौर्व्याख्याता । तस्या एषा भवति ॥ ४१ ॥

गौरमीमेदनु वृत्सं मिषन्तं मूर्धानं हिङ्ङ्कृणोन्मातृवा उ ।

सृक्वाणं घर्मममि वावशाना मिमाति मायुं पयते पयोभिः ॥

गौरन्धमीमेद्वत्सम् । मिषन्तमनिमिषन्तम् । आदित्यमिति वा । मूर्धानमस्या-  
मिहिङ्ङ्करोन्मननाय । सृक्वाणं सरणम् । घर्मं हरणम् । अमिवावशाना मिमाति  
मायुम् । प्रप्यायते पयोभिः । मायुमिवादित्यमिति वा ।

वागेषा माध्यमिका । घर्मधुगिति याज्ञिकाः ।

वेनुर्धयतेर्वा । धिनोतेर्वा । तस्या एषा भवति ॥ ४२ ॥

१. RV. I. 164. 41; of. AV. 9. 10. 21.

२. गौरीर्मिमाय SRV. I. 164. 41. p. i. 715.

३. Quoted by SRV. loc. cit.

४. RV. I. 164. 42; AV. 9. 10. 22; 13. 1. 42.

५. Quoted by SRV. I. 164. 42. p. i. 716.

६. N. 2. 5.

७. RV. I. 164. 28; of. AV. 9. 10. 6.

८. गौरन्धमीमे W 2.

९. इषन्तम W 2; मिमिषन्तम O 1, C 2, C 3, C 6, M 1, M 4, S; C 4, C 5, W 1, W 3, and Roth.

उप ह्ये सुदुषां धेनुमेतां सुहस्तो गोधुगुत दोहदेनाम् ।

श्रेष्ठं सवं सविता साविषमोऽमीदो धर्मस्तदु पु प्र वोचम् ॥

उपह्वये सुदोहनां धेनुमेताम् । कल्याणहस्तो गोधुगपि च दोग्ध्येनाम् । श्रेष्ठं सवं सविता सुनोतु न इति । एष हि श्रेष्ठः सर्वेषां सवानां यदुदकं यद्वा पयो यजुष्मत् । अमीदो धर्मः । तं सु प्रव्रीमि ।

वागेषा माध्यमिका । धर्मधुगिति याज्ञिकाः ।

अग्न्याहन्तव्या भवति । अग्रग्रीति वा । तस्या एषा भवति ॥ ४३ ॥

सूयवसाद्भगवती हि भूया अथो वयं भगवन्तः स्याम ।

अद्धि तृणमग्नये विश्वदानीं पिब शुद्धमुदकमाचरेन्ती ॥

सूयवसादिनी भगवती हि भव । अथेदानीं वयं भगवन्तः स्याम । अद्धि तृणमग्नये । सर्वदा पिब च शुद्धमुदकमाचरेन्ती ।

तस्या एषापरा भवति ॥ ४४ ॥

द्विकृण्वती वसुपत्नी वसूनां वत्समिच्छन्ती मर्नसाभ्यागात् ।

दुहामग्निभ्यां पयो अग्नयेयं सा वर्धतां महते सौमर्गार्थं ॥

इति सा निगदव्याख्याता ।

पथ्या स्वस्तिः । पन्था अन्तरिक्षम् । तन्निवासात् ।

तस्या एषा भवति ॥ ४५ ॥

स्वस्तिरिद्धि प्रपथे श्रेष्ठा रेक्णस्वत्यमि या वाममेति ।

सा नो अमा सो अरणे नि पातु स्वावेशा भवतु देवगोर्पा ॥

स्वस्तिरेव हि प्रपथे श्रेष्ठा । रेक्णस्वती धनवती । अग्नयेति या । वसूनि वननीयानि । सा नोऽमा गृहे । सा निरमणे । सा निर्गमने पातु । स्वावेशा भवतु । देवी गोप्त्री देवान्नोपायत्तिविति । देवा एनां गोपायन्तिविति वा ।

उषा व्याख्याता । तस्या एषा भवति ॥ ४६ ॥

१. RV. I. 164. 26; AV. 7. 73. 7; 9. 10. 4.

२. सुदुषां C 4, C 5, C 7, M 3, Mi, W 1, W 2, W 3.

३. RV. I. 164. 40; AV. 7. 73. 11; 9. 10. 20.

४. सूयवसादिनी SRV. I. 164. 40. p. i. 715; & Both.

५. Quoted by SRV. loc. cit.

६. RV. I. 164. 27; AV. 7. 73. 8; 9. 10. 5.

७. Quoted by SRV. X. 59. 7. p. iv. 172.

८. RV. X. 63. 16.

९. N. 2. 18.

अपोषा अनसः सरत्संपिष्टादहं विभ्युषी ।  
नि यत्सीं शिश्रथद्वेषा' ॥

अपासरद्वेषाः । अनसः संपिष्टान्मेघाद् विभ्युषी । अनो वायुरनितेः । अपि  
चोपमार्यं स्यात् । अनस इव शकटादिव । अनः शकटम् । आनन्दमस्मिन्नीवरम् ।  
अनितेर्वा स्यात् । जीवनकर्मणः । उपजीवन्त्येनत् । मेघोऽप्यन एतस्मादेव । यन्निर-  
शिश्रथत् । वृषा वर्षिता मध्यमः ।

तस्या एषापरा भवति ॥ ४७ ॥

एतदस्या अनः शये सुसंपिष्टं विपाश्या ।  
ससारं सीं परावर्तैः ॥

एतदस्या अन आशेते सुसंपिष्टम् । इतरदिव । विपाशि विमुक्तपाशि ।  
ससारोषाः । परावतः प्रेरितवतः । परागताद्वा ।

इळा व्याख्याता । तस्या एषा भवति ॥ ४८ ॥

अभि न इळा यूथस्य माता सन्नदीभिर्नदीर्वा वा गृणातु ।  
उर्वशी वा बृहद्दिवा गृणानाभ्यूर्वाणा प्रभृथस्यायोः ।  
सिषक्तु न ऊर्ज्यस्य पुष्टेः ॥

अभिगृणातु न इळा । यूथस्य माता । [ सर्वस्य माता । ] सन्नदीभिः ।  
उर्वशी वा गृणातु । उर्वशी वा । बृहद्दिवा महद्दिवा । गृणाना । अभ्यूर्वाणा ।  
प्रभृथस्य प्रभृतस्य । आयोरयनस्य [ मनुष्यस्य ] ज्योतिषो वोदकस्य वा । सेवतां  
नोऽन्नस्य पुष्टेः ।

रोदसी । रुद्रस्य पत्नी । तस्या एषा भवति ॥ ४९ ॥

१. RV. IV. 30. 10.

२. The passage अनः शकटम्...एतस्मादेव  
is omitted by Durga.

३. RV. IV. 30. 11.

४. N. 8. 7.

५. ऽस्यन्नो S'ivadatta.

६. ०स्योः C 7, M 3.

७. RV. V. 41. 19.

८. Omitted by BK, C 4, C 5, C 7,

Kn, M 3, Mi, R 8, W 1, W 2,  
W 3; सर्वस्य माता सहचरतीभिर्नदीभिः  
is added on the margin in C 7.

९. उर्वशा C 7.

१०. Quoted by SRV. X. 64. 10. p. iv.  
195.

११. Cf. SRV. V. 41. 19. p. ii. 582.

१२. Omitted by BK, C 4, C 5, C 7,  
Kn, M 3, Mi, R 8, W 1, W 2,  
W 3.

रथं नु मारुतं वयं श्रवसुमा हुवामहे ।

आ यस्मिन्तस्थौ सुरणानि विभ्रती सचा मरुत्सु रोदसी ॥

रथं क्षिप्रं मारुतं [मेघं<sup>१</sup>] वयं श्रवणीयमाह्वयामहे । आ यस्मिन्तस्थो सुरमणी-  
यान्युदकानि विभ्रती सचा मरुद्भिः सह रोदसी रोदसी ॥५०॥

॥ इत्येकादशोऽध्यायः ॥

[इत्येनो व्याख्यात आदाय स्वादिष्टया सोमं मन्यते यत्त्वा देव नवोर्नवः परं मृत्यो  
त्वेर्बमित्या प्र वो मह उँदु ज्योतिर्धातो ददातु सोमस्याधातो मध्यस्थाना देवगणा  
आ विद्युन्मद्भिरो रुद्रासो विष्णो<sup>२</sup> शमी विरूपांस उदीरतामवरेऽङ्गिरसो नः सूर्यस्येव  
स्तुषेयमधातो मध्यस्थानाः स्त्रियो दक्षेस्य यस्यै<sup>३</sup> त्वं किमिच्छन्ती पौवका नो महो  
अणो यद्वान्वदन्ती देवी<sup>४</sup> वाचमन्विदनुमते राकामहं सिनीवालि कुहूमहमन्ये<sup>५</sup>मू-  
पूर्वशी विर्यु<sup>६</sup>ञ्ज बळित्येन्द्राणी<sup>७</sup> नाहमिन्द्राणि गौरीमिमाय तस्याः समुद्रा गौरमीमेदुप<sup>८</sup>  
हये सूर्यवसादिङ्गुण्वती स्वस्तिरिज्यपोवा एतदस्या अंभि नो रथं नु मारुतमिति  
पञ्चाशत् ॥ ]<sup>९</sup>

॥ इत्युत्तरषट्के पञ्चमोऽध्यायः ॥

॥ इति निरुक्त एकादशोऽध्यायः समाप्तः ॥

१. RV. V. 56. 8.

२. Omitted by BK, C 4, C 5, C 7, Kn,  
M 3, Mi, R 8, W 1, W 2, W 3.

३. आह्वयामः C 4, C 5, C 7, M 3, Mi,  
W 1, W 2, W 3.

४. Small figure within brackets re-  
presents the corresponding section  
of the eleventh chapter of the  
*Nirukta*.



## अथ द्वादशोऽध्यायः

अथातो शुस्थाना देवताः । तासामश्विनौ प्रथमागमिनौ भवतः । अश्विनौ यद्व्यभुवाते सर्वम् । रसेनान्यः । उयोतिगान्यः । अश्वैरश्विनावित्योर्णवाभः ।

तत्कावश्विनौ । घावापृथिव्यावित्येके । अहोरात्रावित्येके । सूर्याचन्द्रमसावित्येके । राजानो पुण्यकृतावित्यैतिहासिकाः । तयोः काल ऊर्ध्वमर्धरात्राप्रकाशीभावस्यानुविष्टम्भम् । अनुतमोभागो हि मध्यमो ज्योतिर्भाग आदित्यः ।

तयोरेषा भवति ॥ १ ॥

वसातिषु अ चर्योऽसितौ पेट्वाविष ।

कुदेवमश्विना पुबसमि देवाँ अगच्छतम् ॥

इति सा निगदव्याख्याता ।

तयोः समानकालयोः समानकर्मणोः संस्तुतप्राययोरसंस्तवेनैषोऽर्धर्चो भवति । घासात्यो अन्य उच्यते । उषः पुत्रस्त्वैन्य इति ।

तयोरेषापरा भवति ॥ २ ॥

इहेह जाता समवावशीतामरेपसां तन्वाङ्गु नामभिः स्त्रैः ।

जिष्णुर्वामन्यः सुमखस्य सूरिर्दिवो अन्यः सुभगः पुत्र ऊहे ॥

१. Cf. S'B. IV. 1. 5. 16.

इमे ह वै घावापृथिवी प्रत्यक्षमश्विनाविमे हीदुः सर्वमाभुवातां ।

२. Cf. BD. VII. 126; Quoted by SRV. I. 92. 1; 112. 1; 181. 4; 184. 3; X. 106. 5. pp. i. 416, 486, 764, 771; IV. 354.

३. Quoted by SRV. I. 89. 3. p. i. 396.

४. चरतो M 3.

५. The quotation is not traced.

६. S'ivadatta adds the following passage after व्याख्याता as the text in some of the MSS., which have however not been specified.

वसातिषु अ चरयो वसातयो रातयो वसन्ते आ इतरेतरा तयोः । वफेर्वा बहतेर्वा । सितौ पेट्वाविष । अपेट्वा वृत्रहणं सुरातयोः ॥

७. तदाम्यः Roth.

८. RV. I. 181. 4.

इह चेहं च जातौ संस्तूयेते<sup>१</sup> पापेनालिप्यमानया तन्वा नामभिश्च स्यैः ।  
जिष्णुर्बामन्यः सुमहतो बलस्येरयिता मध्यमः । दिवोऽन्यः सुभगः पुत्र उग्रत  
आदित्यैः ।

तयोरेषापरा भवति ॥ ३ ॥

प्रातर्युजा वि नोधयाभ्विनावेह गच्छताम् ।

अस्य सोमस्य पीतये ॥

प्रातर्योगिनौ विबोधयाभ्विनाविहागच्छतामस्य सोमस्य पानाय ।

तयोरेषापरा भवति ॥ ४ ॥

प्रातर्यजध्वमभ्विनां हिनोत न सायमस्ति देवया अजुष्टम् ।

उतान्यो असद्यजते वि चावः पूर्वैःपूर्वो यजमानो वनीयान्वे ॥

प्रातर्यजध्वमभ्विनो प्रहिणुत न सायमस्ति देवेज्या अजुष्टमेतत् । अप्यन्योऽ-  
सद्यजते वि चावः । पूर्वैःपूर्वो यजमानो वनीयान्वनधितुतमः ।

तयोः कालः सूर्योदयपर्यन्तः । तस्मिन्नन्या देवता ओप्यन्ते ।

उषा षष्टेः कान्तिकर्मणः । उच्छतेरितरा माध्यमिका । तस्या एषा भवति ॥५॥

उषस्तश्चित्रमा भरासम्यं वाजिनीवति ।

येन तोकं च तनयं च धार्महे ॥

उषस्तत् [ चित्रं ] चावनीयं [ मंहनीयं ] धनमाहर । असम्यमभवति ।  
येन पुत्रांश्च पौत्रांश्च दधीमहि ।

तस्या एषापरा भवति ॥ ६ ॥

१. इहेह SRV. I. 181. 4. p. i. 764.

२. संस्तूयेते SRV. loc. cit.

३. Quoted by SRV. loc. cit.

४. RV. I. 22. 1.

५. RV. V. 77. 2.

६. RV, I. 92. 13; SV. 2. 1081; VS.  
34. 33.

७. Omitted by BK, C 4, C 5, C 7,  
Kn, M 3, Mi, R 8, W 1, W 2,  
W 3.

८. Omitted by BK, C 4, C 5, C 7,  
Kn, M 3, Mi, R 8, W 1, W 2,  
W 3; and SRV. I. 92. 13. p. i.  
415.

९. Quoted by SRV. loc. cit.

एता उ त्या उषसः केतुमक्रत पूर्वे अर्धे रजसो भानुमञ्जते ।

निष्कृष्णाना आयुधानीव धृष्णवः प्रति गावोऽरुषीर्यन्ति मातरं ॥

एतास्ता उषसः केतुमक्रत प्रज्ञानम् । एकस्या एव पूजनार्थं बहुवचनं स्यात् । पूर्वेऽर्धेऽन्तरिक्षलोकस्य समञ्जते भानुना । निष्कृष्णाना आयुधानीव धृष्णवः । निरित्येष समित्येतस्य स्थाने ।

एमीदेषां निष्कृतं जारिणीव । इत्यपि निगमो भवति ।

प्रति यन्ति । गावो गमनात् । अरुषीरारोचनात् । मातरो भासो निर्माज्यः ।

सूर्या सूर्यस्य पत्नी । एषैवामिसृष्टकालतमा । तस्या एषा भवति ॥ ७ ॥

सुकिंशुकं शल्मलिं विश्वरूपं हिरण्यवर्णं सुवृत्तं सुचक्रम् ।

आ रोह सूर्ये अमृतस्य लोकं स्योनं पत्ये बहत्तुं कृणुष्व ॥

सुकार्शनं शल्मलं सर्वरूपम् । अपि घोपमार्थे स्यात् । सुकिंशुकमिव शल्मलिमिति । किंशुकं क्रंशतेः प्रकाशयतिकर्मणः । शल्मलिः सुशरो भवति । शरवान्वा । आरोह सूर्ये अमृतस्य लोकमुदकस्य । सुखं पत्ये बहत्तुं कुरुष्व ।

सविता सूर्या प्रायच्छत्सोमाय रात्रे प्रजापतये वा । इति च ब्राह्मणम् ।

वृषाकपायी वृषाकपेः पत्नी । एषैवामिसृष्टकालतमा । तस्या एषा भवति ॥ ८ ॥

वृषाकपायि रेवति सुपुत्र आदु सुलुषे ।

घसत् इन्द्र उक्ष्णः प्रियं काचित्करं हविर्विश्वसादिन्द्र उत्तरं ॥

वृषाकपायि रेवति सुपुत्रे मध्यमेन सुलुषे माध्यमिकया वाचा । सुषा साधु-सादिनीति वा । साधुसानिनीति वा । स्वपत्यं तत्सन्तोतीति वा ।

प्राश्नातु त इन्द्र उक्ष्ण एतान्माध्यमिकान्त्संस्त्यायान् । उक्ष्ण उक्षतेर्बुद्धि-कर्मणः । उक्षन्त्युदकेनेति वा । प्रियं कुरुष्व सुखाचयकरं हविः [सुखकरं हविः] । सर्वस्माद्य इन्द्र उत्तरंस्तमेतद्रूपमादित्यम् ।

१. RV. I. 92. 1; SV. 2. 1105.

८. RV. X. 86. 13; AV. 20. 126. 13.

२. Quoted by SRV. I. 2. 6; III. 58. 9. pp. i. 32; ii. 328.

९. Omitted by BK, C 4, C 5, C 7, Kn, M 3, Mi, R 8, W 1, W 2, W 3. & SRV. X. 86. 13. p. IV. 269.

३. RV. X. 34. 5.

४. Quoted by SRV. I. 92. 1. p. i. 410.

५. RV. X. 85. 20; cf. AV. 14. 1. 61.

६. सुकासर्ग M 3.

७. Cf. AB. IV. 7. 1; cf. KB. XVIII. 1;

१०. The entire passage. वृषाकपायि रेवति...इन्द्र उत्तरः is quoted by SRV. loc. cit. The intervening words स्वपत्यं...उक्षन्त्युदकेनेति वा are omitted.

सरण्युः सरणात् । तस्या एषा भवति ॥ ९ ॥

अपांगूहन्नमृतां मर्त्येभ्यः कृत्वी सर्वर्णामददुर्विवस्वते ।

उताश्विनावमरघचदासीदजहादु द्वा मिथुना सरण्युः ॥

अपांगूहन्नमृतां मर्त्येभ्यः कृत्वी सर्वर्णामददुर्विवस्वते । अप्यश्विनामरत् यत्-  
दासीत् । अजहाद् द्वौ मिथुनौ सरण्युः ।

मभ्यमं च माभ्यमिकां च वाचमिति नैरुक्ताः । यमं च यमीं चेत्यैतिहासिकाः ।

तत्रैतिहासमाचक्षते । त्वाष्ट्री सरण्युर्विवस्वत आदित्याद्यमौ मिथुनौ जनयाश्च-  
कारं । स सर्वर्णामन्यां प्रतिनिधायाश्च रूपं कृत्वा प्रदुद्रावे । स विवस्वानादित्य  
आभ्यमेव रूपं कृत्वा तामनुसृत्य संबभूव । ततोऽश्विनौ जज्ञाते । सर्वर्णायां मर्त्युः ।  
तदभिधादिन्येवर्गभवति ॥ १० ॥

त्वष्टा दुहित्रे बहून् कृणोतीतीदं विश्वं भुवनं समेति ।

यमस्य माता पर्युक्षमाना महो जाया विवस्वतो ननाश ॥

त्वष्टा दुहितुर्वहनं करोतीति [इदं विश्वं भुवनं समेति] । इमानि च सर्वाणि  
भूतान्यभिसमागच्छन्ति । यमस्य माता पर्युक्षमाना महतो जाया विवस्वतो ननाश ।  
रात्रिरादित्यस्य । आदित्योदयेऽन्तर्धीयते ॥ ११ ॥

सविता व्याख्यातः । तस्य कालो यदा द्यौरपहततमस्काकीर्णरश्मिर्भवति ।

तस्यैषा भवति ॥ १२ ॥

विश्वा रूपाणि प्रति मुञ्चते कविः प्रासावीन्द्रं द्विपदे चतुष्पदे ।

वि नाकमख्यत्सविता वरेण्योऽनु प्रयाणमुषसो वि रोजति ॥

सर्वाणि प्रज्ञानानि प्रतिमुञ्चते मेधावी । कविः क्रान्तदर्शनो भवति । कचते-  
वां । प्रसुवति मद्रं द्विपाङ्गश्च चतुष्पाङ्गश्च । द्यौश्चिष्यपञ्चाकं सविता वरणीयः ।  
प्रयाणमनुषसो विराजति ।

१. RV. X. 17. 2.

२. अप्यगूहन् C 1, C 2, C 3, C 6, M 1,  
M 4, S; Roth & Sivadatta.

३. Cf. BD. VII. 7.

४. Cf. op. cit. VI. 162, 163.

५. Cf. op. cit. VII. 1.

६. Cf. op. cit. VII. 3, 4.

७. Cf. op. cit. VII. 6.

८. Cf. op. cit. VII. 2.

९. RV. X. 17. 1; AV. 3. 31. 5; 18. 1.  
53.

१०. Omitted by BK, C 4, C 5, C 7,  
Kz, M 3, Mi, R 8, W 1, W 2,  
W 3.

११. N. 10. 31.

१२. RV. V. 81. 2; VS. 12. 3.

१३. व्यक्षपञ्चाकं W 2.

१४. अनुषसो M 3; मुषसो C 4, C 5,  
C 7, Mi, W 1, W 2, W 3.

अचोरामः सावित्रैः । इति पशुसमार्ज्जाये विज्ञायते ।

कस्मात्सामान्यादिति । अधस्ताच्छ्रेष्ठायां तमो भवत्येतस्मात्सामान्यात् । अध-  
स्ताद्रामोऽधस्तात्कृष्णः । कस्मात्सामान्यादिति । अग्निं चित्वा न रामामुपेयात् ।  
रामा रमणायोपेयते न धर्मायै । कृष्णजातीयैतस्मात्सामान्यात् ।

कृकवाकुः सावित्रैः । इति पशुसमार्ज्जाये विज्ञायते ।

कस्मात्सामान्यादिति । कालानुवादं परीत्य । कृकवाकोः पूर्वं शब्दानुकरणं  
वचैवसरम् ।

भगो व्याख्यातः । तस्य कालः प्रागुत्सर्पणात् । तस्यैषा भवति ॥ १३ ॥

प्रातर्जितं भगमुग्रं ह्रुवेम वयं पुत्रमदितेयों विधृता ।

आभ्रश्चिद्यं मन्यमानस्तुरश्चिद्राजा चिद्यं भगं भक्षीत्याह ॥

प्रातर्जितं भगमुग्रं ह्रुवेम वयं पुत्रमदितेयों विचारयिता सर्वस्य । आभ्रश्चिद्यं  
मन्यमान आभ्रंलुप्यैरिद्रः । तुरश्चिद् । तुर इति यमनाम । तरतेर्वा । त्वरतेर्वा ।  
त्वरया तूर्णगतिर्यमः । राजा चिद्यं भगं भक्षीत्याह ।

अन्वो भग इत्यादुरनुत्पन्नो न दृश्यते । प्राश्चित्तमस्याक्षिणी निर्जघाने । इति च ब्राह्मणम् ।

जनं भगो गच्छेति । इति [ धौ ] विज्ञायते ।

जनं गच्छत्यादित्य उदयेन ।

१. TS. V. 5. 22. 1.

२. VS. 24. 1—40.

३. श्रेष्ठायां Roth.

४. Cf. Vāsisṭha Dh. Sūt. XVIII. 17, 18: अथापि यमगीताच्छोकानुदाहरन्ति ।  
अग्निं चित्वा रामामुपेयात् । कृष्णवर्णा  
वा रामा रमणावैव न धर्मायति ।  
Cf. also Karka on Pāraskara grhya  
sū. I. 4:

तथा च वात्स्याचार्याः—रामा रमणावोपे-  
यते न धर्मायति ।...तथा चाह—अग्निं  
प्रथमं चित्वा न रामामुपेयादिति ।

Cf. Viśvarūpācārya in his *Bālā-  
krīḍā* on Yājñavalkya I. 56:  
कृष्णवर्णाया रामा रमणावोपेयत इति  
ब्राह्मणवादः ।

Cf. KS. XXII. 7: अग्निं चित्वा प्रथमं  
चित्वा न रामामुपेयात् ।

५. VS. 24. 35; TS. V. 5. 18. 1.

६. VS. 24. 1—40.

७. सामानादिति M 3.

८. N. 3. 16.

९. RV. VIII. 41. 2; VS. 34. 35; cf.  
AV. 3. 16. 2.

१०. आभ्याकुः Roth.

११. Cf. KB. VI. 13: तद् भगाव परिजहुः ।  
तस्याक्षिणी निर्जघान । तस्यादादुरन्वो  
भग इति । of. S'B. I. 7. 4. 6: तद्  
भगाव दक्षिणत आसीनाय पर्याजहुः ।  
तद् भगोऽवेक्षां चक्रे । तस्याक्षिणी  
निर्वेदाह ।...तस्यादादुरन्वो भग इति ।  
Cf. GB. II. 1. 2: तस्यादादुरन्वो वै  
भग इति ।

१२. Cf. MS. I. 6. 12: जनं भगोऽगच्छत् ।

१३. Omitted by BK, C 4, C 5, C 7,  
Kn, M 3, Mi, R 8, W 1, W 2,  
W 3.

१४. Omitted by Roth.

सूर्यः सर्वेषां । सुवतेषां । स्वीर्यतेषां । तस्यैषा भवति ॥ १४ ॥

उदु त्यं जातवेदसं देवं वहन्ति केतवः ।

इमे विश्वायु सूर्यम् ॥

उद्वहन्ति तं जातवेदसं रश्मयः केतवः । सर्वेषां भूतानां दर्शनाय सूर्यमिति ।  
[ कमन्यमादित्यादेवमवक्ष्यत् । ]"

तस्यैषापरा भवति ॥ १५ ॥

चित्रं देवानामुदगादनीकं चक्षुर्मित्रस्य वरुणस्याग्नेः ।

आग्रा द्यावापृथिवी अन्तरिक्षं सूर्ये आत्मा जगत्स्तत्सुषुम् ॥

चायनीयं देवानामुदगमदनीकम् । स्थानं मित्रस्य वरुणस्याग्नेः । आपू-  
पुरद् द्यावापृथिव्यौ आन्तरिक्षं च महत्त्वेन [ तेन ] । सूर्ये आत्मा जगमस्य च  
स्थावरस्य च ।

अथ यद्रश्मिपोषं पुष्पति तत्पूषा भवति ।

तस्यैषा भवति ॥ १६ ॥

शुक्रं ते अन्यघञ्तं ते अन्यद्विष्टरूपे अहनी घौरिवासि ।

विष्वा हि माया अवसि स्वधावो मद्रा ते पूषभिह रातिरस्तु ॥

शुक्रं ते अन्यत् । लोहितं ते अन्यत् । यजतं ते अन्यत् । यज्ञियं ते अन्यत् ।  
विषमरूपे ते अहनी कर्म घौरिव वासि । सर्वाणि प्रधानान्यवसि । मन्त्रवन् । माज-  
नघती ते पूषभिह दस्तिरस्तु ।

तस्यैषापरा भवति ॥ १७ ॥

१. Cf. PMbh. vol. II. p. 86:  
सुसर्तिम्यां सर्वैस्त्वं सुवतेषां रुद्रागमः ।  
सर्वाणां सुवसि वा कर्मणीति सूर्यः ।

२. Cf. BD. VII. 128. (B).

३. RV. I. 50. 1; AV. 13. 2. 16; 20.  
47. 13; SV. 1. 31; VS. 7. 41; 8. 41;  
33. 31.

४. Cf. SRV. I. 50. 1. p. i. 248:

उद्वहन्ति तं जातवेदसं देवमश्वाः केतवो  
रश्मवो वा सर्वेषां भूतानां संदर्शनाय  
सूर्यम् ।

५. Omitted by BK, O 4, O 5, O 7,  
Kn, M 3, Mi, R 8, W 1, W 2,  
W 3.

६. RV. I. 115. 1; AV. 13. 2. 35; 20.  
137. 14.

७. Omitted by BK, O 4, O 5, O 7,  
Kn, M 3, Mi, R 8, W 1, W 2,  
W 3.

८. Cf. BD. II. 63.

९. RV. VI. 58. 1; SV. 1. 75.

पृथस्पर्धः परिपति वचसा कामेन कृतो अभ्यानलकर्म ।

स नो रासच्छुरुषश्चन्द्राग्रा धियैधियं सीषधाति प्र पूषा ॥

पृथस्पर्धः । अधिपतिम् । वचनेन । कामेन कृतः । अभ्यानलकर्म । अभ्याप-  
नोऽर्कमिति वा । स नो ददातु चायनीयाग्राणि धनानि । कर्मकर्म च नः प्रसाधयतु  
पूषेति ।

अथ यद्विषितो भवति तद्विष्णुर्भवति । विष्णुर्विशतेर्वा । व्यञ्जोतेर्वा ।

तस्यैषा भवति ॥ १८ ॥

इदं विष्णुर्वि चक्रमे त्रेधा नि दधे पदम् ।

समूळ्हमस्य पाँसुरे ॥

यदिदं किं च तद्विक्रमते विष्णुः । त्रिधा निधत्ते पदम् । [ त्रेधाभावार्य । ]  
पृथिव्यामन्तरिक्षे दिवीति शाकपूणिः । समारोहणे विष्णुपदे गयशिरसीत्यौर्णवामः ।  
समूळ्हमस्य [ पाँसुरे ] प्यायनेऽन्तरिक्षे पदं न दृश्यते । अपि वोपमार्थे स्यात् ।  
समूळ्हमस्य पाँसुरे इव पदं न दृश्यत इति । पाँसवः पादैः सूयन्त इति वा । पञ्चाः  
शेरत इति वा । पंसनीयो भवन्तीति वा ॥ १९ ॥

विश्वानरो व्याख्योतः । तस्यैष निपातो भवत्यैन्द्रामृचि ॥ २० ॥

विश्वानरस्य वृस्पतिमनानतस्य शर्वसः ।

एवैश्च चर्वणीनामृती हुवे रथानाम् ॥

विश्वानरस्यादित्यस्य । अनानतस्य । शर्वसो महतो बलस्य । एवैश्च कामैरय-  
नैरवनेर्वा । चर्वणीनां मनुष्याणाम् । ऊत्या च पथ्या रथानाम् । इन्द्रमस्मिन्वशे  
ह्वयामि ।

१. रसच्छु\* Roth.

२. RV. VI. 49. 8; VS. 34. 42.

३. अभ्यानलकर्म C 1, C 2, C 3, C 6,  
M 4, 8; Roth & S'ivadatta.

४. Cf. BD. ii. 69.

५. RV. I. 22. 17; AV. 7. 26. 4.

६. Omitted by BK, C 4, C 5, C 7,  
Kn, M 3, Mi, R 8, W 1, W 2,  
W 3.

७. Cf. BD. ii. 64.

८. समूळ्हमस्य C 1, C 2, C 3, C 6, M 4,

९. अप्यायने SRV. I. 22. 17. p. i. 120.

१०. Omitted by SRV. loc. cit. For  
the reading of the longer recen-  
sion, see note ८.

११. पाँसुर SRV. loc. cit.

१२. पंसनीयाः C 4, C 5, C 7, M 3, Mi,  
W 1, W 2, W 3.

१३. The passage: विष्णुर्विशतेर्वा.....  
भवन्तीति वा is quoted by SRV.  
loc. cit.

१४. N. 7. 21.

१५. RV. VIII. 68. 4; SV. 1. 364.

१६. वषा Roth.

वरुणो व्याख्यातः । तस्यैवा भवति ॥ २१ ॥

येना पावकं चक्षसा भुरण्यन्तं जनां अनु ।  
त्वं वरुण पश्यसि ॥

भुरण्युरिति क्षिप्रनाम । भुरण्युः शकुनिः । भूरिमध्वानं नयति । स्वर्गस्य लोक-  
स्यापि बोद्धेः । तत्संपाती भुरण्युः । अनेन पावकस्यानेन । भुरण्यन्तं जनां अनु ।  
त्वं वरुण पश्यसि । तत्ते वयं स्तुम इति वाक्यशेषः ।

अपि वोत्तरस्याम् ॥ २२ ॥

येना पावकं चक्षसा भुरण्यन्तं जनां अनु ।  
त्वं वरुण पश्यसि ॥

वि घामेपि रजस्पृध्वहा मिमानो अकुभिः ।  
पश्यञ्जन्मानि सूर्य ॥

ध्येषि घाम् । रजश्च । पृथु महान्तं लोकम् । अहानि च मिमानोऽकुभी  
रात्रिभिः सह । पश्यञ्जन्मानि जातानि सूर्य ।

अपि वा पूर्वस्याम् ॥ २३ ॥

येना पावकं चक्षसा भुरण्यन्तं जनां अनु ।  
त्वं वरुण पश्यसि ॥

प्रत्यङ् देवानां विशः प्रत्यङ्कुदेपि मानुषान् ।  
प्रत्यङ् विश्वं स्वर्दृशे ॥

१. N. 10. 3.

२. RV. I. 50. 6; AV. 13. 2. 21; 20.  
47. 18; VS. 33. 32.

३. नयन्ति M 3.

४. बोहा C 1, C 2, C 3, C 6, M 4, S;  
& S'ivadatta.

५. The passage भुरण्युः शकुनिः...तत्सं-  
पाती is omitted in W 2; but added  
on the margin.

६. Cf. SRV. I. 50. 6. p. i. 250: तत्ते

वयं स्तुम इति वाक्यशेषोऽपि वोत्तरस्या-  
मन्वयलेन ध्येषि ।

७. RV. I. 50. 6.

८. RV. I. 50. 7; AV. 13. 2. 22; 20.  
47. 19.

९. वेपि C 4, C 5, C 7, M 3, Mi, W 1,  
W 2, W 3.

१०. RV. I. 50. 6.

११. RV. I. 50. 5; AV. 13. 2. 20; 20.  
47. 17.

प्रत्यक्षद्विदं सर्वम् । [ उदेषि । प्रत्यक्षद्विदं ज्योतिरुच्यते । प्रत्यक्षद्विदं सर्वम् ]  
( इदम् ) अमिषिपश्यसीति ।

अपि वैतस्यामेव ॥ २४ ॥

येना पावक चक्षसा भुरण्वन्तं जनां अनु ।  
त्वं वरुण पश्यसि ॥

तेन नो जनानमिषिपश्यसि ।

केशी केशा रश्मयः । तैस्ताद्वान्भवति । काशनाडा । [ प्रकाशनाडा । ]

तस्यैषा भवति ॥ २५ ॥

केश्यग्निं केशी विषं केशी विमर्ति रोदसी ।  
केशी विश्वं स्वर्दशे केशीदं ज्योतिरुच्यते ॥

केश्यग्निं च विषं च । विषमित्युदकनाम । विष्णातेः । [विपूर्वस्य ज्ञातेः शुद्ध-  
स्य । ] विपूर्वस्य वा सचतेः । द्यावापृथिव्यौ च धारयति । केशीदं सर्वमिदम-  
मिषिपश्यति । केशीदं ज्योतिरुच्यत इत्यादित्यमाह ।

अथाप्येते इतरे ज्योतिषी केशिनी उच्येते । धूमेनाग्नी । रजसा च मध्यमः ।

तयोरेषा साधारणा भवति ॥ २६ ॥

त्रयः केशिनं क्रतुथा वि चक्षते संवत्सरे वपत् एक एषाम् ।  
विश्वमेकौ अमि चष्टे शचीभिर्ध्राजिरेकस ददशे न रूपम् ॥

१. प्रत्यक्षद्विदं ज्योतिरुच्यते is omitted by Durga.

७. Omitted by BK, C 4, C 5, C 7, Kn, M 3, Mi, R 8, W 1, W 2, W 3.

२. उदेषि...सर्वम् is omitted by BK, C 4, C 5, C 7, Kn, M 3, Mi, R 8, W 1, W 2, W 3.

८. RV. X. 136. 1.

३. Omitted by C 1, C 2, C 3, C 6, M 1, M 4, R 2, R 3, R 5, S.

९. Omitted by BK, C 4, C 5, C 7, Kn, M 3, Mi, R 8, W 1, W 2, W 3.

४. \*मिष W 2.

१०. Cf. BD. i. 94; ii. 65.

५. RV. I. 50. 6.

११. तेषामेषा C 1, C 2, C 3, C 6, M 1, M 4, R 2, R 3, R 5, S.

६. Cf. BD. ii. 65:

प्रकाशं किरणैः कुर्वन्तेनैव केशिनं विदुः ।

१२. RV. I. 164. 44; AV. 9. 10. 26.

अथः केचिन् क्रतुषा निष्कृते । कालेकालेऽभिधिपश्यन्ति । संवत्सरे वपत एक एवाम् । इत्यग्निः पृथिवीं दहति । सर्वमेकोऽभिधिपश्यति कर्मभिरादित्यः । गतिरेकस्य दृश्यते न रूपं मन्थमेत्य ।

अथ यद् रक्षिमिस्त्रिभिश्चकम्प्यमेति तद् वृषाकपिर्भवति । वृषाकम्पनः ।

तल्लेषा भवति ॥ २७ ॥

पुनरेहि वृषाकपे सुविता कल्पयावहै ।

य एष स्वप्नंशनोऽस्तमेभि पथा पुनः ।

विश्वस्मादिन्द्र उत्तरैः ॥

पुनरेहि वृषाकपे सुप्रसूतानि वैः कर्माणि कल्पयावहै । य एष स्वप्नंशनः । स्वप्नाश्चाशयति । आदित्य उदयेन । सोऽस्तमेभि पथा पुनः । सर्वस्माद् य इन्द्र उत्तरस्तमेतद् ब्रूम आदित्यम् ।

यमो व्याख्यातः । तल्लेषा भवति ॥ २८ ॥

यस्मिन्वृक्षे सुपलाशे देवैः सं पिबन्ते यमः ।

अत्रा नो विष्पतिः पिता पुराणो अनु वेनेति ॥

यस्मिन्वृक्षे सुपलाशे स्थाने वृक्षक्षये वा । अपि बोपमार्थे स्यात् । वृक्ष इव सुपलाश इति । वृक्षो ब्रह्मनात् । पलाशं पलाशनात् । देवैः संगच्छते यमः । रक्षिमिरादित्यः । तत्र नः सर्वस्य पाता वा पालयिता वा पुराणाननुकामयेत ।

अञ्ज एकपादञ्जन एकः पादः । एकेन पादेन पातीति वा । एकेन पादेन पिबतीति वा । एकोऽस्य पाद् इति वा ।

एकं पादं नोत्तिष्ठेदिति ।

इत्यपि निगमो भवति । तल्लेष निपातो भवति वैश्वदेव्यामृचि ॥ २९ ॥

१. The whole passage अथः...मन्थमेत्य is quoted by SRV. I. 164. 44. p. i. 716.

२. Cf. BD. ii. 67.

३. कल्पयावहै Roth.

४. RV. X. 86. 21; AV. 20. 126. 21.

५. Omitted by W 2.

६. नास्त्यसि Roth & SRV. X 86. 21. p. iv. 271.

७. The passage सुप्रसूतानि...पथा पुनः is quoted by SRV. loc. cit.

८. N. 10. 19.

९. RV. X. 135. 1.

१०. पलाशदनात् M 3; पलाशं पलाशनात् is omitted by Durga.

११. AV. 11. 4. 21.

पावीरवी तन्यतुरेकपादजो दिवो धृता सिन्धुरापः समुद्रियः ।

विश्वे देवासः शृण्वन्वचांसि मे सरस्वती सह धीभिः पुरन्ध्यां ॥

पविः शन्यो भवति । यद्विपुनाति कार्यम् । तद्वत् । पवीरमायुधम् । तद्वानिन्द्रः पवीरवान् ।

अतितस्थौ पवीरवान् ।

इत्यपि निगमो भवति । तद् देवता वाक्पावीरवी । पावीरवी च दिव्या वाक् । तन्यतुस्तनित्री वाचोऽन्यस्याः । अजश्रैकपाद् दिवो धारयिता । सिन्धुश्च । आपश्च समुद्रियाश्च । सर्वे च देवाः । सरस्वती च सह पुरन्ध्या स्तुत्या । प्रयुक्तानि धीभिः कर्मभिर्युक्तानि । शृण्वन्तु वचनानीमानीति ।

पृथिवी व्याख्याता । तस्या एष निपातो भवत्यैन्द्राद्व्यामृचि ॥ ३० ॥

यदिन्द्राग्नी परमस्यां पृथिव्यां मध्यमस्यामवमस्यामुत स्थः ।

अतः परि वृषणावा हि यातमथा सोमस्य पिबतं सुतस्य ॥

इति सा निगदव्याख्याता ।

समुद्रो व्याख्यातः । तस्यैष निपातो भवति पावमान्यामृचि ॥ ३१ ॥

पवित्रवन्तः परि वाचमासते पितृषां प्रबो अमि रक्षति व्रतम् ।

महः समुद्रं वरुणस्तिरो दधे धीरा इच्छेकुर्धरुणेष्वारभन् ॥

पवित्रवन्तो रक्षिमवन्तो माध्यमिका देवगणाः पर्यासते [ माध्यमिकां वाचम् ]" । मध्यमः पितृषां प्रबोः पुराणोऽमिरक्षति व्रतं कर्म । महः समुद्रं वरुणस्तिरोऽन्तर्दधाति । अथ धीराः शक्नुवन्ति धरुणेष्वदकेषु कर्मण आरभमारब्धुम् ।

१. RV. X. 65. 13.

२. Cf. SRV. X. 65. 13. p. iv. 201: पविः शन्यो भवति...कायमित्यादि निरुक्तमनुसंधेयम् ।

३. RV. X. 60. 3. Durga remarks: निर्बचनस्यास्यामृच्युत्तर पादे सम्यक् पाठोऽन्वेष्टव्यः ।

४. च is omitted & added between धारयिता and सिन्धुः in M 3.

५. N. 1. 13, 14; cf. 9. 31; 11. 36.

६. RV. I. 108. 10.

७. N. 2. 10.

८. प्रजो W 2.

९. RV. IX. 73. 3.

१०. माध्यमिकाः C 7. M 3.

११. Omitted by BK, C 4, C 5, C 7, Kn, M 3, Mi, R 8, W 1, W 2, W 3.

१२. Omitted by Roth.

१३. प्रजो W 2.

१४. आरम्भम् M 3.

१५. आरब्धम् W 2.

अज एकपाद् व्याख्यातः । पृथिवी व्याख्याता । समुद्रो व्याख्यातः । तेषामेव निपातो भवत्यपरस्यां बहुवेचतायामृचि ॥ ३२ ॥

उत्त नोऽहिर्बुध्न्यः शृणोत्वज एकपात्पृथिवी समुद्रः ।

विश्वे देवा ऋतावृधो हुवानाः स्तुता मन्त्राः कविशस्ता अवन्तु ॥

अपि च नोऽहिर्बुध्न्यः शृणोतु । अजश्चैकपात्पृथिवी च समुद्रश्च सर्वे च देवाः । सत्यवृधो वा । यज्ञवृधो वा । हूयमाना मन्त्रैः स्तुताः । मन्त्राः कविशस्ताः । अवन्तु । मेधाविशस्ताः ।

दध्यङ् प्रत्यको ध्यानमिति वा । प्रत्यकमस्मिन्ध्यानमिति वा ।

अथर्वा व्याख्यातः । मनुर्मननात् । तेषामेव निपातो भवत्यैन्द्र्यामृचि ॥ ३३ ॥

यामथर्वा मनुष्यिता दध्यङ् धियमलत ।

तस्मिन्ब्रह्माणि पूर्वथेन्द्र उक्था समगमतार्चमनु स्वराज्यम् ॥

यामथर्वा च । मनुश्च पिता मानवानाम् । दध्यङ् च । धियमतनिषत् । तस्मिन्ब्रह्माणि कर्माणि पूर्वेन्द्र उक्थानि च संगच्छन्ताम् । अर्चन्योऽनूपास्ते स्वाराज्यम् ॥ ३४ ॥

अथातो शुस्थाना देवगणाः । तेषामादित्याः प्रथमागामिनो भवन्ति । आदित्या व्याख्याताः । तेषामेषा भवति ॥ ३५ ॥

इमा गिर आदित्येभ्यो घृतसूः सनाद्राजभ्यो जुहा जुहोमि ।

शृणोतु मित्रो अर्यमा भगो नस्तुविजातो वरुणो दक्षो अंशः ॥

घृतसूघृतप्रक्षोविन्यः । घृतप्रक्षोविन्यः । [ घृतसानिन्यः । घृतसारिण्यः ]<sup>१०</sup> इति वा । आहुतीरादित्येभ्यश्चिरं जुहा जुहोमि । [ चिरं जीवनाय । ]<sup>११</sup> चिरं राजभ्य इति वा । शृणोतु न इमा गिरो मित्रधार्यमा च भगश्च बहुजातश्च धाता दक्षो वरुणोऽशश्च । अंशोऽंशुना व्याख्यातः ।

१. N. 12. 29.

२. N. 12. 30.

३. loc. cit.

४. RV. VI. 50. 14; VS. 34. 53.

५. \*स्मिन्ध्यानमिति C 4, C 5, C 7, M 3, Mi, W 1, W 2, W 3.

६. N. 11. 18.

७. \*मरणात् M 3.

८. Cf. BD. iii. 121.

९. RV. I. 60. 16.

१०. मनुष्य M 3.

११. तस्मिन्कर्मणि ब्रह्माणीन्द्र उक्थानि C 4, C 5, C 7, M 3, Mi, W 1, W 2, W 3.

१२. N. 2. 13.

१३. RV. II. 27. 1; VS. 34. 54.

१४. \*प्रक्षोविन्यः C 6, C 7; S'ivadatta.

१५. Omitted by BK, C 4, C 5, C 7, Kn, M 3, Mi, R 8, W 1, W 2, W 3.

सप्त ऋषयो व्याख्याताः । तेषामेषा भवति ॥ ३६ ॥

सप्त ऋषयः प्रतिहिताः शरीरे सप्त रक्षन्ति सवमप्रमादम् ।

सप्तापः स्वपतो लोकमीयुस्तत्र जागृतो अस्वप्नजौ सप्तसदौ च देवौ ॥

सप्त ऋषयः प्रतिहिताः शरीरे । रक्षय आदित्ये । सप्त रक्षन्ति सवमप्रमादम् । सर्वसरमप्रमाद्यन्तः । सप्तापनास्त एव स्वपतो लोकमस्तमितमादित्यं यन्ति । तत्र जागृतोऽस्वप्नजौ सप्तसदौ च देवौ वाय्वादित्यौ । इत्यधिदैवतम् ।

अथाध्यात्मम् । सप्त ऋषयः प्रतिहिताः शरीरे । षड्विन्द्रियाणि विद्या सप्त-  
म्यात्मनि । सप्त रक्षन्ति सवमप्रमादम् । शरीरमप्रमाद्यन्ति । सप्तापनानीमान्येव  
स्वपतो लोकमस्तमितमात्मानं यन्ति । तत्र जागृतोऽस्वप्नजौ सप्तसदौ च देवौ  
प्राज्ञात्मा तैजसश्च । इत्यात्मगतिमाचष्टे ।

तेषामेषापरा भवति ॥ ३७ ॥

तिर्यग्बिलश्चमस ऊर्ध्वबुधो यस्मिन्यशो निहितं विश्वरूपम् ।

अत्रासत ऋषयः सप्त साकं ये अस्य गोपा महतो बभूवुः ॥

तिर्यग्बिलश्चमस ऊर्ध्वबन्धन ऊर्ध्वबोधनो वा । यस्मिन्यशो निहितं विश्वरू-  
पम् । अत्रासत ऋषयः सप्त सहादित्यरक्षयः । ये अस्य गोपा महतो बभूवुः । इत्य-  
धिदैवतम् ।

अथाध्यात्मम् । तिर्यग्बिलश्चमस ऊर्ध्वबन्धन ऊर्ध्वबोधनो वा । यस्मिन्यशो  
निहितं विश्वरूपम् । अत्रासत ऋषयः सप्त सहेन्द्रियाणि । यान्यस्य गोर्तुनि महतो  
बभूवुः । इत्यात्मगतिमाचष्टे ।

देवा व्याख्याताः । तेषामेषा भवति ॥ ३८ ॥

देवानां भद्रा सुप्रतिर्ज्ञयतां देवानां रातिरमि नो नि वर्तताम् ।

देवानां सख्यमुप सेदिमा वयं देवा न आयुः प्र तिर्न्तु जीवसे ॥

१. N. 10. 26.

२. सप्तसदौ च देवौ Roth.

३. VS. 34. 55.

४. अत्र C 4, C 5, C 7, M 3, Mi, W 1, W 2, W 3.

५. Cf. AV. 10. 8. 9. The accent of this stanza marked by Roth and S'ivadatta differs from that of the AV.

६. सर्वरूपम् C 1, C 2, C 3, C 6, M 1, M 4, S; Roth & S'ivadatta.

७. सर्वरूपम् C 1, C 2, C 3, C 6, M 1, M 4, S; Roth & S'ivadatta.

८. गोप्त्रीणि C 4, C 5, C 7, M 3, Mi, W 1, W 2, W 3.

९. N. 7. 15.

१०. RV. I. 89. 2; VS. 25. 15.

देवानां वयं [सुमते] कल्याण्यां मतौ । ऋजुगामिनाम् । ऋतुगामिनामिति वा । देवानां दानममि नो निवर्तताम् । देवानां सख्यमुपसीदेम वयम् । देवा न आयुः प्रवर्धयन्तु चिरं जीवनेत्य ।

विश्वेदेवाः सर्वेदेवाः । तेषामेषा भवति ॥ ३९ ॥

ओमासश्चर्षणीधृतो विश्वे देवास आ गत ।

दाश्वसौ दाशुषः सुतम् ॥

अवितारो वा । भवनीया वा । मनुष्यधृतः सर्वे च देवा इहागच्छन्त । दत्तवन्तः । दत्तवतः सुतमिति ।

तदेतदेकमेवै वैश्वदेवं गायत्रं तृचं दशतयीषु विद्यते । यत्तु किंविद् बहुदैवतं तद् वैश्वदेवानां स्थाने युज्यते । यदेव विश्वलिङ्गमिति शाकपूणिः । अनत्यन्तगत-स्त्वेष उद्देशो भवति ।

वभुरेको ।

इति दश द्विपदा अलिङ्गाः । भूतांशः काश्यपे आश्विनमेकलिङ्गम् । अमितेष्टीयं सर्कमेकलिङ्गम् ।

साध्या देवाः साधनात् । तेषामेषा भवति ॥ ४० ॥

यज्ञेन यज्ञमयजन्त देवास्तानि धर्माणि प्रथमान्यासन् ।

ते ह नाकं महिमानः सचन्त यत्र पूर्वं साध्याः सन्ति देवाः ॥

यज्ञेन यज्ञमयजन्त देवाः । अग्निनाग्निमयजन्त देवाः ।

अग्निः पशुरासीत् । तमालभन्त । तेनायजन्त । इति च ब्राह्मणम् ।

१. Omitted by BK, C 4, C 5, C 7, Kn, M 3, Mi, R 8, W 1, W 2, W 3.

२. ऋजु° W 2.

३. Quoted by SRV. I. 89. 2. p. i. 395.

४. RV. I. 3. 7; VS. 7. 33; 33. 47.

५. \*सिख C 4, C 5, C 7, M 3, Mi, W 1, W 2, W 3.

६. Cf. BD. ii. 128, 132, 133.

७. The term विश्वलिङ्गम् is used in BD. iii. 43.

८. Cf. SRV. I. 3. 7. p. i. 38.

९. RV. VIII. 29. 1.

१०. वभुरेक...अलिङ्गाः is placed after

आश्विनमेकलिङ्गम् in C 4, C 5, C 7, M 3, Mi, W 1, W 2, W 3; is omitted by Durga.

११. भूतांशः काश्यपः is the seer of RV. X. 106.

१२. Cf. BD. VIII. 18; cf. Sarvānu. VIII. 21.

१३. अमितेष्टीयं M 3.

१४. RV. III. 38.

१५. RV. I. 164. 50; X. 90. 16; AV. 7. 5. 1; VS. 31. 16.

१६. Quoted by SRV. I. 164. 50. p. i. 719.

१७. Cf. AB. i. 16. 36, 38-40; TS. V. 7. 26. 1; अग्निः पशुरासीत् । तेनायजन्त ।

तानि धर्माणि प्रथमान्यासन् । ते ह नाकं महिमानः संसेव्यन्त । यत्र पूर्वं साध्याः सन्ति देवाः साधनाः । शुस्थानो देवगण इति नैरुक्ताः । पूर्वं देवयुगमित्यास्थानम् ।

वसवो यद् विवसते सर्वम् । अग्निर्वसुभिर्वासव इति समाख्या । तस्मात्पृथिवीस्थानाः । इन्द्रो वसुभिर्वासव इति समाख्या । तस्मान्मध्यस्थानाः । वसव आदित्यरश्मयो विवासनात् । तस्माद् शुस्थानाः ।

तेषामेषा भवति ॥ ४१ ॥

सुगा वो देवाः सदनैमकर्म य आजग्मुः सर्वनमिदं जुषाणाः ।

जुषिर्वासः पयिर्वासश्च विष्टेऽग्ने धत्त वसवो वसूनि ॥

स्वागमनानि वो देवाः सुपथान्यकर्म य आगच्छत सवनानीमानि । जुषाणाः स्वादितवन्तः । पीतवन्तश्च । सर्वेऽस्मासु धत्त वसवो वसूनि ।

तेषामेषापरा भवति ॥ ४२ ॥

जमया अत्र वसवो रन्त देवा उरावन्तरिक्षे मर्जयन्त शुभ्राः ।

अर्वाक्पथ उरुजयः कृणुध्वं श्रोता दूतस्य जग्मुषो नो अस्मै ॥

जमया अत्र वसवोऽरन्त देवाः । जमा पृथिवी । तस्यां भवा उरौ चान्तरिक्षे मर्जयन्त गमयन्त रमयन्त । शुभ्राः शोभमानाः । अर्वाच्च एनान्यथो बहुजवाः कृणुध्वम् । शृणुत दूतस्य जग्मुषो नोऽस्याग्नेः ।

वाजिनो व्याख्याताः । तेषामेषा भवति ॥ ४३ ॥

शं नो भवन्तु वाजिनो हवेषु देवताता मितद्रवः स्वर्काः ।

जम्भयन्तोऽहिं वृकं रक्षंसि सनेभ्यस्सद्युयवन्नमीवीः ॥

१. समसेवन्त C 1, C 2, C 3, C 6, M 3, Mi, R 2, R 3, R 5, S.

२. शुस्थानो Roth.

३. सुपथा अकर्म Durga & S'ivadatta.

४. सर्वनमिदं Roth.

५. Cf. TS. i. 4. 44. 2; cf. AV. 7. 97. 4:

सुगा वो देवाः सदनैम अकर्म य आजग्म सर्वन मा जुषाणाः । बर्हमाना भरमाणाः स्वा वसूनि वसुं धर्म दिव्मा रोहतावु ॥ Cf. VS. 8. 18:

सुगा वो देवाः सदनैम अकर्म य आजग्मेदधु सर्वनं जुषाणाः । भरमाणा बर्हमाना हवीर्षि अग्ने धत्त वसवो वसूनि स्वाहा ॥

६. अत्र Roth.

७. RV. VII. 39. 3.

८. रमयन्त is omitted in M 3, but is added on the margin; also omitted by Durga.

९. सर्वा M 3.

१०. N. 2. 28.

११. RV. VII. 38. 7; VS. 9. 16; 21. 10.

सुखा नो भवन्तु वाजिनो ह्यानेषु देवतातौ यज्ञे । मितद्रवः सुमितद्रवः ।  
स्वर्काः स्वञ्चना इति वा । स्वचना इति वा । स्वर्चिष इति वा । जम्भयन्तोऽहिं च  
वृकं च रक्ष्सांसि च । क्षिप्रमस्यद्यावयन्तु । अमीवा देवाश्वा इति वा ।

देवपद्वयो देवानां पद्वयः । तासामेषा भवति ॥ ४४ ॥

देवानां पत्नीरुशतीरिवन्तु नः प्रावन्तु नस्तुजये वाजसातये ।

याः पार्थिवासो या अपामपि व्रते ता नो देवीः सुहवाः शर्म यच्छतै ॥

देवानां पद्वय उशत्योऽवन्तु नः । प्रावन्तु नः । [तुर्जये] अपत्यजननाय चाक्ष-  
संसननाय च । याः पार्थिवासो या अपामपि व्रते कर्मणि ता नो देव्यः सुहवाः  
शर्म यच्छन्तु शरणम् ।

तासामेषापरा भवति ॥ ४५ ॥

उत ग्रा व्यन्तु देवपत्नीरिन्द्राण्य१ ग्राय्यश्विनी राद ।

आ रोदसी वरुणानी शृणोतु व्यन्तु देवीर्य क्रतुर्जनीनार्म ॥

अपि च ग्रा व्यन्तु देवपद्वयः । इन्द्राणीन्द्रस्य पत्नी । अग्राय्यश्वेः पत्नी । अश्वि-  
न्यश्विनोः पत्नी । राद राजते । रोदसी रुद्रस्य पत्नी । वरुणानी च वरुणस्य पत्नी ।  
व्यन्तु देव्यः कामयन्तां य क्रतुकालो जायानां य क्रतुकालो जायानाम् ॥ ४६ ॥

॥ इति द्वादशोऽध्यायः ॥

१. व्यन् C 4, C 5, C 7, M 3, Mi,  
W 1, W 2, W 3.

२. तासामे०. M 3.

३. RV. V. 46. 7; AV. 7. 49. 1.

४. Omitted by BK, C 4, C 5, C 7,

Kn, M 3, Mi, R 8, W 1, W 2,  
W 3.

५. कर्मणि व्रते M 3.

६. RV. V. 46. 8.

७. Quoted by SRV. V. 46. 8. p. ii.  
602.

[ अथातो शुस्थाना वंसातिषु स्नेहेहं जाता प्रोतर्युजा प्रोतर्यज्ज्वर्मुचस्तच्चित्रं-  
मेता उत्थाः सुकिंशुकं कृषाकपाय्यपागूहंस्त्वष्टा दुहित्रे सैविता विभ्वारूपाणि  
प्रोतजित्तमुदुत्यं चित्रं शुक्रं ते पर्यस्पथ इन्द्रं विष्णुर्विभ्वानरो व्यावयातो विभ्वानरस्य  
येनो<sup>१</sup> पावकेति चतुष्कं केदर्येऽग्निं त्रैयः केशिनः पुनरेहि यस्मिन्वृक्षे पोवीरवी धेदि-  
न्द्राग्नी धेवित्रवन्त उत नोऽहिर्यमैयर्वाधातो शुस्थाना देवगणा इमी गिरः सैत  
क्रवयस्तिर्यग्बिलो देवीनां भद्रौभासो यैकेन सुंगा वो देवा जमैया अत्र शं नो भवन्तु  
देवीनां पत्नीवर्त्तन्ना व्यन्त्विति षट्चत्वारिंशत् ॥ ]'

॥ इत्युत्तरषट्के षष्ठोऽध्यायः ॥

॥ इति निरुक्ते द्वादशोऽध्यायः समाप्तः ॥

॥ इति दैवतं काण्डमुत्तरार्धं च समाप्तम् ॥



अथ परिशिष्टम् ।

अथ त्रयोदशोऽध्यायः ।

अथेमा अतिस्तुतय इत्याचक्षते । अपि वा संप्रत्यय एव स्यात् । माहाभाग्याद्  
वेद्यतायाः । सोऽग्निमेव प्रथममाह ।

त्वमग्ने धुभिस्त्वमांशुशुक्षणिः । इति यथैतस्मिन्सूक्ते ।

न हि त्वदारं निमिषं नेशे । इति वरुणस्य ।

अथैवेन्द्रस्य ॥ १ ॥

यद्यारं इन्द्र ते शतं शतं भूमिरुत स्युः ।

न त्वां वज्रिन्सहस्रं सूर्या अनु न जातमष्ट रोदसी ॥

यदि त इन्द्र शतं द्विवः शतं भूमयः प्रतिमानानि स्युर्न त्वा वज्रिन्सहस्रमपि  
सूर्या न द्यावापृथिव्यावप्यभ्यक्षुषीतामिति ।

अथैवादित ॥ २ ॥

१. MS. Wilson 475 dated Samvat 1443 (=1387 A. D.), which gives Durga's comm. on ch. 7-12 of the *Nirukta*, does not contain the *parisīṣṭa*. Another MS. (Mill. 142.) of Durga's comm. on both parts of the *Nirukta* ends with ch. 12th which is finished on f. 123. (355). The colophon is as follows: sic. समाप्तग्रन्थः This MS. is dated 1839 A. D. & does not contain the *parisīṣṭa*.

२. The 13th ch. is written continuously: ॥ श्री १ ॥ ॐ अथेमा etc. in M 1; with simply ॐ in M 4, C 2; with ॥ १ ॥ in C 6 and S. C 1 is incomplete; and C 3 separates

the 13th ch. from the previous part; the numbering of the leaves which contain the 13th is from the beginning of the MSS. of the shorter recension, M 3, C 5, W 2 and Mi, write the 13th ch. continuously, with श्री or ॐ at the beginning. C 4 separates the 13th & begins ॐ नमो गणेशाय; W 1 separates & begins: श्री गणेशाय नमः ॥; W 3 separates & begins: ॐ नमो वास्काय ॥.

३. माहाभाग्याद् Mi; Roth.

४. RV. II. 1. 1.

५. RV. II. 28. 6.

६. RV. VIII. 70. 5.

७. ॐ. C 3.

यदुदञ्चो वृषाकपे गृहमिन्द्राजगन्तन ।

कस्य पुत्त्रघो मृगः कमगंजनयोपनो विश्वस्मादिन्द्र उत्तरैः ॥

यदुदञ्चो वृषाकपे गृहमिन्द्राजगन्तन । कस्य पुत्त्रघो मृगः । कस्य यद्वादी मृगः । मृगो मार्तण्डिककर्मणः । कमगमदेशं जनयोपनः । सर्वस्माद्य इन्द्र उत्तरस्तमेतद्रूपम आदित्यम् ।

अथैषादित्यरश्मीनाम् ॥ ३ ॥

वि हि सोतोरसृक्षतु नेन्द्रं देवममंसत ।

यत्रामंदद्वृषाकपिर्यः पुष्टेषु मत्सखा विश्वस्मादिन्द्र उत्तरैः ॥

व्यसृक्षत हि प्रसवाय । न चेन्द्रं देवममंसत । यत्रामाद्यद्वृषाकपिः । अयं ईश्वरः । पुष्टेषु पोषेषु । मत्सखा मम सखा । मदनसखा । ये नः सखायस्तैः सहेति वा । सर्वस्माद्य इन्द्र उत्तरस्तमेतद्रूपम आदित्यम् । अथैषाश्विनोः ॥ ४ ॥

सृण्येव जर्मरीं तुर्फरीतू नैतोशेव तुर्फरीं पर्फरीका ।

उदन्यजेव जेमना मदेरु ता मे जराय्वजरं मरायु ॥

सृण्येवेति द्विविधा सृणिर्भवति । भर्ता च हन्ता च । तथाश्विनो चापि भर्तारौ । जर्मरी भर्तारावित्यर्थः । तुर्फरीतू हन्तारौ । नैतोशेव तुर्फरी पर्फरीका । नितोशस्यापत्यं नैतोशम् । नैतोशेव तुर्फरी क्षिप्रहन्तारौ । उदन्यजेव जेमना मदेरु । उदन्यजेवेत्युदकजे इव । रत्ने सामुद्रे चान्द्रमसे वा । जेमने जयमने । जेमना मदेरु । ता मे जराय्वजरं मरायु । पतञ्जरायुजं शरीरं शरवमजीर्णम् ।

अथैषा सोमस्यै ॥ ५ ॥

१. कमगं जनयोपनो. Mi, C 3, C 4.

२. RV. X. 86. 23.

३. Identical with the explanation given in N. 1. 20.

४. Quoted SRV. X. 86. 23. p. iv. 271.

५. RV. X. 86. 1.

६. Quoted in N. 1. 4. to illustrate the use of the particle *na*.

७. यत्रामतद्वृषा०. O 5; यत्रामाद्यद्वृषा०. M 1, M 3.

८. मद्यद्वृषा. C 3.

९. ईश्वरः Mi; omitted by C 4.

१०. Omitted by Durga.

११. RV. X. 106. 6.

१२. SRV. X. 106. 6. p. iv. 354.

१३. चान्द्रमसीति वा M 3, Mi, W 2, C 4, C 5; चान्द्रमसेति वा. B.

१४. जराय्वजरं M 3, Mi, W 2, C 4, C 5.

१५. This entire section together with 6th 7th and 8th is omitted by the commentary attributed to Durga.

तरत्स मन्दी धावति धारा सुतस्यान्धसः ।

तरत्स मन्दी धावति ॥

तरति स पापं सर्वं मन्दी यः स्तौति धावति गच्छत्यूर्ध्वं गतिम् । धारा सुतस्यान्धसः । धारयामिषुतस्य सोमस्य मन्त्रपूतस्य वाचा स्तुतस्य । अथैषा यज्ञस्य ॥ ६ ॥

चत्वारि शृङ्गा त्रयो अस्य पादा द्वे शीर्षे सप्तहस्तासो अस्य ।

त्रिधा बद्धो वृषभो रोरवीति महो देवो मर्त्या आ विवेश ॥

चत्वारि शृङ्गेति वेदा वा एत उक्ताः । त्रयोऽस्य पादा इति सवनानि त्रीणि । द्वे शीर्षे प्रायणीयोदयनीये । सप्त हस्तासः सप्त छन्दांसि । त्रिधा बद्धस्त्रेधा बद्धो मन्त्रब्राह्मणकल्पैः । वृषभो रोरवीति । रोरवणमस्य सवनक्रमेण ऋग्भिर्व्यजुर्भिः सामभिर्यदेनमृग्भिः शंसन्ति यजुर्भिर्यजन्ति सामभिः स्तुवन्ति । महो देव इत्येष हि महा-  
न्देवो यद्यङ्गो मर्त्या आविवेशेति । एष हि मनुष्यानाविशति यजनाय । तस्योत्तरा-  
भूयसे निर्वचनार्थ ॥ ७ ॥

स्वर्यन्तो नापेक्षन्त आ द्यां रोहन्ति रोदसी ।

यज्ञं ये विश्वतोधारं सुविद्वांसो वितेनिर ॥

स्वर्गच्छन्त ईजाना वा नेक्षन्ते । तेऽमुमेव लोकं गतवन्तमीक्षन्तमिति । आ द्यां रोहन्ति रोदसी । यज्ञं ये विश्वतोधारं सर्वतोधारं सुविद्वांसो वितेनिर इति । अथैषा वाचः प्रवल्हितेव ॥ ८ ॥

चत्वारि वाक्परिमिता पदानि तानि विदुर्ब्राह्मणा ये मनीषिणः ।

गुहा त्रीणि निहिता नेङ्गयन्ति तुरीयं वाचो मनुष्या वदन्ति ॥

१. RV. IX. 58. 1.

२. SRV. IX. 58. 1. p. iii. 664.

३. RV. IV. 58. 3.

४. शृङ्गे. C 3. cf. SRV. IV. 58. 3. p. ii. 492.

५. शंसति. C 3.

६. मनुष्याणां. M 3.

७. Cf. Gopatha Brāh. I. 2. 16. It appears that the passage in the Nirukta is an adaptation of the Brāhmaṇa.

The stanza is quoted by Patañjali in the introductory part of the *Mahābhāṣya* and is interpreted with reference to grammar i. e. 4, horns are the four parts of speech,

noun, verb, preposition & particle; 3 feet are the 3 tenses; seven hands are the seven cases and so on.

Cf. S'abara on *Mīmāṃsā* I. 2. 46. Cf. also Kumārila in his *Tantravārtika* on the same sūtra.

८. AV. 4. 14. 4; VS. 17. 68.

९. गतवन्त ईक्षन्त W 2, C 5; C 4 reads इच्छन्त, a क्ष being added on the margin.

१०. The commentary attributed to Durga is resumed on the 13th ch. from अथैषा etc.

११. RV. I. 164. 45.

चत्वारि वाचः परिमितानि पदानि । तानि विदुर्ब्राह्मणा ये मेधाविनः । गुहायां त्रीणि निहितानि नार्थं वेदयन्ते । गुहा गृहतेः । तुरीयं त्वरतेः । कतमानि तानि चत्वारि पदानि । ओंकारो महाव्याहृतयश्चेत्यार्थम् । नामाख्याते चोपसर्गनिपाताच्चेति धैयाकरणाः । मन्त्रः कल्पो ब्राह्मणं चतुर्थी व्यावहारिकीति याज्ञिकाः । ऋचो यजुंश्च सामानि चतुर्थी व्यावहारिकीति नैरुक्ताः । सर्पाणां वाम्बयसां क्षुद्रस्य सरीसृपस्य चतुर्थी व्यावहारिकीत्येके<sup>१</sup> । पशुषु तृणेषु मृगेष्वात्मनि चेत्यात्मप्रवादाः । अथापि ब्राह्मणं भवति । सा वै वाक्स्यष्टा चतुर्धा व्यभवत् । एष्वेव लोकेषु त्रीणि पशुषु तुरीयम् । या पृथिव्यां सामौ सा रथन्तरे । यान्तरिक्षे सा वायौ सा वामदेव्ये । या दिवि सादित्ये सा बृहति सा सैनयित्री । अथ पशुषु ततो या वाग्ल्यरिच्यत तां ब्राह्मणेभ्यदधुः । तस्माद्ब्राह्मणा उभयीं वाचं वदन्ति या च देवानां या च मनुष्याणांम् । इति । अथैवाक्षरस्य ॥ ९ ॥

ऋचो अक्षरे परमे व्योमन्यस्मिन्देवा अधि विश्वे निषेदुः ।

यस्तन्न वेदु किमुचा करिष्यति य इत्तद्विदुस्त इमे समासते ॥

ऋचो अक्षरे परमे व्यवने यस्मिन्देवा अभिनिषर्णाः सर्वे । यस्तन्न वेद किं स ऋचा करिष्यति । य इत्तद्विदुस्त इमे समासत इति विदुष उपदिशति । कतमस्तदेतदक्षरम् । ओमित्येवा वागिति शाकपूणिः । ऋचश्च अक्षरे परमे व्यवने धीयन्ते नानादेशतेषु च मन्त्रेषु । एतद् वा एतदक्षरं यत्सर्वा त्रयीं विद्यां प्रतिप्रेति । इति च ब्राह्मणम् ॥ १० ॥

आदित्य इति पुत्रः शाकपूणेः । एषगर्भवति यदेनमर्चन्ति प्रत्यूचः सर्वाणि भूतानि तस्य यदन्यन्मन्त्रेभ्यस्तदक्षरं भवति । रश्मयोऽत्र देवा उच्यन्ते य एतस्मिन्नभिनिषर्णा इत्यभिदैवतम् ।

अथाध्यात्मम् । शरीरमत्र ऋगुच्यते यदेनार्चन्ति प्रत्यूचैः सर्वाणीन्द्रियाणि तस्य यद्विनाशिधर्मं तदक्षरं भवति । इन्द्रियाण्यत्र देवा उच्यन्ते यान्ये-  
स्मिन्नात्मन्येकं भवन्तीत्यात्मप्रवादाः ॥ ११ ॥

१. Cf. S'B. IV. 1. 3. 15, 16.

२. तृणेषु M 3, W 2, Mi, C 4.

३. बृहती. M 3.

४. स्तन इत्यावय M 3, C 3; स्तनविज्ञाय Mi, C 4; स्तनविज्ञावय M 1, M 4, C 2, C 5, C 6, W 1, W 2, W 3; R, B. and Gupe in the Bhand. comm. vol. p. 50.

५. Cf. PMbh. i. 1. 1. p. i. 3.

६. Cf. MS. I. 11. 5. Also cf. KS. XIV. 5, where also this quotation occurs with small variants.

७. RV. I. 164. 39.

८. अभिनिषर्णः C 3.

९. KB. 6. 12.

१०. शाकपूणिः Mi, W 2, C 4, C 5.

११. प्रत्यूचं M 3, W 2, C 4, C 5.

१२. ऋग्मात्रेभ्यः M 3, Mi, W 2, C 4, C 5.

१३. वाम्बयसिचिनिषर्णानीत्यात्मप्रवादाः M 3, W 2, C 3, C 4, C 5; वाम्बयसिचिनिषर्णानी० Mi; वाम्बयसिचिनिषर्णानीत्यात्मप्रवादाः B; वाम्बयसिचिनिषर्णानीत्यात्मप्रवादाः is another variant given in B.



व्याख्यातं दैवतं यैज्ञाङ्गं च । अथात ऊर्ध्वमार्गगतिं व्याख्यास्यामः ।

सूर्य आत्मा ।

इत्युदितस्य हि कर्मप्रष्टा । अथैतदनुप्रवदन्ति । अथैतं महान्तमात्मानमेवै-  
र्गणः प्रवदति ।

इन्द्रं मित्रं वरुणमग्निमाहुः । इति ।

अथैव महानात्मात्मजिज्ञासयात्मानं प्रोवाच ।

अग्निरस्मिं जन्मना जातवेदाः ।

अहमस्मि प्रथमजौ इत्येताभ्याम् ॥ १४<sup>११</sup> ॥

अग्निरस्मि जन्मना जातवेदा घृतं मे चक्षुरमृतं म आसन् ।

अर्कस्त्रिधातु रजसो विमानोऽजसो धर्मो हविरस्मि नाम ॥

जुमवत्यखन्तेद्वादशभिरध्यायेयास्को नि-  
म्ने । This shows that by the  
time of Śāyana, the 13th section  
was regarded as an integral  
part of the Nirukta. That this  
was Śāyana's genuine belief is  
further supported by his frequent  
quotations from these sections.

Madhusūdana Sarasvatī (C.  
1560 A. D.) writes in his com. on  
the *Mahimnastotra*, s'loka 7 भगवता  
यास्केन 'समाज्ञायः समाज्ञातः इत्यादि  
त्रयोदशाध्यायात्मकं निरुक्तमारभितम् ।

A summary of the thirteen  
sections is added as follows:—  
अथैमा यैषावो यैदुदसो वि हि सौतोः  
सैष्येव तैरस सैत्वारि इह्ना स्वैरन्तश्च  
त्वारि वार्गुवो अक्षर औदित्य इत्यैक्षरं  
न क्षरति हृदा तष्टेषु त्रयोदश ॥  
M 4, C 2, C 6, S. C 2 include  
this summary in that of the  
following 37 sections given at the  
end of the last section of the  
next chapter. Although accord-  
ing to the colophon of C 2 the  
13th ch. comes to an end, yet no  
summary of its contents is made.  
This shows that, in reality, the  
13th ch. is not ended.

१. M 1 begins with ॐ but it does  
not begin every ch. with ॐ. M 4

begins with ॐ, and every ch. is  
commenced with ॐ. The text is  
not written continuously but is  
separated from the previous part  
in C 6.

२. See N. 7-12. chapters.

३. See N. 13. 1-13.

४. Fragment of RV. I. 115. 1.

५. कर्मद्विधा M 3, C 5, Sec. Bib. Ind.  
IV. 368.

६. Cf. N. 7. 18.

७. ऋषेर्गणः Bib. Ind.

८. प्रवदन्ति M 1, M 4, C 2, C 3, C 6,  
S; R. B. Bib. Ind.

९. RV. I. 164. 46.

१०. रश्मि C 3.

११. RV. III. 26. 7.

१२. ARS. 1. 9; TB. 2. 8. 8. 1; TA. 9.  
10. 6; TU. 3. 10. 6; Nrp. U. 2. 4.

१३. ॥ १४ ॥ १ ॥ M 1; ॥ १४ ॥ C 2, C 3;  
॥ १ ॥ M 4, C 6, S; ॥ १ ॥ of the  
second pāda M 3, C 4, C 5, W 1,  
W 3; W 2 places the figure  
॥ १४ ॥ although the words इति  
प्रथमः पादः are written after the  
13th section. Mi has the figure  
॥ १ ॥ १४ ॥. This will indicate the  
method used by various Mss. in  
numbering the following sections.

१४. धर्मो R. See Bib. Ind. IV. 368.

अहमस्मि प्रथमजा कृतस्य पूर्वं देवेभ्यो अमृतस्य नाम ।

यो मा ददाति स देवेभ्योऽहमस्मिन्नममृतमन्तर्मात्रे ॥

इति स ह ज्ञात्वा प्रादुर्बभूव । एवं तं व्याजहारायन्तमात्मानमभ्यात्मजमन्तिकमन्यसा आचक्ष्वेति ॥ १५ ॥

अपश्यं गोपामनिपद्यमानमा च परां च पृथिवीं चरन्तम् ।

स सध्रीचीः स विषूचीर्वसान् आ वरीवर्ति शुर्वनेष्वन्तः ॥

आवरीवर्ति भुवनेष्वन्तरिति । अथैष महानात्मा सत्त्वलक्षणस्तत्परं तद्गुणं तत्सत्यं तत्सलिलं तदव्यक्तं तदस्पर्शं तद्रूपं तदरसं तदगन्धं तदमृतं तच्छुद्धं तन्निष्ठो भूतात्मा । सैषा भूतप्रकृतिरित्येके । तत्क्षेत्रं तज्ज्ञानात्क्षेत्रज्ञमनुप्राप्य निरोत्मकम् । अथैष महानात्मा त्रिविधो भवति । सत्त्वं रजस्तम इति । सत्त्वं तु मध्ये विशुद्धं तिष्ठति । अभितो रजस्तमसी इति कामक्षेत्रस्तम इत्यविज्ञातस्य विशुध्यतो विभूति कुर्वतः क्षेत्रज्ञपृथक्त्वाय कल्पते । प्रतिभातिलिङ्गो महानात्मा तमोलिङ्गो विद्या प्रकाशलिङ्गस्तमः । अपि निश्चयलिङ्ग आकाशः ॥ १६ ॥

आकाशगुणः शब्दः । आकाशाद्वायुर्द्विगुणः स्पर्शः । वायोज्योतिस्त्रिगुणं रूपेण । ज्योतिष आपश्चतुर्गुणा रसेन । अद्भ्यः पृथिवी पञ्चगुणा गन्धेन । पृथिव्या भूतग्रामस्थावरजङ्गमाः । तदेतदह्युगसहस्रं जागर्ति । तस्यान्ते सुषुप्त्यजङ्गानि प्रत्याहरति । भूतग्रामाः पृथिवीमपि यन्ति । पृथिव्यपः । आपो ज्योतिषम् । ज्योतिर्वायुम् । वायुराकाशम् । आकाशो मनः । मनो विद्याम् । विद्या महानात्मात्मानम् । महानात्मा प्रतिभाम् । प्रतिभा प्रकृतिम् । सा स्वपिति युगसहस्रं रात्रिः । तावेतावहोरात्रावजङ्गं परिवर्तते । स कालस्तदेतदहर्भवति ।

युगसहस्रपर्यन्तमहर्षद्रक्षणो विदुः ।

रात्रि युगसहस्रान्तां तेऽहोरात्रविदो जनोंः ॥ इति ॥ १७ ॥

१. नाभिः M 1, M 4, C 2, C 6, W 1, S. of. SV. See. Bib. Ind. loc. cit.

२. इवेदमावा M 1, M 4, C 2, C 6, S. Roth, B; इवेदमावाद् C 3, see Bib, Ind. loc. cit.

३. ARS. I. 9; TB. 2. 8. 8. 1; TA. 9. 10. 6; TU. 3. 10. 6; Nrp. U. 2. 4.

४. व्याजहारायतम etc. R. ते व्याजहारायन्तम L.

५. मभ्यात्म R.

६. ॥ २ ॥ M 4, C 6, S; ॥ २ ॥ of the second pāda M 3, C 4, C 5, W 1, W 3; ॥ २ ॥ १५ ॥ Mi, ॥ १५ ॥ M 1, C 2, C 3; W 2.

७. RV. I. 164. 31; X. 177. 3.

८. Missing in the text but added on the margin in a different handwriting in M 1.

९. तदज्ञान Roth. see Bib. Ind. IV. 370.

१०. निरात्मजम् M 1, Roth. see Bib. Ind. loc. cit.

११. ॥ ३ ॥ M 4, C 6, S; ॥ ३ ॥ of the second pāda, M 3, C 4, C 5, W 1, W 3; ॥ ३ ॥ १६ ॥ Mi; ॥ १६ ॥ M 1, C 2, C 3; W 2.

१२. Cf. Manu. I. 75.

१३. Cf. Bh. Gītā. VIII. 16-19.

१४. Omitted by M 1.

१५. Cf. Bh. Gītā. VIII. 17; of. Manu I. 73; of. BD. VIII. 98.

१६. ॥ ४ ॥ M 4, C 6, S; ॥ ४ ॥ of the second pāda M 3, C 4, C 5, W 1, W 3; ॥ ४ ॥ १० ॥ Mi; ॥ १० ॥ M 1, C 2, C 3; W 2.

तं परिवर्तमानमन्योऽनुप्रवर्तते । अष्टा द्रष्टा विभक्तातिमात्रोऽहमिति गम्यते । स मिथ्यादर्शनेदं पावकं महाभूतेषु चिरोष्वाकाशाद्यायोः प्राणश्चक्षुश्च वक्तारं च तेजसोऽङ्गथः खेदं पृथिव्या मूर्तिः । पार्थिवोऽस्त्वष्टौ गुणान्विद्यात् । त्रीन्मातृत्तस्त्री-  
न्यित्तुतः । अस्थिज्ञायुमज्जानः पितृतः । त्वष्ट्रांसशोणितानि मातृतः । अन्नपानमि-  
त्यष्टौ । सोऽयं पुरुषः सर्वमयः सर्वज्ञानोऽपि कृतः ॥ १८<sup>३</sup> ॥

स यद्यनुरुध्यते तद्भवति । यदि धर्ममनुरुध्यते तद्देवो भवति । यदि ज्ञानमनु-  
रुध्यते तदमृतो भवति । यदि काममनुरुध्यते संरुध्यते । इमां योनिं संदध्यात् ।  
तदिदमेव मतम् । श्लेष्मा रेतसः संभवति । श्लेष्मणो रसः । रसाच्छोणितम् ।  
शोणितान्मांसम् । मांसान्मेदः । मेदसः जावा । जावोऽस्थीनि । अस्थिभ्यो मज्जा ।  
मज्जातो रेतः । तदिदं योनौ रेतः सिकं पुरुषः संभवति । शुक्रातिरेके पुमान्भवति ।  
शोणितातिरेके स्त्री भवति । द्वाभ्यां समेन नपुंसको भवति । शुक्रेण भिन्नेन यमो  
भवति । शुक्रशोणितसंयोगान्मातृपितृसंयोगाच्च । तत्कथमिदं शरीरं परं संयम्यते ।  
सौम्यो भवति । एकरात्रोषितं कललं भवति । पञ्चरात्राद् बहुदाः । सप्तरात्रात्पेशी ।  
द्विसप्तरात्राद्वर्षुदः । पञ्चविंशतिरात्रः स्वस्थितो घनो भवति । मासमात्रात्कठिनो  
भवति । द्विमासाभ्यन्तरे शिरः संपद्यते । मासत्रयेण ग्रीवाव्यादेशः । मासचतु-  
ष्केण त्वग्भ्यादेशः । पञ्चमे मासे नखरोमव्यादेशः । षष्ठे मुखनासिकाक्षिभ्रोत्रं च  
संभवति । सप्तमे चलनसमर्थो भवति । अष्टमे बुध्याप्यवस्यति । नवमे सर्वाङ्ग-  
संपूर्णो भवति ।

सृतं ब्राह्मं पुनर्जातो जातब्राह्मं पुनर्द्युतः ।

नानां योनिसंहजाणि स्योषितानि यानि वै ॥

आहारा विविधा भुक्ताः पीता नानाविधाः स्तनाः ।

मातृनो विविधा दृष्टाः पितरः सुहृदस्तथै ॥

अवाङ्मुखः पीक्यमानो जन्तुश्चैव समन्वितः ।

सार्थं योगं समभ्युत्प्रेत्युहं वा पञ्चविंशकर्म ॥ इति ।

ततश्च दशमे मासे प्रजायते । जातश्च वायुना स्फुटो न सरति जन्म-  
रणम् । अन्ते च शुभाशुभं कर्मैतच्छरीरस्य प्रामाण्यम् ॥ १९ ॥

१. प्राणं चक्षुश्च M 3, C 4, C 5, W 1,  
W 2, W 3, Mi

२. See Bib. Ind. IV. 372.

३. ॥ ५ ॥ M 4, C 6, S; ॥ ५ ॥ of the  
second pāda M 3, C 4, C 5, W 1,  
W 3; ॥ ५ ॥ १५ ॥ Mi; ॥ १५ ॥ M 1,  
C 2, C 3; W 2.

४. धर्मोऽनु Bib. Ind. loc. cit.

५. ०दभन्नवतम् M 3, Mi, W 1, W 2,  
C 4; ०दभन्नवतम् C 5.

६. Cf. AB. ii. 5. 5; iii. 3. 13. see  
Bib. Ind. IV. 373.

७. शुक्राभिन्नेन M 1, M 4, C 2, C 3,  
C 6, S, R, see Bib. Ind. IV. 373.

८. कठिनो R.

९. Cf. the *Garbhopaniṣat*. 4.

१०.

११. Untraced.

१२. स्पृष्टस्तत्र. M 1, M 4, C 2, C 3, C 6,  
S, R. B.

१३. The passage: रसाच्छोणितम्... शुभा-  
शुभं कर्म is almost identical with  
the *Garbhopaniṣat*. 2-4.

१४. ॥ ५ ॥ M 4, C 6, S; ॥ ५ ॥ of the  
second pāda M 3, C 4, C 5, W 1,  
W 3; ॥ ५ ॥ १५ ॥ Mi, ॥ १५ ॥ M 1,  
C 2, C 3; W 2.

अष्टोत्तरं संधिशतमष्टाकपालं शिरः संपद्यते । षोडश वषापलानि । नव ज्ञायु-  
शतानि । सप्त शतं पुरुषस्य मर्मणाम् । अर्धचतस्रो रोमाणि कोट्यः । इदं ह्यष्टक-  
पालानि । द्वादशकपालानि जिह्वा । वृषणौ ह्यष्टपुणौ । तथोपस्थशुद्ध्योऽयवेतन्मूत्र-  
पुरीषं कस्मादाहारपानसिक्तत्वादनूपचितकर्मणावन्योन्यं जयेते इति । तं विद्याक-  
र्मणी समन्वारमेते पूर्वप्रज्ञा च । महत्यज्ञानतमसि मग्नौ जरामरणक्षुत्पिपासाशो-  
कक्रोधलोभमोहमदभयमत्सरहर्षविषादेर्व्यासूयात्मकैर्द्वन्द्वैरभिभूयमानः सोऽस्मादा-  
र्जवं जवीभावानां तन्निर्मुच्यते । सोऽस्मापांश्च महाभूमिकावच्छरीराभिमेधमात्रैः  
प्रक्रम्य प्रकृतिरधिपरीत्य तैजसं शरीरं कृत्वा कर्मणोऽनुरूपं फलमनुभूय तस्य संक्षये  
पुनरिर्मल्लोकं प्रतिपद्यते ॥ २०<sup>६</sup> ॥

अथ ये हिंसामाश्रित्य विद्यामुत्सृज्य महत्तपस्तेपिरे चिरेण वेदोकानि वा  
कर्माणि कुर्वन्ति ते धूममभिसंभवन्ति । धूमाद्राश्रिम् । रात्रेरपक्षीयमाणपक्षम् ।  
अपक्षीयमाणपक्षाद् दक्षिणायनम् । दक्षिणायनात्पितृलोकम् । पितृलोकाच्चन्द्र-  
मसम् । चन्द्रमसो वायुम् । वायोवृष्टिम् । वृष्टेरोषधयश्चैतद्भूत्वा तस्य संक्षये  
पुनरेवेर्मल्लोकं प्रतिपद्यते ॥ २१<sup>६</sup> ॥

अथ ये हिंसामुत्सृज्य विद्यामाश्रित्य महत्तपस्तेपिरे ज्ञानोकानि वा कर्माणि  
कुर्वन्ति तेऽर्चिरभिसंभवन्ति । अर्चिषोऽहः । अह आपूर्यमाणपक्षम् । आपूर्यमाण-  
पक्षादुदगयनम् । उदगयनाद्देवलोकम् । देवलोकादादित्यम् । आदित्याद्वैद्युतम् ।  
वैद्युतात्मानसम् । मानसः पुरुषो भूत्वा ब्रह्मलोकमभिसंभवन्ति । ते न पुनरावर्तन्ते ।  
शिष्टा द्वादशका यत इदं न जानन्ति तस्मादिदं वेदितव्यम् । अथाप्याह ॥ २२ ॥”

न तं विंदाथ य इमा जजानान्यद्युष्माकमन्तरं बभूव ।

नीहारेण प्रावृता जल्प्या चासुतृप उक्थशासंश्रन्ति ॥

न तं विद्यया विदुषो यमेवं विद्वांसो वदन्ति । अक्षरं ब्रह्मणस्पतिमन्यद्युष्मा-

१. ततो M 1, C 2, C 3, C 6.

२. पाथेत° M 3, Mi, C 4, C 5, W 1, W 2.

३. कर्मणा M 3, Mi, C 4, C 5, W 1, W 2; see Bib. Ind. IV. 375.

४. °वार्जवजवी° M 1, M 4, C 2, C 3, C 6, S; B.

५. सोऽस्मात्पाञ्चमहा° M 3, Mi, W 1, W 2, W 3, C 4, C 5.

६. ॥ ९ ॥ M 4, C 6, S; ॥ ९ ॥ of the second pāda M 3, C 4, C 5, W 1, W 3; ॥ ७ ॥ २० ॥ Mi; ॥ २० ॥ M 1, C 2, C 3; W 2.

७. तस्य संक्षये is omitted by M 3, Mi, W 1, W 2, W 3, C 4, C 5.

८. पुनरिर्मल्लोकं L.

९. ॥ ८ ॥ M 4, C 6, S; ॥ ८ ॥ of the second pāda M 3, C 4, C 5, W 1, W 3; ॥ ८ ॥ २१ ॥ Mi; ॥ २१ ॥ M 1, C 2, C 3; W 2.

१०. ॥ ९ ॥ M 4, C 6, S; ॥ ९ ॥ of the second pāda M 3, C 4, C 5, W 3; ॥ ९ ॥ २२ ॥ Mi; ॥ २२ ॥ M 1, C 2, C 3; W 2. The इति द्वितीयः पादः ॥ ९ ॥ २२ ॥ W 1.

११. RV. X. 82. 7; VS. 17. 31; TS. 4. 6. 2. 2; Ks. 18. 1; Ms. 2. 10 3; 135. 1.

कमन्तरमन्यवेषामन्तरं बभूवेति । नीहारेण प्रावृतास्तमसा जेत्या चासुतुष उक्थ-  
शासः प्राणं सूर्यं यत्पथगोमिनश्चरन्ति । भविर्द्धांसः क्षेत्रज्ञमनुप्रवदन्ति । अथाहो  
विर्द्धांसः क्षेत्रज्ञोऽनुकल्पते । तस्य तपसा सहाप्रमादमेति । अथाप्तव्यो भवति ।  
तेनासन्ततमिच्छेत् । तेन सख्यमिच्छेत् । एष हि सखा श्रेष्ठः संजानाति भूतं  
भवद्भविष्यदिति । ज्ञाता कस्मात् । ज्ञायतेः । सखा कस्मात् । सख्यतेः । सह  
भूतेन्द्रियैः शेरते । महाभूतानि सेन्द्रियाणि । प्रकृया कर्म कारयतीति । तस्य  
यर्थापः प्रतिष्ठाशीलमुपशम आत्मा ब्रह्मेति स ब्रह्मभूतो भवति । साक्षिमात्रो  
व्यवतिष्ठतेऽवन्धो ज्ञानकृतः ॥

अथात्मनो महतः प्रथमं भूतनामवैयान्यनुक्रमिष्यामः ॥ २३ ॥<sup>१</sup>

हुंसः । हुंसः । युञ्जः । वेनः । मेधः । कुमिः । भूमिः । विभुः । प्रभुः । शुभुः । राभुः ।  
वधकर्मा । सोमः । भूतम् । भुवनम् । भुविष्यत् । औपः । मेहः । व्योर्मः । यक्षः । मेहः । स्वेर्ण-  
कम् । स्वेर्तीकम् । स्वेर्तीकम् । स्वेर्तीनम् । गेहनम् । गेभीरम् । गेर्हम् । कुम् । मेधम् ।  
हुविः । सेधः । सेधनम् । भूतम् । योनिः । भूतस्य योनिः । सुखम् । नीरम् । हुविः । हुविः ।

१. जलया M 3, Mi, C 4, C 5, W 1, W 3.

२. पथगामिन्यः M 3.

३. जानतेः C 5, C 4, W 2; जायतेः M 1, M 4, C 2, C 3, C 6, S; R. see Bib. Ind. IV. 380.

४. यत्तपः M 3.

५. भेयान्यनुक्रमिष्यामः R.

६. ॥ १० ॥ M 4, C 6, S; ॥ १० ॥ of the second pāda M 3, C 4, C 5, W 3; ॥ १० ॥ २३ ॥ Mi; ॥ २३ ॥ M 1, C 2, C 3; W 2; ॥ १ ॥ of the third pāda W 1.

७. Cf. Ngh. synonym of day. I. 9; synonym of sacrifice III. 17.

८. Ngh. III. 17.

९. Synonym of wise, Ngh. III. 15; synonym of sacrifice, Ngh. III. 17.

१०. Synonym of wise, Ngh. III. 15.

११. Synonym of earth, Ngh. I. 1.

१२. Ngh. V. 5.

१३. Synonym of water, Ngh. I. 12.

१४. Synonym of atmosphere, Ngh. I. 3; of water, I. 12; terrestrial deities, V. 3.

१५. Synonym of water, Ngh. I. 12; of great, III. 3.

१६. Synonym of atmosphere, Ngh. I. 3; of quarter, I. 6; of water, I. 12.

१७. Synonym of water, Ngh. I. 12; of food, II. 7; of wealth II. 10.

१८. Synonym of water, Ngh. I. 12; of happiness, III. 6.

१९. Synonym of water, Ngh. I. 12; of battle, II. 17; of house, III. 4.

२०. Synonym of wealth, Ngh. II. 10; of truth, III. 10.

२१. Synonym of water, Ngh. I. 12; of house, III. 4.

२२. See note १३. Omitted by M 3, C 4, C 5, W 1, W 2, W 3.

२३. Synonym of water, Ngh. I. 12; of wealth, II. 10.

सत् । पूर्णम् । सर्वम् । अक्षितम् । वैहिः । नाम । सुपिः । अपः । पवित्रम् । अमृतम् । इन्दुः ।  
 हेर्म । स्वः । सगाः । शम्बरम् । अम्बरम् । विर्यत् । व्योमि । वैहिः । धेन्व । अन्तरिक्षम् ।  
 भोकाक्षम् । भोपः । पृथिवी । भूः । स्वर्गम् । अर्ध्वा । पुष्करम् । सगरः । समुद्रः । तर्पः ।  
 तेजः । सिन्धुः । अर्णवः । नाभिः । ऊर्ध्वः । वृक्षः । तत् । यत् । किम् । ब्रह्म । वरेण्यम् । हुंसः ।  
 आत्मा । भवति । वर्धति । अध्वानम् । यद्वाहिष्या । शरीराणि । अस्य च संस्कृते । यज्ञः ।  
 आत्मा । भवति । यदेनं तन्वते ।

अथैतं महान्तमात्मानमेतानि सूक्तान्येता ऋचो ऽनुप्रवदन्ति ॥ २४ ॥

सोमः पवते जनिता मतीनां जनिता दिवो जनिता पृथिव्याः ।

जनिताभेर्जनिता सूर्यस्य जनितेन्द्रस्य जनितोत विष्णोः ॥

१. Synonym of water, Ngh. I. 12.

२. सवम् B. see १.

३. Synonym of atmosphere, Ngh. I. 3; of water, I. 12; terrestrial diety, V. 2.

४. Synonym of water Ngh. I. 12; of action, II. 1.

५. Synonym of water, Ngh. I. 12; of pure, IV. 2.

६. Synonym of gold, Ngh. I. 2; of water, I. 12.

७. Synonym of water, Ngh. I. 12; of sacrifice, III. 17; atmospheric deity, V. 4.

८. Synonym of water, Ngh. I. 12; of celestial deity, V. 5.

९. Synonym of water, Ngh. I. 12; of strength, II. 9.

१०. Synonym of atmosphere, Ngh. I. 3; of near, II. 16.

११. Synonym of atmosphere, Ngh. I. 3.

१२. Synonym atmosphere, Ngh. I. 3; of quarter, I. 6; of water, Ngh. I. 12.

१३. Synonym of water, Ngh. I. 12.

१४. Cf. Ngh. I. 1; synonym of atmosphere, I. 2; terrestrial diety,

V. 1; atmospheric deity V. 4; celestial deity V. 5.

१५. Synonym of earth, Ngh. I. 1; of atmosphere, I. 3.

१६. अव. B. and Bib. Ind. see ११.

१७. सगरं M 3, C 4, C 5, W 1, W 2, W 3, see ११.

१८. Synonym of flame, Ngh. I. 17.

१९. Synonym of flame, Ngh. I. 17; of water, I. 12.

२०. Cf. Ngh. I. 13.

२१. Omitted by च. छ. ज. Mas., see Bib. Ind. IV. 381. ऊर्ध्वः R. synonym of night, Ngh. I. 7.

२२. Synonym of water, Ngh. I. 12; of food, II. 7; of wealth, II. 10.

२३. भवति R. Bib. Ind.

२४. यध्वानम् R.

२५. यद्वाहिष्या R.

२६. अस्य च संस्कृते M 3, C 4, C 5; अस्य च संस्कृते W 2, Mi; see Bib. Ind. IV. 381.

२७. ॥ ११ ॥ M 4, C 6, S; ॥ ११ ॥ of the second pāda M 3, C 4, C 5, W 3; ॥ ११ ॥ २४ ॥ Mi; ॥ २४ ॥ M 1, C 2, C 3; W 2; ॥ २ ॥ of the third pāda W 1.

२८. RV. IX. 96. 5.

सोमः पवते जनयिता मतीनां जनयिता दिवो जनयिता पृथिव्या जनयिता-  
भेर्जनयिता सूर्यस्य जनयितेन्द्रस्य जनयितोत विष्णोः ॥ २५<sup>२</sup> ॥

ब्रह्मा देवानां पदवीः कवीनामृषिर्विप्राणां महिषो मृगाणाम् ।

इयेनो गृध्राणां स्वधितिर्वनानां सोमः पवित्रमत्येति रेभन्ति ॥

ब्रह्मा देवानामिति । एष हि ब्रह्मा भवति । देवानां देवनकर्मणामादित्यरश्मी-  
नाम् । पदवीः कवीनामिति । एष हि पदं वेत्ति । कवीनां कवीयमानानामादित्य-  
रश्मीनाम् । ऋषिर्विप्राणामिति । एष हि ऋषिणो भवति । विप्राणां व्यापनकर्म-  
णामादित्यरश्मीनाम् । महिषो मृगाणामिति । एष हि महान्भवति । मृगाणां मार्गण-  
कर्मणामादित्यरश्मीनाम् । इयेनो गृध्राणामिति । इयेन आदित्यो भवति । इयायते-  
र्गतिकर्मणः । गृध्र आदित्यो भवति । गृध्यतेः स्थानकर्मणः । यत एतस्मिंस्तिष्ठति ।  
स्वधितिर्वनानामिति । एष हि स्वयं कर्माण्यादित्यो धत्ते । वनानां वननकर्मणा-  
मादित्यरश्मीनाम् । सोमः पवित्रमत्येति रेभन्ति । एष हि पवित्रं रश्मीनामत्येति ।  
स्तूयमान एष एवैतत्सर्वमक्षरम् । इत्यधिदैवतम् ।

अथाध्यात्मम् । ब्रह्मा देवानामिति । अयमपि ब्रह्मा भवति । देवानां देवन-  
कर्मणामिन्द्रियाणाम् । पदवीः कवीनामिति । अयमपि पदं वेत्ति । कवीनां कवी-  
यमानानामिन्द्रियाणाम् । ऋषिर्विप्राणामिति । अयमपि ऋषिणो भवति । विप्राणां  
व्यापनकर्मणामिन्द्रियाणाम् । महिषो मृगाणामिति । अयमपि महान्भवति ।  
मृगाणां मार्गणकर्मणामिन्द्रियाणाम् । इयेनो गृध्राणामिति । इयेन आत्मा भवति ।  
इयायतेर्ज्ञानकर्मणः । गृध्राणीन्द्रियाणि । गृध्यतेर्ज्ञानकर्मणः । यत एतस्मिंस्तिष्ठन्ति ।  
स्वधितिर्वनानामिति । अयमपि स्वयं कर्माण्यात्मनि धत्ते । वनानां वननकर्मणामि-

१. This is the reading of the Mss. of the shorter recension; those of the longer recension read the text as follows:

सोमः पवते । सोमः सूर्यः प्रसवनात् ।  
जनिता मतीनां प्रकाशकर्मणामादित्य-  
रश्मीनाम् । दिवो द्योतनकर्मणामादित्य-  
रश्मीनाम् । पृथिव्याः प्रथमनकर्मणामा-  
दित्यरश्मीनाम् । भेर्गतिकर्मणामादित्य-  
रश्मीनाम् । सूर्यस्य स्वीकरणकर्मणामा-  
दित्यरश्मीनाम् । इन्द्रस्यैहवर्यकर्मणामा-  
दित्यरश्मीनाम् । विष्णोर्ध्यांसिकर्मणामा-  
दित्यरश्मीनाम् । इत्यधिदैवतम् ।

अथाध्यात्मम् । सोम आत्मा । अध्ये-  
तस्मादेवेन्द्रियाणां जनितेत्यर्थः । अपि वा  
सर्वाभिर्विभूतिभिर्विभूतत आत्मा । इत्या-  
त्मगतिसाधये ॥ २५ ॥

२. ॥ १२ ॥ M 4, C 6, S; ॥ १२ ॥ of the  
second pāda M 3, C 4, C 5, W 3;  
॥ १२ ॥ २५ ॥ Mi; ॥ २५ ॥ M 1, C 2,  
C 3; W 2; ॥ ३ ॥ of the third pāda  
W 1.

३. RV. IX. 96. 6; VS. 37. 7. TA. 10.  
10. 4.

४. कवीयमानानां ख. ग. ऊ. see Bib.  
Ind. IV. 383.

५. मृषिणा. ग. हि ऋषिणा. ख. ऊ. loc.  
cit.

६. कवीयमानां loc. cit.

७. अयममृषिणो. Bib. Ind. IV. 384; B.

८. ०तिष्ठति. Bib. Ind. loc. cit.

न्द्रियाणाम् । सोमः पवित्रमत्येति रेभन्निति । अयमपि पवित्रमिन्द्रियाण्यत्येति ।  
स्तूयमानोऽयमेवैतत्सर्वमनुभवति । इत्यात्मगतिमाचष्टे ॥ २६<sup>१</sup> ॥

तिस्रो वाच ईरयति प्र वह्निर्ऋतस्य धीतिं ब्रह्मणो मनीषाम् ।

गावो यन्ति गोपतिं पृच्छमानाः सोमं यन्ति मृतयो वावशानाः ॥

वह्निरादित्यो भवति । स तिस्रो वाचः प्रेरयति । ऋचो यजुषि सामान्यृतस्या-  
दित्यस्य कर्माणि ब्रह्मणो मतानि । एष एवैतत्सर्वमभरम् । इत्यधिदैवतम् ।

अथाध्यात्मम् । वह्निरात्मा भवति । स तिस्रो वाच ईरयति [ प्रेरयति । ]  
विद्यामतिबुद्धिमतामृतस्यात्मनः कर्माणि ब्रह्मणो मतानि । अयमेवैतत्सर्वमनुभवति ।  
इत्यात्मगतिमाचष्टे ॥ २७<sup>१</sup> ॥

सोमं गावो धेनवो वावशानाः सोमं विप्रा मतिभिः पृच्छमानाः ।

सोमः सुतः पूयते अज्यमानः सोमं अर्कास्त्रिष्टुभः सं नवन्ते<sup>१</sup> ॥

एत एव सोमं गावो धेनवो रश्मयो वावश्यमानाः कामयमाना आदित्यं  
यन्ति । एवमेव सोमं विप्रा रश्मयो मतिभिः पृच्छमानाः कामयमाना आदित्यं  
यन्ति । एवमेव सोमः सुतः पूयते अज्यमानः । एतमेवाकांक्ष त्रिष्टुभश्च संनवन्ते ।  
तत एतस्मिन्नादित्य एकं भवन्ति । इत्यधिदैवतम् ।

अथाध्यात्मम् । एत एव सोमं गावो धेनव इन्द्रियाणि वावश्यमानानि काम-  
यमानान्यात्मानं यन्ति । एवमेव सोमं विप्रा इन्द्रियाणि मतिभिः पृच्छमानानि  
कामयमानान्यात्मानं यन्ति । एवमेव सोमः सुतः पूयते अज्यमानः । इममेवात्मा  
श्च सप्त ऋषयश्च संनवन्ते । तान्येतस्मिन्नात्मन्येकं<sup>१</sup> भवन्ति । इत्यात्मगतिमा-  
चष्टे ॥ २८<sup>१</sup> ॥

१. इति is omitted by Roth.

२. ॥ १३ ॥ M 4, C 6, S; ॥ १३ ॥ of the  
2nd pāda M 3, C 4, C 5, W 3;  
॥ १३ ॥ २६ ॥ Mi; ॥ २६ ॥ M 1, C 2,  
C 3, W 2; ॥ ४ ॥ of the 3rd pāda  
W 1.

३. RV. IX. 97. 34.

४. प्रेरयति is omitted M 3, C 4, C 5,  
Mi, W 1, W 2, W 3.

५. ॥ १४ ॥ M 4, C 6, S; ॥ १४ ॥ of the  
2nd pāda. M 3, C 4, C 5, W 3;  
॥ १४ ॥ २० ॥ Mi; ॥ २० ॥ M 1, C 2,  
C 3, W 2; ॥ ५ ॥ of the 3rd pāda.  
W 1.

६. RV. IX. 97. 35.

७. वावाइय० ख. ग. झ. see Bib. Ind.  
IV. 386.

८. कामयमानान्यात्मानं omitted by M 3,  
C 4, C 5.

९. तानीमान्येत० M 3, C 4, C 5, W 1,  
W 2, W 3, Mi; Bib. Ind.

१०. ०ऽमजेकं C 5.

११. ॥ १५ ॥ M 4, C 6, S; ॥ १५ ॥ of the  
2nd pāda. M 3, C 4, C 5, W 3;  
॥ १५ ॥ २८ ॥ Mi; ॥ २८ ॥ M 1, C 2,  
C 3, W 2; ॥ ६ ॥ of the 3rd pāda.  
W 1.

अक्रान्तसमुद्रः प्रथमे विधर्मज्जनयन्प्रजा भुवनस्य राजा ।

वृषा पवित्रे अधि सानो अव्ये बृहत्सोमो वावृधे सुवान इन्दुः ॥

अत्यक्रीत्समुद्र आदित्यः परमे व्यवने वर्चकर्मणा जनयन्प्रजा भुवनस्य राजा सर्वस्य राजा । वृषा पवित्रे अधि सानो अव्ये बृहत्सोमो वावृधे सुवान इन्दुः । इत्यधिदैवतम् ।

अथाध्यात्मम् । अत्यक्रीत्समुद्र आत्मा परमे व्यवने ज्ञानकर्मणा जनयन्प्रजा भुवनस्य राजा सर्वस्य राजा । वृषा पवित्रे अधि सानो अव्ये बृहत्सोमो वावृधे सुवान इन्दुः । इत्यात्मगतिमाचष्टे ॥ २९<sup>३</sup> ॥

महत्तत्सोमो महिषश्चकारापां यद्भर्भोऽवृणीत देवान् ।

अदधादिन्द्रे पवमान ओजोऽजनयत्सूर्ये ज्योतिरिन्दुः ॥

महत्तत्सोमो महिषश्चकारापां यद्भर्भोऽवृणीत देवानामाधिपत्यम् । अदधादिन्द्रे पवमान ओजः । अजनयत्सूर्ये ज्योतिरिन्दुरादित्यः । इन्दुरात्मा ॥ ३०<sup>६</sup> ॥

विधुं दद्राणं समने बहूनां युवानं सन्तं पलितो जंगार ।

देवस्य पश्य काव्यं महित्वाद्या ममार स ह्यः समानं ॥

विधुं विधमनशीलम् । दद्राणं दमनशीलम् । युवानं चन्द्रमसम् । पलित आदित्यो गिरति । सद्यो म्रियते । स दिवा समुदिता । इत्यधिदैवतम् ।

अथाध्यात्मम् । विधुं विधमनशीलम् । दद्राणं दमनशीलम् । युवानं महान्तम् । पलित आत्मा गिरति । रात्रौ म्रियते । रात्रिः समुदिता । इत्यात्मगतिमाचष्टे ॥ ३१<sup>१</sup> ॥

साकृज्जानां सप्तथमाहुरेकजं षळिद्यमा ऋषयो देवजा इति ।

तेषामिष्टानि विहितानि धामशः स्थात्रे रैजन्ते विकृतानि रूपशः ॥

१. RV. IX. 97. 40.

२. महत्सोमो. Bib. Ind.

३. ॥ १६ ॥ M 4, C 6, S; ॥ १६ ॥ of the 2nd pāda M 3, C 4, C 5, W 3; ॥ १६ ॥ २९ ॥ Mi; ॥ २९ ॥ M 1, C 2, C 3, W 2; ॥ ३० ॥ of the 3rd pāda. W 1.

४. RV. IX. 97. 41.

५. देवानाधिपत्यं Roth; च. छ. ज. See Bib. Ind. IV. 387.

६. ॥ १० ॥ M 4, C 6, S; ॥ १० ॥ of the 2nd pāda. M 3, C 4, C 5, W 3;

॥ १० ॥ ३० ॥ Mi; ॥ ३० ॥ M 1, C 2, C 3, W 2; ॥ ३० ॥ of the 3rd pāda. W 1.

७. RV. X. 55. 5; AV. 9. 27, 9.

८. दमनशीलम् M 3, C 4, C 5, Mi; W 1, W 2, W 3.

९. ॥ १८ ॥ M 4, C 6, S; ॥ १८ ॥ of the 2nd pāda. M 3; C 4, C 5, W 3, ॥ १८ ॥ ३१ ॥ Mi; ॥ ३१ ॥ M 1, C 2, C 3, W 2; ॥ २९ ॥ of the 3rd pāda W 1.

१०. RV. I. 164. 15; AV. 9. 25. 16.

सहजातानां षण्णामृषीणामादित्यः सप्तमः । तेषामिष्टानि वा कान्तानि वा कान्तानि वा गतानि वा मतानि वा नतानि वा । अङ्गिः सह संमोदन्ते । यत्रैतानि सप्तऋषीणानि ज्योतीषि तेभ्यः पर आदित्यः । तान्येतस्मिन्नेकं भवन्ति । इत्यधिदैवतम् ।

अथाध्यात्मम् । सहजातानां षण्णामिन्द्रियाणामात्मा सप्तमः । तेषामिष्टानि वा कान्तानि वा कान्तानि वा गतानि वा मतानि वा नतानि वा । अन्तेन सह संमोदन्ते । यत्रैतानि सप्तऋषीणानीन्द्रियाण्येभ्यः पर आत्मा । तान्येतस्मिन्नेकं भवन्ति । इत्यात्मगतिमाचष्टे ॥ ३२<sup>३</sup> ॥

स्त्रियः सतीस्ताँ उ मे पुंस आहुः पश्यदक्षुष्वाञ्च वि चैतदन्धः ।

कुरियः पुत्रः स ईमा चिकेतु यस्ता विजानात्स पितुष्पितासत् ॥

स्त्रिय एवैताः शब्दरूपशरूपरसगन्धहारिण्यस्ता अमुं पुंशब्दे निराहारः प्राण इति पश्यन्कष्टाञ्च विजानात्यन्धः । कुरियः पुत्रः स ईमा जानाति । यः स ईमा जानाति स पितुष्पितासत् । इत्यात्मगतिमाचष्टे ॥ ३३<sup>८</sup> ॥

सप्ताधर्गर्भा भुवन्स्य रेतो विष्णोस्तिष्ठन्ति प्रदिशा विधर्मणि ।

ते धीतिभिर्मनसा ते विपश्चितः परिभुवः परि भवन्ति विश्वतेः ॥

सप्तैतानादित्यरश्मीनयमादित्यो गिरति । मध्यस्थानोर्ध्वशब्दः । यान्यस्मि-

१. See Roth's edition. p. 195.

२. From तेषामिष्टानि... to आचष्टे, the whole passage is taken from 10. 26.

३. ॥ १९ ॥ M 4, C 6, S; ॥ १९ ॥ इति द्वितीयः पादः M 3, C 4; ॥ १९ ॥ of the 2nd pāda. C 5, W 3; ॥ १९ ॥ ॥ ३२ ॥ Mi; ॥ ३२ ॥ M 1, C 2, C 3, W 2; ॥ १० ॥ of the 3rd pāda. W 1.

४. RV. I. 164. 16; AV. 9. 25. 16.

५. पश्येति ताः M 1, M 4, C 2, C 3, C 6, S; R. च. छ. ज. See Bib. Ind. IV. 391.

६. पुंसब्देन. Bib. Ind. IV. 391.

७. ईमा. loc. cit.

८. ॥ २० ॥ M 4, C 6, S; ॥ ११ ॥ of the 3rd pāda. M 3, C 4; ॥ २० ॥ इति द्वितीयः पादः C 5, W 3; ॥ २० ॥ ॥ ३३ ॥ Mi; ॥ ३३ ॥ M 1, C 2, C 3, W 2; ॥ ११ ॥ ॥ ३३ ॥ इति तृतीयः पादः W 1.

९. RV. I. 164. 36; AV. 9. 28. 7.

१०. यत् एतस्मिन्निहति M 1, M 4, C 2, C 3, C 6, S; R; यत् एतस्मिन्निहति च. छ. ज. (see Bib. Ind. IV. 392); यान्यस्मिन्निहन्ति Bib. Ind. & Bom. The text preserved in Mss. of both recensions is corrupt. The correct reading can however be restored, for the commentary relating to soul i. e. the passage following अथाध्यात्मम् supplies evidence for the text preceeding the same. A comparison of these two parts shows that the same words are repeated, except that इन्द्रियाणि corresponds to rays & actions, आत्मा to the sun and इदम् is used in the latter whereon अदम् is used in the former. From this comparison, it is clear that the passage should be यान्येतस्मिन्निहति । I have adopted the reading of the Mss. of the shorter recension, because it is closer to the suggested restoration than the other.

स्तिष्ठति तानि धीतिभिश्च मनसा च विपर्ययन्ति परिभुवः परिभवन्ति सर्वाणि कर्माणि वर्षकर्मणा । इत्यधिदैवतम् ।

अथाध्यात्मम् । सत्तेमानीन्द्रियाण्ययमात्मा गिरति मध्यस्थानोर्ध्वशब्दः । यान्यस्मिंस्तिष्ठन्ति तानि धीतिभिश्च मनसा च विपर्ययन्ति परिभुवः परिभवन्ति सर्वाणीन्द्रियाणि ज्ञानकर्मणा । इत्यात्मगतिमाचष्टे ॥ ३४ ॥

न वि जानामि यदि वेदमस्मि निण्यः संनद्धो मनसा चरामि ।

न वि जानामि यदि वेदमस्मि निण्यः संनद्धो मनसा चरामि । न हि ज्ञान-  
न्बुद्धिमर्तः परिवेदयन्तेऽयमादित्योऽयमात्मा ॥ ३५ ॥

अपाङ् प्राङेति स्वधया गृभीतोऽमर्त्यो मर्त्येना सयोनिः ।

ता शश्वन्ता विपूचीना वियन्ता न्यूनं चिक्युर्न नि चिक्युरन्यम् ॥

अपाञ्चयति प्राञ्चयति स्वधया गृभीतोऽमर्त्य आदित्यो मर्त्येन चन्द्रमसा सह । तौ शश्वद्गामिनौ विध्वग्गामिनौ बहुगामिनौ वा । पश्यत्यादित्यं न चन्द्रम-  
सम् । इत्यधिदैवतम् ।

अथाध्यात्मम् । अपाञ्चयति प्राञ्चयति स्वधया गृभीतोऽमर्त्य आत्मा मर्त्येन

१. सर्वाणि कर्माणि वर्षकर्मणे० M 3; सर्वाणि कर्माणि ज्ञानकर्मणे० C 5.

२. ॥ २१ ॥ M 4, C 6, S; ॥ २२ ॥ of the 3rd pāda M 3, C 4, ॥ १ ॥ of the 3rd pāda, C 5, W 3; ॥ २१ ॥ ३४ ॥ Mi; ॥ ३४ ॥ M 1, C 2, C 3, W 2; ॥ १ ॥ of the 4 th pāda, W 1.

३. RV. I. 164. 37; AV. 9. 28. 5. The Mss. of the longer recension except M 1 and C 6, add the second hemistich of the stanza also, i. e. यदा मागन् प्रथमजा ऋतस्यादिद्वाचो अश्रुषे भागमस्याः । Even the first hemistich is not fully given in C 6, which writes only न वि जानामि and then adds: अर्धैर्चः ।

४. The text is corrupt. I have again adopted the text of the shorter recension for it alone has any pretension of being a comment on the vedic quotation. The passage: न वि जानामि...चरामि is omitted by all Mss. of the longer recension.

५. विजानान् M 1, M 4, C 2; विजानान् C 6, S; R; L.

६. ०मतः पुष्टिः पुत्रः परिवेदयन्ते. C 4; ०मतः पुत्रः परिवेदयन्ते M 1, M 4, C 2, C 6, S, R; Bib. Ind; Bom; L.

७. ॥ २२ ॥ M 4, C 6, S; ॥ ३ ॥ of the 3rd pāda M 3, C 4; ॥ २ ॥ of the 3rd pāda C 5, W 3; ॥ २२ ॥ ३५ ॥ Mi; ॥ ३५ ॥ M 1, C 1, C 3, W 2; ॥ ३ ॥ of the 4th pāda W 1.

८. RV. I. 164. 38; AV. 9. 28. 6.

९. मनसा Bib. Ind. IV. 395, which is obviously a mistake. मनसा be associated with आत्मा only as is done in the explanation, relating to soul, and not with the sun. The editor adopts the same reading in both the parts of the comm. which are intended to contrast each other.

मनसा सह । तौ शम्भ्वामिनौ विम्भ्वगामिनौ बहुगामिनौ वा । पश्यत्यात्मानं न मनः । इत्यात्मगतिमाचष्टे ॥ ३६' ॥

तदिदास भुवनेषु ज्येष्ठं यतो जज्ञ उग्रस्त्वेषनृम्णः ।

सद्यो जज्ञानो नि रिणाति शत्रून्नु यं विश्वे मदन्त्यूमाः ॥

तज्ञवति भूतेषु भुवनेषु ज्येष्ठमादित्यं यतो जज्ञ उग्रस्त्वेषनृम्णो दीप्तिनृम्णः । सद्यो जज्ञानो निरिणाति शत्रूनि । रिणातिः प्रीतिकर्मा दीप्तिकर्मा वा । अनुमदन्ति यं विश्व ऊमाः । इत्यधिदैवतम् ।

अथाध्यात्मम् । तज्ञवति भूतेषु भुवनेषु ज्येष्ठमव्यक्तं यतो जायत उग्रस्त्वेषनृम्णो ज्ञाननृम्णः । सद्यो जज्ञानो निरिणाति शत्रूनि । रिणातिः प्रीतिकर्मा दीप्तिकर्मा वा । अनुमदन्ति यं सर्वे ऊमाः । इत्यात्मगतिमाचष्टे ॥ ३७' ॥

को अद्य युक्ते धुरि गा कृतस्य शिमीवतो भामिनो दुर्हणायुन् ।

आसन्निषून्हृत्स्वसो मयोभून्य एषां भृत्यामृणधत्स जीवात् ॥

क आदित्यो धुरि गा युक्ते । रश्मीन्कर्मवतो भानुमतो दुराधर्षानसून्यसुनवन्तीषुनिषुणवन्ति मयोभूनि सुखभूनि । य इमं संभृतं वेद कथं स जीवति । इत्यधिदैवतम् ।

अथाध्यात्मम् । क आत्मा धुरि गा युक्ते । इन्द्रियाणि कर्मवन्ति भानुमन्ति दुराधर्षानसून्यसुनवन्तीषुनिषुणवन्ति मयोभूनि सुखभूनि । य इमं संभृतं वेद चिरं जीवति । इत्यात्मगतिमाचष्टे ॥ ३८' ॥

क ईषते तुज्यते को बिभाय को मंसते सन्तमिन्द्रं को अन्ति ।

कस्तोकाय क इभायोत रायेऽधि ब्रवत्तन्वेऽ को जनाय ॥

१. ॥ २३ ॥ M 4, C 6, S; ॥ ४ ॥ of the 3rd pāda M 3, C 4; ॥ ३ ॥ of the 3rd pāda C 5, W 3; ॥ २३ ॥ ३६ ॥ Mi; ॥ ३६ ॥ M 1, C 1, C 3, W 2; ॥ ३ ॥ of the 4th pāda W 1.

२. RV. X. 120. 1.

३. निरिणाति M 3, C 4, C 5, Mi, W 1, W 2, W 3; Bib. Ind.

४. ॥ २४ ॥ M 4, C 6, S; ॥ ५ ॥ of the 3rd pāda M 3, C 4; ॥ ४ ॥ of the 3rd pāda C 5, W 3; ॥ २४ ॥ ३० ॥ Mi; ॥ ३० ॥ M 1, C 1, C 3, W 2; ॥ ४ ॥ of the 4th pāda W 1.

५. RV. I. 84. 16.

६. सुनसुनवन्ती. क. ग. झ. see Bib. Ind. IV. 397.

७. कर्मवतो M 1, M 4, C 2, C 6, 4; R, च. छ. ज. see op. cit. 398.

८. भानुवन्ति M 3; भानुवतो M 1, M 4, C 2, C 6, S; R, च. छ. ज. see loc. cit.

९. इमानि M 3, W 1, W 2, W 3, C 4, C 5, Mi; Bib. Ind.

१०. संभृतानि M 3, W 1, W 2, W 3, C 4, C 5, Mi; Bib. Ind.

११. ॥ २५ ॥ M 4, C 6, S; ॥ ६ ॥ of the 3rd pāda M 3, C 4; ॥ ५ ॥ of the 3rd pāda C 5, W 3; ॥ ५ ॥ of the 4th pāda W 1; ॥ २५ ॥ ३८ ॥ Mi; ॥ ३८ ॥ M 1, C 1, C 3, W 2.

१२. RV. I. 84. 17.

क एव गच्छति को ददाति को विमेति को मंसते सन्तमिन्द्रम् । कस्तो-  
कायापत्याय महते च नो रणाय रमणीयाय दर्शनीयाय ॥ ३९' ॥

को अग्निमीदृ हविषा घृतेन सुचा यजाता ऋतुभिर्ध्रुवेभिः ।

कस्यै देवा आ वहानाशु होम को मंसते वीतिहोत्रः सुदेवः ॥

क आदित्यं पूरयति हविषा च घृतेन च सुचा यजाता ऋतुभिर्ध्रुवेभिरिति ।  
कस्यै देवा आवहानाशु होमार्थान्को मंसते वीतिहोत्रः सुदेवः कन्याणदेवः । इत्य-  
भिदैवतम् ।

अथाध्यात्मम् । क आत्मानं पूरयति हविषा च घृतेन च सुचा यजाता  
ऋतुभिर्ध्रुवेभिरिति । कस्यै देवा आवहानाशु होमार्थान्को मंसते वीतिहोत्रः सुप्रज्ञः  
कन्याणप्रज्ञः । इत्यात्मगतिमाचष्टे ॥ ४०' ॥

त्वमङ्ग प्र शंसिषो देवः शविष्ठ मर्त्यम् ।

न त्वदन्यो मघवन्नस्ति मर्द्धितेन्द्र ब्रवीमि ते वचः ॥

त्वमङ्ग प्रशंसीर्देवः शविष्ठ मर्त्यं न त्वदन्योऽस्ति मघवन्पाता वा पालयिता वा  
जेता वा सुल्लयिता वा । इन्द्र ब्रवीमि ते वचः स्तुतियुक्तम् ॥ ४१' ॥

द्वा सुपर्णा सयुजा सखाया समानं वृक्षं परि षस्वजाते ।

तयोरन्यः पिप्पलं स्वाद्वस्यनभ्रन्नन्यो अग्नि चाकशीति' ॥

द्वौ द्वौ प्रतिष्ठितौ सुकृतौ धर्मकर्तारौ' । वृक्षतं पापं परिसारकमित्याचक्षते ।  
सुपर्णा सयुजा सखायेत्यात्मानं [ दुरात्मानं ] परमात्मानं प्रत्युत्तिष्ठति । शरीर

१. ॥ २९ ॥ M 4, C 6, S; ॥ ७ ॥ of the  
3rd pāda M 3, C 4; ॥ ९ ॥ of the  
3rd pāda C 5, W 3; ॥ ९ ॥ of the  
4th pāda W 1; ॥ २९ ॥ ३९ ॥ Mi;  
॥ ३९ ॥ M 1, C 1, C 3, W 2.

२. RV. I. 84. 18.

३. पूजयति M 3, C 4, C 5, W 1, W 2,  
W 3, Mi.

४. संसते R.

५. ॥ २० ॥ M 4, C 6, S; ॥ ८ ॥ of the  
3rd pāda M 3, C 4; ॥ ७ ॥ of the  
3rd pāda C 5, W 3, ॥ ७ ॥ of the  
4th pāda W 1; ॥ २० ॥ २० ॥ Mi;  
॥ २० ॥ M 1, C 1, C 3, W 2.

६. RV. I. 84. 19.

७. सुल्लयिता is repeated in C 5.

८. इति स्तुतिसंयुक्तम् M 3, W 1, W 2,  
W 3, Mi, C 4; इति स्तुतिसंयुक्तम्  
C 5.

९. ॥ २८ ॥ M 4, C 6, S; ॥ ९ ॥ इति तृतीयः  
पादः M 3, C 4; ॥ ८ ॥ of the 3rd  
pāda C 5, W 3; ॥ ८ ॥ of the 4th  
pāda W 1; ॥ २८ ॥ ४१ ॥ Mi; ॥ ४१ ॥  
M 1, C 1, C 3, W 2.

१०. RV. I. 164. 20; AV. 9. 26. 10.

११. Cf. SRV. I. 164. 20. p. 1. 704.

१२. Omitted by MSS. of the shorter  
recension M 3, Mi, W 1, W 2,  
W 3, C 4, C 5.

एव तज्जायते वृक्षम् । ऋक्षं शरीरम् । वृक्षे पक्षौ प्रतिष्ठापयति । तयोरन्यद्व्युक्त्वा-  
न्यदनश्चन्यां सरूपतां सलोकतामश्नुते । य एवं वेदानश्चन्योऽभिचाकशीति ।  
इत्यात्मगतिमाचष्टे ॥ ४२ ॥

[ आ याहीन्द्र पथिभिरीळितेभिर्यज्ञमिमं नो भागधेयं जुषस्व ।

तुमां जुहुर्मातुल्येव योषां भागस्ते पैतृष्वसेयी वपामिर्व ॥

आगमिष्यन्ति शक्रो देवतास्तास्त्रिभिस्तीर्थैः शक्रप्रतरैरीळितेभिरिभिस्ती-  
र्थैर्यज्ञमिमं नो यज्ञभागमग्नीयोमभागाविन्द्रो जुषस्व । तुमामेवं मातुलयोगकन्या भागं  
सर्वकैव सा या देवतास्तास्तस्थाने शक्रं निदर्शनम् ॥ ]

विप्रं विप्रासोऽवसे देवं मर्तास उतये ।

अग्निं गीभिर्हवामहे ॥

विप्रं विप्रासो ऽवसे विदुः । [ वेदं ] विन्दतेवेदितव्यम् । विमेलं शरीरं  
वायुना । विप्रस्तु पञ्चनिलयं हृदिस्थितमकारसंहारितमुंकारं पूर्यैर्मकारनिलयं  
गमयति । विप्रं प्राणेषु विन्दुः सिकं विकसितं वह्नितेजः प्रभुं कनकं पञ्चैष्वमृतश-  
रीरममृतजातस्थितममृतवाँदममृतमुखौ वदन्ति । अग्निं गीभिर्हवामहे । अग्निं  
संबोधयेत् । अग्निः सर्वा देवतौ । इति । तस्योत्तरा भूयसे निर्वचनाय ॥ ४३ ॥

१. रक्षशरीरं M 1, M 4, C 2, C 3, C 6,  
C 7, S; R. Bib. Ind.

२. वृक्षं M 1, M 4, C 2, C 3, C 6, C 7,  
S; R. Bib. Ind.

३. ०रन्यो युक्त्वा० Mi; ०रन्ययुक्त्वाञ्चम०  
M 1, M 4, C 2, C 3, C 6, C 7, S;  
Bib. Ind. ०रन्ययुक्त्वाञ्चम० R.

४. वेदाञ्चमन० M 1, M 4, C 2, C 3, C 6,  
C 7, S; R; विद्वानन० Bib. Ind.

५. ॥ १ ॥ of the 4th pāda M 3, C 5;  
॥ १ ॥ ४४ ॥ Mi.

६. RVKh. VII. 55. 8.

७. निदर्शितम् Bib. Ind.

८. The entire section is omitted by  
MSS. of the shorter recension:  
M 3, Mi, W 1, W 2, W 3, C 4,  
C 5.

९. RV. VIII. 11. 6.

१०. Omitted by M 3, Mi, W 1, W 2,  
W 3, C 4, C 5.

११. विमलशरीरेण. M 1, M 4, C 2, C 3,  
C 6, C 7, S; R; Bib. Ind.

१२. हृत्पञ्चनिलयस्थितमकारसंहितमुंकारं M1,  
M 4, C 2, C 3, C 6, C 7, S; R;  
Bib. Ind.

१३. ०मकारं M 3.

१४. पूरयेत् M 1, M 4, C 2, C 3, C 6,  
C 7, S; R; Bib. Ind.

१५. गतं M 1, M 4, C 2, C 3, C 6, C 7,  
S; R; Bib. Ind.

१६. विन्दुसिकं M 1, M 4, C 2, C 3, C 6,  
C 7, S; Bib. Ind.; विन्दुसिकं R.

१७. प्रभं M 1, etc.

१८. कनकपञ्च०. M 1, etc.

१९. परमेष्वरमृत० M 3.

२०. ०वाचा० Mi, M 3; M 1 etc.

२१. जुषे. M 1 etc.

२२. KS. XII. 1. p. 162.

हंसः शुचिषद्वसुरन्तरिक्षसद्गोता वेदिषदतिथिर्दुरोणसत् ।

नृषद्वरसद्वसद्वसोमसद्वजा गोजा ऋतजा अद्रिजा ऋतम् ॥

हंस इति हंसाः सूर्यरश्मयः । परमात्मा परं ज्योतिः । पृथिव्यासेति व्याप्तं सर्वं व्याप्तं वननकर्मभ्यासेनादित्यमण्डलेनेति । त्यजतीति लोकः । त्यजतीति हंसः । त्यजन्तीति हंसाः । [ परमहंसाः ] परमात्मा सूर्यरश्मिभिः प्रभूतगंभीतवसतीति । त्रिभिर्वसतीति वा । वद्विर्वसतीति वा । रश्मिभिर्वसतीति वा । सुवर्णरेताः पूर्णगर्भाः । रिफिरिति रिफता चैमकुटिलानि कुटन्ता रेफन्तान्तरिक्षं चैरेदयेति । अन्तरिक्षं चैरतीति दिवि । भूमिगमनं वा । खैर्मानुः सुप्रसूतो ( होता ) । होतादित्यस्यगता भवन्ति । अतिथिर्दुरोणसत् । रेवन्ति सर्वे रसाश्चिकीर्षयन्ति रश्मिभिश्चिकीर्षयन्तीति वा । [ वद्विर्विकीर्षयति । ] नैतं भवतीत्यश्वगोजा अद्रिगोजा धनगोजा सर्वगोजातिर्ऋच इति तेजो बहुजो शब्दो भवति । निगमो निर्गमव्यो भवत्यृषिनिर्वचनाय ॥ ४४ ॥

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|---|---|
| <p>१. RV. IV. 40. 5; VS. 10. 24; 12. 14.<br/>         २. हंसेति MSS. of the shorter recension.<br/>         ३. सूर्यरश्मिभिः C 5.<br/>         ४. पृथिवी व्यासेति. M 1, etc.<br/>         ५. वननकर्मणानभ्या०. M 1, etc.<br/>         ६. त्यजतीति M 1, etc.<br/>         ७. हंसयन् M 1, M 4, etc.<br/>         ८. त्यजतीति C 5; त्यजतीति M 1, M 4, C 2, C 3, C 6, C 7, 8; R; Bib. Ind.<br/>         ९. Omitted by M 3, Mi, W 1, W 2, W 3, C 4, C 5.<br/>         १०. गभीर० M 1, M 4 etc.<br/>         ११. वद्विर्वसतीति वा comes after रश्मि... वा in M 1, M 4, etc.<br/>         १२. वसन्तीति वा C 5.<br/>         १३. रश्मिर्व० M 1, M 4, etc.<br/>         १४. पुरुषाः M 3, Mi, W 1, W 2, W 3, C 4.<br/>         १५. रिभेति रिभन्ता M 1, M 4, etc.; रिभीरिति रेकता M 3.<br/>         १६. वन० M 1, M 4, C 2, C 3, C 6, C 7, 8; R; Bib. Ind.<br/>         १७. रिफन्ता० Mi; रिभन्ता० M 1, etc.</p> | <p>१८. अन्तरिक्षात् Mi; अन्तरिक्षा M 1, M 4, etc.<br/>         १९. चरत्पथान्तरिक्षा, M 1, M 4, etc.<br/>         २०. चरदिति M 1, M 4, अन्तरिक्षा चरदिति R.<br/>         २१. भुवि M 1, M 4, etc.<br/>         २२. सुभानुः M 1, M 4, etc.<br/>         २३. सुप्रभूतो M 1, M 4, etc.<br/>         २४. Omitted by M 1, M 4, etc.<br/>         २५. द्रवन्ति Mi, C 4, W 1, W 2, W 3; सर्वे दुरोणसद् द्रवं, M 1, M 4, etc.<br/>         २६. विकीर्षयति. M 1, M 4, etc.<br/>         २७. रश्मिर्विकीर्षयति वद्विः० M 1, M 4, etc.<br/>         २८. Omitted by M 3, Mi, W 1, W 2, W 3, C 4, C 5.<br/>         २९. वननं M 1, M 4, etc.<br/>         ३०. अरिद्रिगोजा M 1, M 4, etc.<br/>         ३१. ऋतगोजाः इत्युतेति C 5; सर्वगोजा ऋतगोजा ऋतजो, Mi; सर्वे गोजा ऋतजा बहुशब्दा भवन्ति. M 1, M 4, etc.<br/>         ३२. निगन्तव्यो Mi; निगमव्यति. M 1, M 4, etc.<br/>         ३३. भवत्यृषे M 1, M 4, etc.</p> |
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अयम्बकं यजामहे सुगन्धिं पुष्टिवर्धनम् ।

उर्वारुकमिव बन्धनान्मृत्योर्मुक्षीय मामृतात् ॥

अयम्बको रुद्रः । तं अयम्बकं यजामहे । [ सुगन्धिम् ] सुगन्धिं सुष्टुगन्धिं पुष्टिवर्धनं पुष्टिकारकमिव । उर्वारुकमिव [ कैलं ] बन्धनादारोधनान्मृत्योः सकाशान्मुञ्चस्व मां कर्सादित्येषा परा भवति ॥ ४५ ॥

जातवेदसे सुनवाम सोममरातीयतो नि दहाति वेदः ।

स नः पर्षदति दुर्गाणि विश्वा नावेव सिन्धुं दुरितात्यग्निः ॥

जातवेदस इति जातमिदं सर्वं सचराचरं स्थित्युत्पत्तिप्रलयन्यायेन ( जातवेदस्यो वैधं जातवेदसेऽर्चाय )<sup>१</sup> सुनवाम सोममिति । प्रसवायाभिषवाय सोमं राजानममृतम् । अरातीयतो यज्ञार्थमनिस्रो निर्दहति निश्चयेन दहति मलीकरोति । सोमो दददित्यर्थः । स नः पर्षदति दुर्गाणि ( विश्वेनि ) दुर्गेभ्यो स्थानानि नावेव सिन्धुम् । ( नावा सिन्धुं )<sup>२</sup> यथा ( येः ) कश्चित्कर्णधारो नार्यो सिन्धोः स्यन्दमानानां नदीं जलदुर्गां महोकुलां तारयति दुरितात्यग्निरिति दुरितानि तारयति । तस्यैषा परा भवति ॥ ४६ ॥

[ इदं तेऽन्याभिरसमानमग्निः काश्च सिन्धुं प्र वहन्ति नद्यः ।

सर्पो जीर्णमिव त्वचं जहाति पापं सशिरस्कोऽभ्युपेत्य<sup>३</sup> ॥

इदं तेऽन्याभिरसमानाभिः काश्च सिन्धुं पति कृत्वा नद्यो वहन्ति । सर्पो जीर्णमिव सर्पस्त्वचं त्यजति । पापं त्यजन्ति । आप आमोतेः । तासामेषा भवति ॥ १४ ॥ ३४ ॥ ]<sup>३३</sup>

१. RV. VII. 59. 12.
२. Omitted by M 3, Mi, W 1, W 2, W 3, C 4, C 5.
३. Omitted by M 3, Mi, W 1, W 2, W 3, C 4, C 5.
४. कर्सादित्येषा परा. R.
५. RV. I. 99. 1.
६. अयुत्पत्तिः M 3.
७. अग्रकथं M 3.
८. अन्यायेनाद्याय M 1, M 4, C 2, C 3, C 6, C 7.
९. जातवेदस्या इदं जातं Mi.
१०. वैधं M 3.
११. The passage within brackets is omitted by M 2, M 4, C 2, C 3, C 6, C 7, S; R; Bib. Ind.
१२. प्रसवेनाग्निः M 1, M 4, etc.

१३. अमितिस्रो M 1, M 4, etc.
१४. निदहाति C 5; निश्चयेन निदहाति M 1, M 4, निश्चये निदहाति R.
१५. दुर्गमनानि M 1, M 4, etc.
१६. नावेव M 1, M 9, etc.
१७. सिन्धुः Mi.
१८. स्यन्दमिमां Mi; स्यन्दनाजदी M 1, M 4, etc.
१९. महाकुलां. M 1, M 4, etc.
२०. दुरितात्यः M 1, M 4, C 2, C 3, C 6, C 7, S; R; Bib. Ind.
२१. तानि. M 1, M 4, C 2, etc.
२२. Untraced.
२३. The whole section is omitted by M 3, Mi, C 4, C 5, W 1, W 2, W 3.

शतं जीव शरदो वर्धमानः शतं हेमन्ताञ्छुतम् वसन्तान् ।

शतमिन्द्राग्नी संविता बृहस्पतिः शतायुषा हविषेम पुनर्दुः ॥

शतं जीव शरदो वर्धमानः । इत्यपि निगमो भवति । शतमिति शतं दीर्घमायुः । मरुतो मां वर्धयन्ति । शतमेव शतमात्मानं भवति । [शतमनन्तं भवति । शतमैश्वर्यं भवति । ]<sup>१</sup> शतमिति शतं दीर्घमायुः ॥ ४७ ॥

मा ते राधांसि मा तं ऊतयो वसोऽसान्कदा चना दभन् ।

विश्वा च न उप मिमीहि मानुष वसूनि चर्षणिभ्य आ ॥

मा च ते धेनानि मा च ते कदाचन संरिषुः सर्वाणि प्रज्ञानान्युपमानय । मेनुष्यहितोऽयमादित्योऽयमात्मा । अथैतदनुप्रवदति । अथैनं महान्तमात्मानमे-  
र्षगणः प्रवदति । वैश्वकर्मणो देवानां नु वयं जाना नासदासीभो सदासीचदानीम् ।  
इति च । सैषात्मजिज्ञासा । सैषा सर्वभूतजिज्ञासा । ब्रह्मणः सारिष्टिं सरूपतां  
सलोकतां गमयति य एवं वेद ।

नमो ब्रह्मणे । नमो महते भूताय । नमो यास्काय । ब्रह्मशुक्लमसीय ब्रह्मशुक्लम-  
सीय ॥ ४८ ॥

## ॥ इति परिशिष्टम् ॥

१. RV. X. 161. 4; AV. 3. 11. 4; 7. 53. 2; 20. 96. 9.

२. एना M 1, M 4, C 2, C 3, C 6, C 7, S, R; Bib. Ind.

३. शतमेनमेव M 1, M 4, C 2, C 3, C 6, C 7, S; R; Bib. Ind.

४. शतात्मानं M 1, M 4, C 2, C 3, C 6, C 7, S; R; Bib. Ind.

५. The passage within brackets is omitted by M 3, Mi, W 1, W 2, W 3, C 4, C 5.

६. RV. I. 84. 20.

७. धामानि M 1, M 4, C 2, C 3, C 6, C 7, S; R; Bib. Ind.

८. कदा चिन. M 1, M 4, C 2, etc.

९. सधुः C 5.

१०. प्रज्ञान्युपमानय M 3; प्रज्ञानान्युपमानाय M 1, M 4, etc.

११. मनुष्याहितो MSS. of the longer recension.

१२. प्रवदति M 1, M 4, etc.

१३. अथैतं M 1, M 4, etc.

१४. ऐश्वर्यगणः M 1, M 4, etc.

१५. विश्वकर्मणो Mi, वैश्वकर्मणे M 1, M 4, etc.

१६. RV. X. 129. 1.

१७. सारिष्टिं C 5, M 1, M 4, etc.

१८. In the MSS. of the longer recension, M 1, M 4, C 2, C 3, C 6, C 7, S, the line runs thus: नमो ब्रह्मणे महते भूताय नमः पारस्कराय नमो यास्काय । ब्रह्मशुक्लमसीय etc. This is ignored by Roth. The evidence of the MSS. of both the recensions shows that this passage should form an integral part of the last section. The section should be ended after ब्रह्मशुक्लमसीय, the repetition of this word indicates that the section comes to an end here, but not after य एवं वेद.

# **APPENDIX I**



## APPENDIX I

Relation of THE NIRUKTA TO THE FOLLOWING texts.

- |   |   |
|---|---|
| (1) Taittiriya Saṃhitā.                                       | तैत्तिरीयसंहिता ।                                 |
| (2) Maitrāyaṇi Saṃhitā.                                       | मैत्रायणीसंहिता ।                                 |
| (3) Kāṭhaka Saṃhitā.  | काठकसंहिता ।                                      |
| (4) Aitareya Brāhmaṇa.  | ऐतरेयब्राह्मणम् ।                                 |
| (5) Kauṣītaki Brāhmaṇa.                                       | कौषीतकिब्राह्मणम् ।                               |
| (6) Śaḍvims'a Brāhmaṇa.                                       | षड्विंशब्राह्मणम् ।                               |
| (7) Taittiriya Brāhmaṇa.                                      | तैत्तिरीयब्राह्मणम् ।                             |
| (8) S'atapatha Brāhmaṇa.                                      | शतपथब्राह्मणम् ।                                  |
| (9) Mantra Brāhmaṇa.  | मन्त्रब्राह्मणम् ।                                |
| (10) Daivata Brāhmaṇa.  | दैवतब्राह्मणम् ।                                  |
| (11) Gopatha Brāhmaṇa.  | गोपथब्राह्मणम् ।                                  |
| (12) Aitareya Āraṇyaka.                                       | ऐतरेयारण्यकम् ।                                   |
| (13) Taittiriya Āraṇyaka.                                     | तैत्तिरीयारण्यकम् ।                               |
| (14) Sarvānukramaṇi and Vedā-<br>rthadīpikā of Śaḍgurus'iṣya. | सर्वानुक्रमणी षड्गुरुष्वित्यस्य वेदार्थदीपिका च । |
| (15) Bṛhat Sarvānukramaṇikā.                                  | बृहत्सर्वानुक्रमणिका ।                            |
| (16) Ṛgveda Prātis'ākhya.                                     | ऋग्वेदप्रातिशाख्यम् ।                             |
| (17) Atharva Veda „   | अथर्ववेदप्रातिशाख्यम् ।                           |
| (18) Vājasāneya „   | वाजसनेयप्रातिशाख्यम् ।                            |
| (19) Taittiriya „   | तैत्तिरीयप्रातिशाख्यम् ।                          |
| (20) Bṛhaddevatā.   | बृहद्देवता ।                                      |
| (21) Aṣṭādhyāyī of Pāṇini.                                    | अष्टाध्यायी ।                                     |
| (22) Arthas'āstra of Kauṭalya.                                | कौटल्यस्यार्थशास्त्रम् ।                          |
| (23) Mahābhāṣya of Patañjali.                                 | महाभाष्यम् ।                                      |
| (24) Pūrva Mīmāṃsā.   | पूर्वमीमांसा ।                                    |
| (25) Sarvadars'anasamgraha.                                   | सर्वदर्शनसंग्रहः ।                                |

## THE NIRUKTA.

## THE TAITTIRĪYA SAMHITĀ.

1. 5: वायुर्वा त्वा मनुर्वा त्वा ।

1. 15: उरु प्रथस्व ।

ओषधे त्रायस्वेनम् ।

स्वधिते मेनं हिंसीः ।

एक एव रुद्रोऽवतस्थे न द्वितीयः ।

अग्नये समिध्यमानायानुब्रूहीति ।

2. 17: यद्वृणोत्तद् वृत्रस्य वृत्रत्वमिति विज्ञायते ।

4. 17: क्षुविते मा धाः ।

4. 21: नाभ्या सन्नद्धा गर्भा जायन्त इत्याहुः ।

अथापि शंयुर्बाह्वस्पत्य उच्यते ।  
तच्छंयोरावृणीमहे गातुं यज्ञाय गातुं  
यज्ञपतये ।

5. 11: यमक्षितिमक्षितयः पिबन्ति.....  
यथा देवा अंशुमाप्याययन्ति ।

6. 8: सा मे सत्याक्षीर्देवेषु ।

7. 24: अमिर्वा इतो वृष्टिं समीरयति धामच्छ-  
रिषि[खलु वै] भूत्वा वर्षति मरुतः स्रष्टां  
वृष्टिं नयन्ति यदा[खलु वै] असावादित्योऽभिं  
रश्मिभिः पर्यावर्ततेऽथ वर्षति ।

8. 22: आत्मा वै प्रयाजा आत्मा वा अनु-  
याजाः ।

10. 5: यदरोवीतद्वृत्रस्य रुद्रत्वम् । इति  
हारिद्रविकम् ।

I. 7. 7. 2: वायुर्वा त्वा मनुर्वा त्वा ।

I. 1. 8. 1; I. 2. 12. 2; VI. 2. 7.  
3: उरु प्रथस्व ।

I. 2. 1. 1; I. 3. 5. 1; VI. 3. 3. 2:  
ओषधे त्रायस्वेनम् ।

I. 2. 1. 1; I. 3. 5. 1; VI. 3. 3. 2:  
स्वधिते मेनं हिंसीः ।

I. 8. 6. 1: एक एव रुद्रो न द्वितीयाय तस्ये ।

VI. 3. 7. 1: अग्नये समिध्यमानायानु-  
ब्रूहीत्याह ।

II. 4. 12. 2: स इमोल्लोकानवृणोद् यदि-  
मोल्लोकानवृणोत्तद्वृत्रस्य वृत्रत्वम् ।

I. 2. 10. 2: क्षुविते मा धाः ।

VI. 1. 7. 2: यदबद्धमवदध्यात् । गर्भाः  
प्रजानां परापातुकाः स्युः । बद्धमवदधाति ।  
गर्भाणां धृत्यै । निष्टर्क्यं बध्नाति प्रजानां  
प्रजननाय ।

II. 6. 10. 2-3: शंयोरावृणीमहे इत्याह ।  
शंयुमेव बाह्वस्पत्यं भागधेयेन समर्धयति ।  
गातुं यज्ञाय गातुं यज्ञपतये इत्याह ।

II. 4. 14. 1: यमादित्या अंशुमाप्याययन्ति  
यमक्षितमक्षितयः पिबन्ति ।

III. 2. 7. 2: सा मे सत्याक्षीर्देवेषु ।

II. 4. 10. 2: अमिर्वा इतो वृष्टिमुदीरयति  
मरुतः स्रष्टां नयन्ति यदा खलु वा असावा-  
दित्यो म्यद् रश्मिभिः पर्यावर्ततेऽथ वर्षति  
धामच्छदिव खलु वै भूत्वा वर्षति ।

VI. 1. 5. 4: आत्मा वै प्रयाजाः  
प्रजानुयाजाः ।

I. 5. 1. 1: सोऽरोवीत् । यदरोवीतद्वृत्रस्य  
रुद्रत्वम् ।

## THE NIRUKTA.

11. 33: कुहूमहं सुकृतं विद्यनापसमस्मिन्यहे  
सुहवां जोहवीमि ।

सा नो ददातु भ्रवणं पितृणां तस्यास्ते देवि  
हविषा विधेम ॥

12. 19: अधोरामः सावित्रः ।

.....कृकवाकः सावित्रः ।

12. 41: अग्निः पशुरासीत् । तमालभन्त ।  
तेनायजन्त । इति च ब्राह्मणम् ।

## THE NIRUKTA.

1. 5: वायुर्वा त्वा मनुर्वा त्वा ।

1. 15: उह प्रथस्व ।

1. 15: ओषधे त्रायस्वैनम् ।

स्वधिते मेनं हिंसीः । इत्याह हिंसन् ।

असंख्याता सहस्राणि ये रुद्रा अभि भूम्याम् ।

अमये समिध्यमानायानुब्रूहीति ।

2. 14: न वा अयं लोकं जग्मुषे किं च नाकम् ।

3. 4: तस्मात् पुमान्दायादः । अदायादा स्त्री ।  
इति विज्ञायते । तस्मात् स्त्रियं जातां परास्यन्ति  
न पुमांसम् । इति च ।

3. 20: नेमे देवा नेमेऽसुराः ।

3. 21: प्रास्त्वाकृन्तनपसोऽतन्वत ।

कृतिवासाः पिनाकहस्तोऽवततधन्वा ।

4. 6: एकतो द्वितञ्जित इति त्रयो बभूवुः ।

## THE TAITTIRIYA SAMHITA.

III. 3. 11. 4: कुहूमहं सुभगां विद्यनाप-  
समस्मिन्यहे सुहवां जोहवीमि ।

सा नो ददातु भ्रवणं पितृणान्तस्यास्ते देवि  
हविषा विधेम ।

V. 5. 22. 1: अधोरामः सावित्रः ।

V. 5. 18. 1: कृकवाकः सावित्रः ।

V. 7. 26. 1: अग्निः पशुरासीत् । तेनाय-  
जन्त । स एतं लोकमजयत्

## THE MAITRĀYANĪ SAMHITĀ.

I. 11. 6. Vol. I. p. 168: वायुर्वा  
त्वा मनुर्वा त्वा ।

I. 1. 9: उह प्रथस्व ।

I. 2. 1; III. 9. 3: ओषधे त्रायस्वैनम् ।

I. 2. 1; III. 9. 3: स्वधिते मेनं हिंसी-  
रिति ।

II. 9. 9: असंख्याता सहस्राणि ये रुद्रा अभि  
भूम्याम् ।

I. 4. 11: अमये समिध्यमानायानुब्रूहि ।

III. 3. 1: न वै तत्र किं च न जग्मुषे कम् ।

IV. 6. 4: अथ यस्स्थालीं रिषन्ति न दारुमयं  
तस्मात् पुमान्दायादः । क्यदायादाथ यस्स्थालीं  
परास्यन्ति न दारुमयं तस्मात् स्त्रियं जातां  
परास्यन्ति न पुमांसम् । अथ स्त्रिय एवाति-  
रिच्यन्ते ।

IV. 7. 9: यदेवातिरिच्यते तस्मात् स्त्रियः  
पुंसोऽतिरिच्यन्ते । तस्मात् स्त्रियं जातां परा-  
स्यन्ति न पुमांसम् ।

I. 11. 9: नेमे देवा आसनेमेऽसुराः ।

I. 9. 4: प्रास्त्वाकृन्तनपसोऽतन्वत ।

I. 10. 4: पिनाकहस्तः कृतिवासा अवततधन्वा ।

IV. 1. 9: सोऽपोऽङ्गारेणाभ्यपातयत्त एकतो-  
ऽजायत द्वितीयं ततो द्वितश्चतुर्थीयं ततश्चतः ।

## THE NIRUKTA.

4. 17: सुविदे मा धाः ।  
नवेन पूर्वं दयमानाः स्याम ।
4. 21: तच्छंयोरावृणीमहे गातुं यज्ञाय गातुं  
यज्ञपतये ।
5. 5: तं मरुतः क्षुरपविना व्ययुः ।
5. 11: अग्निगो शमीञ्चं सुशमि शमीञ्चं  
शमीञ्चमग्निगो ।
6. 16: तं मेदस्तः प्रति पचताग्रभीष्टाम् ।
7. 13: इन्द्राय वृत्रघ्ने ।  
इन्द्राय वृत्रतुरे ।  
इन्द्रायौहोमुचे ।
7. 17: अथापि ब्राह्मणं भवति । अग्निः सर्वा  
देवता इति ।
7. 19: यत्तज्जातः पशूनविन्दत[इति] तज्जात-  
वेदसो जातवेदस्त्वम् । इति ब्राह्मणम् ।  
तस्मात्सर्वावृत्तून्यशवोऽग्निमभिसर्पन्ति । इति  
च ।
7. 23: अथापि वैश्वानरीयो द्वादशकपालो  
भवति ।  
असौ वा आदित्योऽग्निवैश्वानरः ।  
अयमेवाग्निवैश्वानर इति शाकपूणिः ।
7. 24: अग्निर्वा इतो वृष्टिं समीरयति धामच्छ-  
दिवि [खलु वै] भूत्वा वर्षति मरुतः सृष्टां वृष्टिं  
नयन्ति । यदा [खलु वै] असावादित्योऽग्निं  
रश्मिभिः पर्यावर्ततेऽथ वर्षति ।
8. 19: देवेभ्यो वनस्पते हवींषि  
हिरण्यपर्णं प्रदिवस्ते अर्थम् ।  
प्रदक्षिणिद्रशनया नियूय  
ऋतस्य वक्षि पथिमी रजिष्ठैः ॥
8. 20: वनस्पते रशनया नियूय  
पिष्टतमया वयुनानि विद्वान् ।  
बह देवत्रा दिविषो हवींषि  
प्र च दातारममृतेषु वीचः ॥

## THE MAITRĀYAṆĪ SAMHITĀ.

- I. 2. 7: सुविदे मा धाः ।
- IV. 13. 8: नवेन पूर्वं दयमानाः स्याम ।
- IV. 13. 10: तच्छंयोरावृणीमहे गातुं यज्ञाय  
गातुं यज्ञपतये ।
- I. 10. 14: तं मरुतः क्षुरपविना व्ययुः ।
- IV. 13. 4: अग्निगो शमीञ्चं सुशमि शमी-  
ञ्चमग्निगो ।
- IV. 13. 9: तं मेदस्तः प्रतिपचताग्रभीष्टाम् ।
- II. 2. 11: इन्द्राय वृत्रघ्न एकादशकपालम् ।  
इन्द्राय वृत्रतुरा एकादशकपालम् ।  
...यद्वृत्रघ्ने.....यद्वृत्रतुरे....।
- II. 2. 10: इन्द्रायौहोमुचा एकादशकपालम् ।
- I. 4. 14: अग्निर्वै सर्वा देवताः ।
- I. 8. 2: यज्जातः पशूनविन्दत तज्जातवेदसो  
जातवेदस्त्वम् ।  
तस्मात्सर्वावृत्तून्यशवोऽग्निमभिसर्पन्ति ।
- II. 1. 2: अग्नये वैश्वानराय द्वादशकपालं  
निर्वपेत् ।
- II. 1. 2: असौ वा आदि ३ त्वोऽग्निवैश्वानरः ।
- II. 1. 2: अग्निवैश्वानरः ।
- II. 4. 8: अग्निर्वा इतो वृष्टिमीष्टे मरुतोऽमुत-  
क्ष्यावयन्ति तां सूर्यो रश्मिभिर्वर्षति ।
- IV. 13. 7: देवेभ्यो वनस्पते हवींषि  
हिरण्यपर्णं प्रदिवस्ते अर्थम् ।  
प्रदक्षिणिद्रशनया नियूय  
ऋतस्य वक्षि पथिमी रजिष्ठैः ॥  
वनस्पते रशनया नियूय  
पिष्टतमया वयुनानि विद्वान् ।  
बह देवत्रा दिविषो हवींषि  
प्र च दातारममृतेषु वीचः ॥

## THE NIRUKTA.

8. 20: स्वाहाकृतयः । स्वाहेत्येतत्सु आहेति वा ।  
स्वा वागाहेति वा ।
8. 22: ऋतवो वै प्रयाजाः ।
9. 42: देवी जोष्टी...वीतां यज ।
9. 43: देवी ऊर्जाहुती...वीतां यज ।
12. 13: कृकवाकः सावित्रः ।
12. 14: जनं भगो गच्छति ।

## THE NIRUKTA.

1. 5: वायुर्वा त्वा मनुर्वा त्वा ।
1. 10: सु विदुरिव ।  
सु विज्ञायेते इव ।
1. 14: प्रथनात्पृथिवीत्याहुः ।
1. 15: उरु प्रथस्व ।  
ओषधे प्रायस्त्रैनम् ।  
स्वधिते मेनं हिंसीः ।
2. 14: न वा अमुं लोकं जग्मुषे किं च  
नाकम् ।
3. 4: तस्मात्त्रियं जातां परास्यन्ति न पुमांसम् ।
3. 21: भ्रास्त्वाकृन्तन्नपसोऽतन्वत ।  
कृतिवासाः पिनाकहस्तोऽवततधन्वा ।
4. 6: एकतो द्वितस्त्रित इति त्रयो बभूवुः ।
4. 17: सुविते मा धाः ।  
नवेन पूर्वं दयमानाः स्याम ।
5. 5: तं मरुतः क्षुरपविना व्ययुः ।
7. 13: इन्द्रायौहोमुच इति ।
7. 24: अमिर्वा इतो वृष्टिं समीरयति धामच्छ-  
द्विषि [खलु वै] भूत्वा वर्षति मरुतः सृष्टां  
वृष्टिं नयन्ति यदा [खलु वै] असावादित्यो-  
ऽग्निं रश्मिभिः पर्यावर्ततेऽथ वर्षति ।

## THE MAITRĀYANĪ SAMHITĀ.

- I. 8. 1. तं स्वा वागभ्यवदन्नुधीति...स्वाहा ।  
इति स्वा स्वेन वागभ्यवदत्तस्वाहाकारस्य  
जन्म ।
- I. 4. 12: ऋतवो वै प्रयाजाः ।
- IV. 13. 8.
- IV. 13. 8.
- III. 14. 15: कृकवाकः सावित्रः ।
- I. 6. 12: जनं भगोऽगच्छत् ।

## THE KĀTHAKA SAMHITĀ.

- XIII. 14: वायुर्वा त्वा मनुर्वा त्वा ।
- VIII. 3: न वै सु विदुरिव ।
- VI. 2: सु विज्ञायेते इव ।
- VIII 2: यदप्रथत तत्पृथिवी ।
- I. 8: उरु प्रथस्व ।
- II. 1: ओषधे प्रायस्त्रैनम् ।
- II. 1: स्वधिते मेनं हिंसीः ।
- XXI. 2: न वा अमुं लोकं जग्मुषे किञ्च  
नाकम् ।
- XXVII. 9: तस्मात्त्रियं जातां परास्यन्ति न  
पुमांसम् ।
- IX. 9: भ्रास्त्वाकृन्तन्नपसोऽतन्वत ।
- IX. 7: कृतिवासाः पिनाकहस्तोऽवततधन्वा ।
- XXXI. 7: सोऽपोऽज्ञारेणाभ्यपातयत्तत एक-  
तोऽजायत द्वितीयं ततो द्वितस्तृतीयं ततस्त्रितः ।
- II. 8: सुविते मा धाः ।
- XIX. 13: नवेन पूर्वं दयमानाः स्याम ।
- XXXVI. 8: देवा वै वृत्रस्य मर्मे नावि-  
र्द्धन्तं मरुतः क्षुरपविना व्ययुः ।
- X. 9: इन्द्रायौहोमुच एकादशकपालम् ।
- XI. 10: अमिर्वा इतो वृष्टिमुषीरयति धाम-  
च्छदिव भूत्वा वर्षति मरुतस्सृष्टां वृष्टिं नयन्ति ।  
यदासा आदित्योऽर्वाक् रश्मिभिः पर्यावर्ततेऽथ  
वर्षति ।

## THE NIRUKTA.

8. 4: आग्नीभिराग्नीनातीति च ब्राह्मणम् ।
8. 19: देवेभ्यो वनस्पते हवींषि  
हिरण्यपर्णं प्रदिबस्ते अर्थम् ।  
प्रदक्षिणिद्वशनया नियूय  
ऋतस्य वक्षि पथिभी रजिष्ठैः ॥
8. 20: वनस्पते रशनया नियूय  
पिष्टतमया वयुनानि विद्वान् ।  
वह देवत्रा दिधिषो हवींषि  
प्र च दातारममृतेषु वोचः ॥
- स्वाहाकृतयः । स्वाहेत्येतत्सु आहेति वा ।  
स्वा वागाहेति वा ।
8. 22: प्राणा वै प्रयाजाः प्राणा वा अनुयाजाः ।  
आत्मा वै प्रयाजा आत्मा वा अनुयाजाः ।
9. 42: देवी जोष्टी...वीतां यज ।
9. 43: देवी ऊर्जाहुती...वीतां यज ।
10. 5: यदरुदत्तद्रुदस्य रुद्रत्वम् ।
11. 29: या पूर्वा पौर्णमासी सानुमतिः ।  
योत्तरा सा राका ।
11. 31: या पूर्वामावास्या सा सिनीवाली ।  
योत्तरा सा कुट्टः ।
12. 13: अग्निं चित्वा न रामामुपेयात् । रामा  
रमणायोपेयते न धर्माय ।

## THE NIRUKTA.

1. 8: तद् यदाभिर्द्वित्रमशकदन्तुं तच्छकरीणां  
शकरीत्वमिति विज्ञायते ।
1. 16: एतद् वै यज्ञस्य समृद्धं यद् रूपसमृद्धं  
यत्कर्म क्रियमाणमृग्यजुर्वाभिवदतीति च  
ब्राह्मणम् ।
2. 24: विश्वामित्रः सर्वमित्रः ।

## THE KĀTHAKA SAMHITĀ.

- XXVI. 9: स एता आग्नीरपयस्तामिरात्मानमाग्नीणीत ।
- XVIII. 21: देवेभ्यो वनस्पते हवींषि  
हिरण्यपर्णं प्रदिबस्ते अर्थम् ।  
प्रदक्षिणिद्वशनया नियूय-  
र्तस्य वक्षि पथिभी रजिष्ठैः ॥  
वनस्पते रशनयाभिधाय  
पिष्टतमया वयुनानि विद्वान् ।  
वहा देवत्रा दिधिषो हवींषि  
प्र च दातारममृतेषु वोचः ॥
- VI. 1: स्वा वागैह जुहुधीति स इतः पर्यमृष्ट  
तत्स्वाहेत्यजुहोत्तस्मादेवैवमाहुतिस्स्वा शेनं  
वागैह ।
- XXVI. 9: प्राणा वै प्रयाजाः ।
- XXIII. 9: आत्मा वै प्रयाजाः प्रजानुयाजाः ।
- XIX. 13.
- XIX. 13.
- XXV. 1: यत्समरुजत्तद्रुदस्य रुद्रत्वम् ।
- XII. 8: या पूर्वा पौर्णमासी सानुमतियोत्तरा  
सा राका ।  
या पूर्वामावास्या सा सिनीवाली योत्तरा सा  
कुट्टः ।
- XXII. 7: अग्निं चित्वा प्रथमं चित्वा न  
रामामुपेयात् । द्वितीयं चित्वा नान्येषां  
भियस्मृतीयं चित्वा न कांचन ।

## THE AITAREYA BRĀHMAṆA.

- V. 7. 3: यदिर्माँल्लोकान्प्रजापतिः सृष्ट्वै सर्व-  
मशक्नोद् यदिमं किंच तच्छकरीणां भवंसच्छ-  
करीणां शकरीत्वम् ।
- I. 4. 9: एतद् वै यज्ञस्य समृद्धं यद् रूपसमृद्धं  
यत् कर्म क्रियमाणमृग्यजुर्वाभिवदति ।
- XXIX. 4. 18: तद् वैश्वामित्रम् । विश्वस्य  
ह वै मित्रं विश्वामित्र आस । विश्वं हाकी  
मित्रं भवति ।

## THE NIRUKTA.

3. 17: अङ्गारेष्वाङ्गिराः ।

4. 27: पञ्चर्तवः संवत्सरस्येति च ब्राह्मणं हेमन्तशिबिरयोः समासेन ।

4. 27: षष्टिश्च ह वै त्रीणि च शतानि संवत्सर-स्याहोरात्रा इति च ब्राह्मणं समासेन ।

4. 27: सप्त च वै शतानि विंशतिश्च संवत्सर-स्याहोरात्रा इति च ब्राह्मणं विभागेन ।

5. 11: अग्निगो शमीध्वं सुशमी शमीध्वं शमीध्वमग्निगविति ।

7. 5. 8: तिष्ठ एव देवता इति नैरुक्ताः ।

7. 5: अग्निः पृथिवीस्थानो वायुर्वेन्द्रो बान्तरिक्षस्थानः सूर्यो द्युस्थानः ।

7. 8: अथैतान्यग्निमक्षीनि । अयं लोकः प्रातः-सवनं वसन्तो गायत्री त्रिवृत् स्तोमो रथन्तरं साम ये च देवगणाः समाम्नाताः प्रथमे स्थाने ।

7. 10: अथैतानीन्द्रमक्षीनि । अन्तरिक्षलोको माध्यन्दिनं सवनं ग्रीष्मक्षिद्रूपं पञ्चदशः स्तोमो बृहत्साम ये च देवगणाः समाम्नाता मध्यमे स्थाने ।

## THE AITAREYA BRĀHMAṆA.

XIII. 10. 2: येऽङ्गारा आसंस्तेऽङ्गिरसोऽभवन् ।

I. 1. 14: पञ्चर्तवो हेमन्तशिबिरयोः समासेन । तावान्संवत्सरः ।

II. 17. 2: त्रीणि च वै शतानि षष्टिश्च संवत्सरस्याहानि ।

II. 17. 4: सप्त च वै शतानि विंशतिश्च संवत्सरस्याहोरात्राः ।

II. 7. 11: अग्निगो शमीध्वं सुशमी शमीध्वं शमीध्वमग्निगा ३ उ इति ।

II. 17. 17: तिष्ठो देवता अन्वाह ।

II. 17. 17: त्रयो वा इमे त्रिवृतो लोका एषामेव...

V. 32. 1; तेभ्योऽस्मितेभ्यस्त्रीणि ज्योतीष्य-जायन्त । अग्निरेव पृथिव्या अजायत वायुर-तरिक्षादादित्यो दिवः ।

II. 32. 1: अग्निरिति प्रातःसवनस्य चक्षुषी...

III. 18. 1: प्रजापतिर्वै...छंदांसि...व्यभजत् स गायत्रीमेवाग्नये...प्रातःसवनेऽभजत् ।

IV. 29. 1: अग्निर्वै देवता प्रथममहर्बहति त्रिवृत् स्तोमो रथन्तरं साम गायत्री छंदः... यत्प्रथमे पदे देवता निरुच्यते । यदयं लोको-ऽभ्युदितो यद्वाथन्तरं यद्वायत्रं...एतानि वै प्रथमस्याहो रूपाणि ।

VIII. 12. 4:...त्वा गायत्रेण छंदसा त्रिवृता स्तोमेन रथन्तरेण साम्ना रोहन्तु ।

II. 32. 1: इन्द्र इति माध्यंदिनस्य ।

III. 18. 1: त्रिष्टुभस्मिन्द्राय...माध्यंदिने ।

IV. 31. 1: इन्द्रो वै देवता द्वितीयमहर्बहति । पञ्चदशः स्तोमो बृहत् साम त्रिष्टुप् छन्दः... यन्मध्यमे पदे देवता निरुच्यते । यदन्तरिक्षमभ्युदितं यद्वाहर्तं यत्त्रैष्टुभं...एतानि वै द्वितीयस्याहो रूपाणि ।

VIII. 12. 4: रुद्रास्त्वा त्रैष्टुमेन छंदसा पञ्चदशेन स्तोमेन बृहता साम्ना रोहन्तु ।

## THE NIRUKTA.

7. 11: अथैतान्यादित्यभजनीनि । असौ लोक-  
स्तृतीयसवनं वर्षा जगती सप्तदशः स्तोमो वैरूपं  
साम ये च देवगणाः समाम्नाता उत्तमे  
स्थाने...।

7. 11: शरद्वज्रमेकविंशः स्तोमो वैराजं सामेति  
पृथिव्यायतनानि ।

7. 11: हेमन्तः पंक्तिभिण्वः स्तोमः शाकरं  
सामेत्यन्तरिक्षायतनानि ।

7. 11: विश्विरोऽतिछंदास्त्रयविंशः स्तोमो रैवतं  
सामेति द्युभजनीनि ।

7. 12: पंक्तिः पञ्चपदा ।

7. 17: अद्यापि ब्राह्मणं भवति । अग्निः सर्वा  
देवताः । इति

7. 23: तामनुकृतिं होताभिमाश्वे शब्दे वैश्वान-  
रीयेण सूक्तेन प्रतिपद्यते ।

7. 23: अद्यापि वैश्वानरीयो द्वादशरूपालो  
भवति ।

## THE AITAREYA BRĀHMAṆA.

II. 32. 1: सूर्य इति तृतीयसवनस्य ।

III. 13. 1: जगतीं विश्वेभ्यो देवेभ्य आदि-  
त्येभ्यस्तृतीयसवने ।

V. 1. 1: विश्वे वै देवा देवतास्तृतीयमहर्ष-  
हन्ति । सप्तदशः स्तोमो वैरूपं साम जगती  
छंदः...यजुसमे पदे देवता निदृश्यते यदसौ  
लोकोऽभ्युदितो यद्वैरूपं यज्जागतं...एतानि वै  
तृतीयस्याहो रूपाणि ।

VIII. 12. 4: आदित्यास्त्वा जागतेन छंदसा  
सप्तदशेन स्तोमेन वैरूपेण साम्ना रोहन्तु ।

V. 4. 1: एकविंशः स्तोमो वैराजं सामानुष्टुप  
छंदः...यद्वैराजं यदानुष्टुभं...प्रथमस्याहो  
रूपम् ।

VIII. 12. 4: विश्वे त्वा देवा आनुष्टुमेन  
छंदसैकविंशेन स्तोमेन वैराजेन साम्ना  
रोहन्तु ।

V. 6. 1: त्रिणवः स्तोमः शाकरं साम पंक्ति-  
छंदः...यच्छाकरं यत्पार्फं...द्वितीयस्याहो  
रूपम् ।

VIII. 12. 4: आत्पाथ देवाः पांक्तेन छंदसा  
त्रिणवेन स्तोमेन शाकरेण साम्ना रोहन्तु ।

V. 12. 1: त्रयविंशः स्तोमो रैवतं सामातिछं-  
दास्त्रयं छंदः...यद्वैवतं यदतिछंदा...तृतीयस्याहो  
रूपम् ।

VIII. 12. 4: महतश्च त्वाग्निरसश्च देवा  
अतिछंदसा छंदसा त्रयविंशेन स्तोमेन रैवतेन  
साम्ना रोहन्तु ।

V. 19. 6: पञ्चपदा पंक्तिः...

I. 1. 4. अग्निर्वै सर्वा देवताः ।

XII. 3. 4: स वैश्वानरीयेणामिमास्तं प्रत्य-  
पद्यत ।

VII. 9. 1: सोऽग्रये वैश्वानराय द्वादशरूपालं  
पुरोकाशं निर्वपेत् ।

## THE NIRUKTA.

7. 26: मातरिश्वा वायुः ।  
 8. 4: आप्रीभिराप्रीणातीति च ब्राह्मणम् ।  
 8. 22: प्राणा वै प्रयाजाः प्राणा वा अनुयाजा इति च ब्राह्मणम् ।  
 8. 22: यस्य देवतायै हविर्गृहीतं स्यात् तां मनसा ध्यायेद् वषट् करिष्यन् ।  
 11. 29: या पूर्वा पौर्णमासी सानुमतिः । योत्तरा सा राकेति विज्ञायते ।  
 11. 31: या पूर्वाभावास्या सा सिनीवाली योत्तरा सा कुट्टरिति विज्ञायते ।  
 12. 8: सविता सूर्या प्रायच्छत् सोमाय राक्षे प्रजापतये वा । इति च ब्राह्मणम् ।  
 12. 41: अभिनाभिमयजन्त देवाः । अभिः पशुरासीत् । तमालभन्त । तेनायजन्त । इति च ब्राह्मणम् ।

## THE NIRUKTA.

1. 8: तद् यदाभिवृत्रमशकदन्तुं तच्छकरीणां शकरीत्वमिति विज्ञायते ।  
 1. 9: पर्याया इव त्वदाश्विनम् ।  
 4. 27: षष्टिश्च ह वै त्रीणि च शतानि संवत्सर-स्वाहोरात्रा इति च ब्राह्मणं समासेन ।  
 6. 31: अदन्तकः पूषेति च ब्राह्मणम् ।  
 7. 5. 8: तिस्र एव देवता इति नैषकाः ।  
 7. 5: यथा पृथिव्यां मनुष्याः पशवो देवा इति

## THE AITAREYA BRĀHMANA.

- X. 6. 7: प्राणो मातरिश्वा ।  
 II. 4. 1: आप्रीभिराप्रीणाति ।  
 I. 11. 3: प्राणा वै प्रयाजाः प्रजानुं  
 1. 17. 14: प्राणा वै प्रयाजानुयाजास्ते य इमे शीर्षेन् प्राणास्ते प्रयाजा येऽवाहस्तेऽनुयाजाः ।  
 III. 8. 1: यस्य देवतायै हविर्गृहीतं स्यात् तां ध्यायेद् वषट् करिष्यन् ।  
 VII. 11. 2: या पूर्वा पौर्णमासी सानुमतिः । योत्तरा सा राका ।  
 VII. 11. 3: या पूर्वाभावास्या सा सिनी-वाली । योत्तरा सा कुट्टः ।  
 IV. 7. 1: प्रजापतिर्वै सोमाय राक्षे बुहितरं प्रायच्छत् सूर्या सावित्रीम् ।  
 I. 16. 36: यदभिनाभिमयजन्त ।  
 I. 16. 38: तेऽग्नेऽभिनाभिमयजन्त ।  
 I. 16. 39: तेऽग्नेऽभिनाभिमयजन्त ।  
 I. 16. 12: रक्षांसि वा एनं तर्ह्यालभन्ते ।  
 I. 16. 40: सैषा स्वर्गानुतिर्यदन्माहुतिः ।

## THE KAUSHĪTAKI BRĀHMANA.

- XXIII. 2: एताः शक्य एताभिर्वा इन्द्रो वृत्रमशकदन्तुं तथाभिवृत्रमशकदन्तुं तस्माच्छक्यैः ।  
 XVII. 4: पर्याया इव त्वदाश्विनम् ।  
 III. 2: त्रीणि वै षष्टिशतानि संवत्सरस्याहं तत्सामिधेनीभिः संवत्सरस्याहान्याप्नोति ।  
 VI. 13: तस्मादाहुरदन्तकः पूषा करम्भभाग इति ते देवा ऊचुः ।  
 VIII. 8: ता वै तिस्रो देवताः ।  
 I. 1: अस्मिन् वै लोके उभये देवमनुष्या आहुः ।

## THE NIRUKTA.

**7. 8: अथैतान्यग्निभक्षीनि । अयं लोकः प्रातः-  
सवनं वसन्तो गायत्री त्रिवृत् स्तोमो रथन्तरं  
साम ।**

**ये च देवगणाः समाम्नाताः प्रथमे स्थाने ।**

7. 10: अयैतानीन्द्रभक्तीनि । अन्तरिक्षलोको  
माध्यन्दिनं सवनं ग्रीष्मस्निग्धम् ।

पञ्चदशः स्तोमो बृहत्साम ये च देवगणाः  
समाम्नाता मध्यमे स्थाने ।

अथास्य कर्म रसानुदानं वृत्रवधो या च का  
च बलकृतिरिन्द्रकर्मैव तत् ।

7. 11: अथैतान्यादित्यभक्तीनि । असौ लोक-  
स्त्वतीयसदनं वर्षा जगती ।

KAUṢĪTAKI BRĀHMAṆA.

VIII. 9: गायत्र्यावाभेद्यौ गायत्रोऽर्थं  
लोकः...।

**XII. 4: गायत्री प्रातःसवनं वहति ।**

**XIV. 1: अभिज्योतिः...तदिमं लोकं लोका-  
नामाप्नोति प्रातःसवनं यज्ञस्य ।**

**XIV. 3: अस्मिँल्लोके गायत्रोऽयमभिरच्युतः ।**

**XIV. 5: अमेरप्रे प्रातःसवनमासीत् ।**

**XXII. 1: प्रथममहरयमेव लोक आबतनेना-  
मिर्गायत्री त्रिष्टुतोमो रथन्तरं साम...**

**प्रथमे पदे सदेवम् ।...**

प्रथमस्याहो रूपमिमं लोकं...गायत्री छन्द-  
 क्षिप्तं स्तोमं रथन्तरं साम प्राचीं दिशं  
 वसन्तभृत्पूनां वसून्देवान्देवजातमभिमधिप-  
 तिम ॥ १ ॥

VIII. 9: त्रिष्टुभा सौम्यौ त्रैष्टुभोऽन्तरिक्षलोकः...

**XIV. 1: इन्द्रो ज्योतिः...तदन्तरिक्षलोकं  
लोकानामाप्नोति माध्यंदिनं सवनं यज्ञस्य ।**

**XIV. 3: त्रैष्टुभेऽन्तरिक्षलोके त्रैष्टुभो वायुर-  
ध्यतः ।**

**XIV. 5: इन्द्रस्य माध्यन्दिनं सवनम् ।**

**XXII. 2: द्वितीयमहरन्तरिक्षलोकं आयत-  
नेनेन्द्रसिद्धम् ।**

पञ्चदशः स्तोमो बृहत्साम... मध्यमे पदे सदेवन्  
...अन्तरिक्षलोकं द्वितीयेनाहामुवन्ति त्रिद्वभं  
छन्दः पञ्चदशं स्तोमं बृहत्साम दक्षिणां दिशं ग्री-  
ष्ममृत्यां मरुतो देवान्देवजातमिन्द्रमधिषतिम् ॥

**XVI. 1:** बलं वै वीर्यं त्रिष्टुब्जबलमेव तदीशं  
यजमाने दधाति ।

**XXII. 2:** यद्वै प्रत्यक्षमस्पृष्टं तत्कुर्वदतवद-  
ज्वदप्रहवदषण्वदुदद्विवत्स्थितम् ।

**VIII. 9: जगत्सौ वैष्णव्यौ जागत्सौऽसौ  
लोकः...**

**XIV. 1: सूर्यो ज्योतिः...तदमुं लोकं  
लोकानामप्रोति तृतीयसवनं यज्ञस्य ।**

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## KAUŚĪTAKI BRĀHMAṆA.

7. 11: सप्तदशः स्तोमो वैरूपं साम ये च देवगणाः  
सामान्नाता उत्तमे स्थाने ।

शरदनुष्टुबेकविंशस्तोमो वैराजं सामेति पृथि-  
व्यायतनानि ।

हेमन्तः पंक्तिणिणवस्तोमः शाकरं सामेत्यन्त-  
रिक्षायतनानि ।

7. 12: पंक्तिः पञ्चपदा ।

7. 23: अथापि वैश्वानरीयो द्वादशकपालो भवति ।

7. 23: असौ वा आदिष्योऽभिवैश्वानरः । इति ।

7. 24: अस्ति हि सौर्यं एककपालः...।

7. 17: समुद्राण्येषोऽङ्गुष्ठ उदेति । इति च  
ब्राह्मणम् ।

8. 4: आप्रीभिराप्रीणातीति च ब्राह्मणम् ।

8. 22: ऋतवो वै प्रयाजा ऋतवोऽनुयाजाः ।  
इति च ब्राह्मणम् । पशवो वै प्रयाजाः पशवो-  
ऽनुयाजाः । इति च ब्राह्मणम् ।

प्राणा वै प्रयाजाः प्राणा वा अनुयाजाः । इति  
च ब्राह्मणम् ।

10. 32: आदिष्योऽपि सवितोच्यते ।

XIV. 3: जागतेऽमुष्मिँल्लोके जागतोऽसावादि-  
त्योऽध्युहः ।

XVI. 1; XXX. 1: ...आदित्यानां तृती-  
यसवनम् ।

XXII. 3: तृतीयमहरसावेव लोक आयतनेन  
वरुणो जगती सप्तदशः स्तोमो वैरूपं साम...  
उत्तमे पदे सदेवम् ।

XXII. 5: यथा वै...असुं लोकं तृतीयेनाहा-  
मुवन्ति जगतीं छन्दः सप्तदशं स्तोमं वैरूपं  
साम प्रतीचीं दिशं वर्षा ऋतूनामादित्यान्देवा-  
न्देवजातं वरुणमधिपतिम् ।

XXII. 9: चतुर्थेनाहामुवन्त्यनुष्टुभं छन्द  
एकविंशं स्तोमं. वैराजं सोमोषीचीं दिशं  
शरदश्चतुर्णां...वृहस्पतिं च चन्द्रमसं चाधिपती ।

XXIII. 3: पञ्चमेनाहामुवन्ति पंक्तिं छन्द-  
क्षिणवं स्तोमं शाकरं साम...हेमन्तश्चतुर्णां  
मरुतो देवान्देवजातं रुद्रमधिपतिम् ।

XI. 2: अथ वै पंक्तेः पञ्चपदानि ।

I. 3, 4. XIII. 2; XIX. 4. 7:  
पञ्चपदा पंक्तिः ।

IV. 3: द्वादशकपालमसौ वै वैश्वानरः ।

IV. 3: असौ वै वैश्वानरो योऽसौ तपति ।

V. 8: अथ यत्सौर्यं एककपालः ।...

XXV. 1: समुद्राण्येषोऽङ्गुष्ठ उदेति ।

X. 3: आप्रीभिराप्रीणाति...तमस्यैताभिराप्रीभि-  
राप्रीणाति तद्यदाप्रीणाति तस्मादाप्रियो नाम ।

III. 4: ऋतवो वै प्रयाजा ऋतून्नेव तत्प्रीणाति ।  
.....पशवो वै प्रयाजाः ।

VII. 1: प्राणा वै प्रयाजा अपाना अनुयाजाः ।

x. 3: प्राणा वै प्रयाजा अपाना अनुयाजाः ।

VII, 6: असौ वै सविता योऽसौ तपति ।

## THE NIRUKTA.

11. 29: या पूर्वा पौर्णमासी सानुमतिः । योत्तरा सा राकेति विज्ञायते ।
11. 31: या पूर्वामावास्या सा सिनीवाली । योत्तरा सा कुहूरिति विज्ञायते ।
12. 8: सविता सूर्या प्रायच्छत् सोमाय राहे प्रजापतये वेति ब्राह्मणम् ।
12. 14: अन्धो भग इत्याहुरनुत्थो न दृश्यते प्राक्षित्रमस्याक्षिणी निर्जघानेति च ब्राह्मणम् ।

## THE NIRUKTA.

7. 17: अथापि ब्राह्मणं भवति । अग्निः सर्वा देवताः । इति ।
11. 29: या पूर्वा पौर्णमासी सानुमतिः ! योत्तरा सा राकेति विज्ञायते ।
11. 31: या पूर्वामावास्या सा सिनीवाली । योत्तरा सा कुहूरिति विज्ञायते ।

## THE NIRUKTA.

1. 15: ऊरु प्रथखेति प्रथयति ।
1. 15: अथापि जानन्तं संप्रेषयति । अग्नये समिध्यमानायानुब्रूहीति ।
3. 8: सोर्देवानसृजत तद् सुराणां सुरत्वम् । असोरसुरानसृजत तदसुराणामसुरत्वमिति विज्ञायते ।
3. 20: नक्षत्राणि नक्षतेर्गतिकर्मणः ।
3. 20: नेमानि क्षत्राणि ।

## THE KAUSHĪTAKI BRĀHMAṆA.

- iii. 1: पूर्वा पौर्णमासीमुपवसेदिति वैश्वमुत्तरा-मिति कौपीतकम्... उत्तरां पौर्णमासीमुपवसेत् । अनिर्ज्ञाय पुरस्तादमावास्यायां चन्द्रमसं यदुप-वसति तेन पूर्वा प्रीणाति यद्यजते तेनोत्तरामु-त्तरामुपवसेत् । उत्तरामु ह वै समुद्रो विजते सोममनु...
- xviii. 1: अथ यत्र ह तत् सविता सूर्या प्राय-च्छत् सोमाय राहे यदि वा प्रजापतेः ।
- vi. 13: तद् भगाय परिजहुस्तस्याक्षिणी निर्ज-घान तस्मादाहुरन्धो भग इति ।

## THE ŚADVIMŚA BRĀHMAṆA.

- iii. 7: अग्निर्वै सर्वा देवताः ।
- IV. 6: या पूर्वा पौर्णमासी सानुमतिः । योत्तरा सा राका ।
- IV. 6: या पूर्वामावास्या सा सिनीवाली । योत्तरा सा कुहूः । .....पुष्ये चानुमतिर्ज्ञेया सिनीवाली तु द्वापरे । खार्वायां तु भवेद्राका कृतपर्वे कुहूर्भवेत् । [नूतने?] चानुमतिं विद्याद् यस्मिन् दृश्येत् सा सिनीवाली । राकायां तु सम्पूर्णश्चन्द्रस्तु कुहूर्न दृश्येत् ।

## THE TAITTIRIYA BRĀHMAṆA.

- III. 2. 8. 4: उरु प्रथख ।
- III. 3. 7. 1: अग्नये समिध्यमानायानुब्रूही-त्याह ।
- II. 3. 8. 2: तेनासुनाऽसुरानसृजत । तदसु-राणामसुरत्वम् ।
- II. 3. 8. 4: दिवा देवत्राऽभवत् । तदनु देवानसृजत । तद्देवानां देवत्वम् ।
- I. 5. 2. 5, 6: अमुं स लोकं नक्षते । तन्नक्ष-त्राणां नक्षत्रत्वम् । देवग्रहा वै नक्षत्राणि ।... यानि वा इमानि पृथिव्याक्षित्राणि तानि नक्षत्राणि ।
- II. 7. 18. 3: न वा इमानि क्षत्राण्यभूव-जिति । तन्नक्षत्राणां नक्षत्रत्वम् ।

## THE NIRUKTA.

1. 7: दक्षिणा दक्षते: समर्धयतिकर्मणः ।  
व्युद्धं समर्धयतीति ।

1. 15: प्रथनात्पृथिवीत्याहुः ।

1. 15: ओषधे त्रायस्तेनम् ।

स्वधिते मेनं हिंसीः । इत्याह हिंसन् ।

अग्नये समिध्यमानायानुब्रूहीति ।

2. 6: अथाप्यस्यैको रश्मिश्चन्द्रमसं प्रति शीप्यते  
...आदित्यतोऽस्य शीतिर्भवति ।  
सुषुम्णः सूर्यरश्मिश्चन्द्रमा गन्धर्वः ।

2. 10: समुद्ध्रवन्त्यस्मादापः । समभिद्रवन्त्ये-  
नमापः ।

3. 4: अज्ञादज्ञात्संभवसि हृदयादधिजायसे ।  
आत्मा वै पुत्रनामासि स जीव शरदः शतम् ॥

3. 16: तथा पशुः पश्यतेः ।

4. 21: अथापि शंयुर्गार्हस्पत्य उच्यते । तच्छं-  
योरारुणीमहे गातुं यज्ञाय गातुं यज्ञपतये ।

## THE ŚĀTAPATHA BRĀHMAṆA.

II. 2. 2. p. 146: स एष यज्ञो हतो  
न दक्षे । तं देवा दक्षिणामिरदक्षयंस्तद्यदेनं  
दक्षिणामिरदक्षयंस्तस्माद् दक्षिणा नाम ।...  
अथ समृद्ध एव यज्ञो भवति तस्माद् दक्षिणा  
ददाति ।

VI. 1. 3. 7. p. 505: तद् भूमिरभवत् ।  
तामप्रथयत् । सा पृथिव्यभवत् ।

III. 1. 2. 7: ओषधे त्रायस्तेति वज्रो वै  
क्षुरः । तयो हैनमेव वज्रः क्षुरो न हिनस्ति ।  
अथ क्षुरेणामिनिदधाति ।

III. 1. 2. 7: स्वधिते मेनं हिंसीरिति  
वज्रो वै क्षुरः । तयो हैनमेव वज्रः क्षुरो न  
हिनस्ति । The passage is repeated  
in III. 6. 4. 10. and III. 8.  
2. 12. verbatim reading परशुः  
and अस्तिः for क्षुरः respectively.

II. 5. 2. 9: अथाप्युर्येवाह । अग्नये समिध्य-  
मानायानुब्रूहीति ।

IX. 4. 1. 9: सुषुम्ण इति । सुयज्ञिय  
इत्येतत् सूर्यरश्मिरिति सूर्यस्तेव हि चन्द्रमसो  
रश्मयश्चन्द्रमा गन्धर्वस्तस्य नक्षत्राभ्यप्सरस  
इति चन्द्रमा ह गन्धर्वः ।

XIV. 2. 2. 2. p. 1035: अयं वै समुद्रो  
योऽयं पवत एतस्माद्दे समुद्रात्सर्वे देवाः  
सर्वाणि भूतानि समुद्भवन्ति ।

XIV. 9. 4. 8. p. 1106: स यामिच्छेत् ।  
कामयेत मेति तस्यामर्थं निष्ठाप्य मुलेन मुक्षं  
संघायोपस्त्रमस्या अभिमृश्य जपेद्ज्ञादज्ञात्स-  
म्भवसि हृदयादधि जायसे । स त्वमज्ञकथायो-  
ऽसि दिग्धमिदमिव मादयेति ।

VI. 2. 1. 4: यदपश्यत्तस्मादेते पशवस्तेष्वे-  
तमपश्यत्तस्मादेते पशवः ।

I. 9. 1. 24-27: अथ शम्योराह । शम्यु-  
र्ह वै गार्हस्पत्यः ।...तच्छंयोरारुणीमहे...  
गातुं यज्ञाय गातुं यज्ञपतयेत्यस्ति ।

## THE NIRUKTA.

4. 27: पञ्चर्तवः संवत्सरस्येति च ब्राह्मणं हेमन्त-  
किष्किरयोः समासेन ।

षष्टिश्च ह वै त्रीणि च शतानि संवत्सर-  
स्याहोरात्रा इति च ब्राह्मणं समासेन ।

सप्त च वै शतानि विंशतिश्च संवत्सर-  
स्याहोरात्रा इति च ब्राह्मणं विभागेन ।

6. 31: पूषेत्थपरम् । सोऽदन्तकः । अदन्तकः  
पूषा । इति च ब्राह्मणम् ।

7. 5: अग्निः पृथिवीस्थानो वायुर्वेन्द्रो नान्तरिक्ष-  
स्थानः सूर्यो शुभानः ।

7. 14: अग्निः कस्मात् । अग्रणी भवति । अग्रं  
यज्ञेषु प्रणीयते ।

7. 17: अयापि ब्राह्मणं भवति । अग्निः सर्वा  
देवताः ।

7. 23: अथासावादित्य इति पूर्वं याज्ञिकाः ।

अथापि वैश्वानरीयो द्वादशकपालो  
भवति ।

7. 24: बहुभक्तिपादीनि हि ब्राह्मणानि भवन्ति ।  
पृथिवी वैश्वानरः । संवत्सरो वैश्वानरः । ब्राह्मणो  
वैश्वानरः ।

7. 26: मातरिश्वा वायुः ।

8. 10: उषासानक्षा । उषाश्च नक्षा च ।

8. 22: छन्दांसि वै प्रयाजाश्छन्दांस्यनुयाजा  
इति च ब्राह्मणम् ।

ऋतवो वै प्रयाजा ऋतवोऽनुयाजा इति  
च ब्राह्मणम् ।

## THE ŚĀTAPATHA BRĀHMAṆA.

I. 7. 2. 8: पञ्चर्तवः संवत्सरस्य । and  
also in XII. 3. 2. 1.

XII. 3. 2. 3: त्रीणि च वै शतानि षष्टिश्च  
संवत्सरस्य रात्रयः ।...अत्र तत्समं त्रीणि च  
शतानि षष्टिश्च संवत्सरस्याहानि ।

XII. 3. 2. 4: सप्त च वै शतानि विंशतिश्च  
संवत्सरस्याहोरात्राणि ।

I. 7. 4. 7: तत्पूष्णे पर्याजहुस्तपूषा प्राश तस्य  
दतो निर्जघान तयेभून् तदास तस्मादाहुर-  
दन्तकः पूषेति ।

XI. 2. 3. 1: तद् देवान् सृष्ट्वा...व्यारोह-  
दस्मिन्नेव लोकेऽग्निं वायुमन्तरिक्षे दिव्येव  
सूर्यम् ।

II. 2. 4. 2: तद्वाऽऽनमेतदग्ने देवानाम-  
जनयत । तस्मादग्निरग्निर्हि वै नामेतद्यदग्निरिति  
स जातः पूर्वं प्रेयाय यो वै पूर्व एत्यग्रऽऽतीति  
वै तमाहुः सोऽऽवास्यामिता ।

VI. 1. 1. 11: सोऽग्निरसृज्यत स यदस्य  
सर्वस्याग्रमसृज्यत तस्मादग्निरग्निर्हि वै तमभि-  
रित्याचक्षते ।

I. 6. 2. 8: सोऽग्निमेव प्राप्य संबभूव...सर्वा  
विद्याः सर्वं यशः सर्वमन्नायं सर्वा श्रीम् ।

IX. 3. 1. 25: स यः स वैश्वानरोऽसौ स  
आदित्यः ।

VI. 6. 1. 5: वैश्वानरो द्वादशकपालः ।

XIII. 3. 8. 3: इयं (पृथिवी) वै वैश्वानरः ।  
V. 2. 5. 15; VI. 6. 1. 5. संवत्सरो  
वैश्वानरः ।

VI. 4. 3. 4: अयं वै वायुर्नातरिश्वा योऽयं  
पवते ।

VI. 7. 2. 3: अहोरात्रे वै नक्षोषासा ।

I. 3. 2. 9: छन्दोभ्यस्त्वाद गृह्णाति । अनुया-  
जेभ्यो हि तद् गृह्णाति । छन्दांसि ह्यनुयाजाः ।

I. 3. 2. 8: ऋतुभ्यस्त्वाद गृह्णाति । प्रयाजेभ्यो  
हि तद् गृह्णाति । ऋतवो हि प्रयाजाः ।

## THE NIRUKTA.

8. 22: प्राणा वै प्रयाजाः प्राणा वा अनुयाजा इति च ब्राह्मणम् ।  
 9. 20: उरु मे कुर्वित्यब्रवीत् । तदुल्लखलमभवत् । उरुकरं वैतत्तदुल्लखलमत्याचक्षते परोक्षेणेति च ब्राह्मणम् ।  
 9. 24: पितुरित्यन्ननाम ।  
 9. 26: आप आप्रोतेः ।  
 10. 5: यदरोषीत्तदुद्रस्य रुद्रत्वमिति हारिद्रविकम् ।  
 10. 7: अभिरपि रुद्र उच्यते ।  
 10. 8: तद् यदेनं प्राणैः समैन्धंस्तदिन्द्रस्येन्द्रत्वम् । इति विज्ञायते ।  
 10. 26: विश्वकर्मा...सर्वमेधे सर्वाणि भूतानि जुह्वांचकार । स आत्मानमप्यन्ततो जुह्वांचकार ।  
 10. 31: सविता सर्वस्य प्रसविता ।  
 12. 14: अन्धो भग इत्याहुरनुत्सतो न दृश्यते । प्राक्षित्रमस्याक्षिणी निर्जघान । इति च ब्राह्मणम् ।

## THE NIRUKTA.

- . 15: ओषधे त्रायस्त्रैणम् ।

स्वधिते मेनं हिंसीः ।

इत्याह हिंरान् ।

## THE S'ATAPATHA BRĀHMAṆA.

- XI. 2. 7. 27: प्राणा वै प्रयाजाः । अपाना अनुयाजाः ।  
 VII. 5. 1. 22: उरु मे करदिति तस्मादुरुकरम् । उरुकरं ह वै तदुल्लखलमित्याचक्षते परोक्षम् ।  
 I. 9. 2. 20: अन्नं वै पितुः ।  
 VI. 1. 1. 9: यदाप्रोत्तस्मादापः ।  
 IX. 1. 1. 6: सोऽरोषीत्तस्य यान्यश्रूणि प्रास्कन्दंस्तान्यस्मिन्मन्यौ प्रत्यतिष्ठन्त एव शतस्त्रीर्षा रुद्रः समभवत् ।  
 V. 2. 4. 13: यो वै रुद्रः सो अभिः ।  
 VI. 1. 1. 2: एष एवेन्द्रस्तानेष प्राणान्मध्यत इन्द्रियेणेन्द्र यदैन्द्र तस्मादिन्द्र इन्धो ह वै तमिन्द्र इत्याचक्षते ।  
 XIII. 7. 1. 1: तदैक्षत न वै तपस्यानन्यमस्ति हन्ताहं भूतेष्वात्मानं जुह्वानि भूतानि चात्मनीति । तत्सर्वेषु भूतेष्वात्मानं जुह्वा भूतानि चात्मनि...सर्वमेधे सर्वान्मेधांशुत्वा सर्वाणि भूतानि...पर्येति ।  
 I. 1. 2. 17: सविता वै देवानां प्रसविता ।  
 I. 7. 4. 6: तद् भगाय दक्षिणत आसीनाय पर्याजहुः । तद् भगोऽवेक्षांचक्रे । तस्याक्षिणी निर्ददाह ।...तस्मादाहुरन्धो भग इति ।

## THE MANTRA BRĀHMAṆA.

- I. 6. 5: ओषधे त्रायस्त्रैणम् ओषध इति । दर्भरूप उषधिवैवता ।  
 I. 6. 6: स्वधिते मेनं हिंसीः । स्वधित इति । स्वधितिवैवता ।

The following 2 stanzas are quoted by Sāyanācārya in the introductory remarks of his commentary on the Mantra Brāhmaṇa.

स्थाणुरयं भारहारः किलाभूदधीत्य वेदं न विजानाति योऽर्थम् ।

योऽर्थज्ञ इत् सकलं भद्रमश्नुते नाकमेति ज्ञानविभूतपाप्मा ॥

यदधीतमविज्ञातं निगदेनैव शक्यते ।

अनमाविच शुष्कैधो न तज्जलति कर्हिषित् ॥

Cf. N. 1. 18.

# Daivata Brāhmaṇa of the Sāmaveda

## III. Khaṇḍa

### THE NIRUKTA.

N. 7. 12: गायत्री गायते: स्तुतिकर्मणः । त्रिगमना वा विपरीता । गायतो मुखानुदपतदिति च ब्राह्मणम् । उष्णिगुत्स्राना भवति । स्निह्यतेर्वा स्यात्कान्तिकर्मणः । उष्णीषिणी वेलौपमिकम् । उष्णीषं स्नायते: । ककुप् ककुभिनी भवति । ककुप् च कुञ्जश्च कुजतेर्वोञ्जतेर्वा । अनुष्टुबनुष्टोभनात् । गायत्रीमेव त्रिपदां सर्ती चतुर्थेन पादेनानुष्टोभतीति च ब्राह्मणम् । बृहती परिवर्हणात् । पङ्क्तिः पञ्चपदा । त्रिष्टुप् स्तोभत्युत्तरपदा । का तु त्रिता स्यात् । तीर्णतमं छन्दः । त्रिष्टुप्प्रस्तस्य स्तोभतीति वा । यत्त्रिरस्तोभस्तत्रिष्टुप्प्रस्तमिति विज्ञायते ॥ १२ ॥

N. 7. 13: जगती गततमं छन्दः । जलवरगतिर्वा । जलाल्यमानोऽसृजदिति च ब्राह्मणम् । विराड्विराजनाद्वा विराधनाद्वा विप्रापणाद्वा । विराजनात्संपूर्णाक्षरा विराधनाद्नाक्षरा विप्रापणादधिकाक्षरा । पिपीलिकामध्येलौपमिकम् । पिपीलिका पेलतेर्गतिकर्मणः ।

### THE NIRUKTA.

1. 16: एतद् वै यज्ञस्य समृद्धं यद् रूपसमृद्धं यत् कर्म क्रियमाणमृग्यजुर्वाभिवदतीति च ब्राह्मणम् ।

2. 10: समुद्रवन्त्यस्मादापः । समभिद्रवन्त्येनमापः ।

4. 27: ऋतुः संवत्सरः ।

### KHAṆḌA III.

अथातो निर्वचनम् । १ । गायत्री गायते: स्तुतिकर्मणः । २ । गायतो मुखानुदपतदिति ह ब्राह्मणम् । ३ । उष्णिगुत्स्रानास्निह्यतेर्वा कान्तिकर्मणोऽपि वोष्णीषिणी वेलौपमिकम् । ४ । ककुप् ककुद्विपिणीलौपमिकम् । ५ । ककुप् च कुञ्जश्च कुजतेर्वोञ्जतेर्वा । ६ । अनुष्टुबनुष्टोभनात् । ७ । अन्वस्तौदिति ह ब्राह्मणम् । ८ । पिपीलिका पेलतेर्गतिकर्मणः । ९ । पिपीलिकामध्येलौपमिकम् । १० । बृहती बृहतेर्द्विदिकर्मणः । ११ । विराड् विरमणाद्विराजनाद्वा । १२ । पङ्क्तिः पञ्चिनी पञ्चपदा । १३ । त्रिष्टुप् स्तोभ इत्युत्तरपदा । १४ । का तु त्रिता स्यातीर्णतमं छन्दो भवति । १५ । त्रिष्टुप्प्रस्तस्य स्तोभमेलौपमिकम् । १६ ।

जगती गततमं छन्दो जलवर्गतिर्भवति शिप्रगतिर्जम्बला(?) कुर्वन्नसृजतेति ह ब्राह्मणम् । १७ । This passage is cited by Guṇe in Bhand. Comm. Vol. p. 51.

### GOPATHA BRĀHMAṆA.

II. 2. 6; p. 171: एतद्वै यज्ञस्य समृद्धं यद् रूपसमृद्धं यत्कर्मक्रियमाणमृग्यजुर्वाभिवदति ।

I. 1. 7; p. 7: तद् यत्समवद्रवन्त तस्मात् समुद्र उच्यते ।

I. 5. 5: त्रयो वा ऋतवः संवत्सरस्य ।

## THE NIBUKTA.

4. 27: षष्टिष्वह वै त्रीणि च शतानि संवत्सर-  
स्याहोरात्रा इति च ब्राह्मणं समासेन ।

सप्त च वै शतानि विंशतिष्व संवत्सर-  
स्याहोरात्राः ।

7. 8: अथैतान्यग्निमफीनि । अयं लोकः प्रातः-  
सवनं वसन्तो गायत्री त्रिष्टुप् स्तोम रथन्तरं  
साम ।

7. 10: अथैतानीन्द्रमफीनि । अन्तरिक्षलोको  
माध्यन्दिनं सवनं ग्रीष्मस्त्रिष्टुप् पञ्चदश स्तोमो  
बृहत्साम ।

## GOPATHA BRĀHMAṆA.

I. 5. 5; p. 119: त्रीणि च ह वै शतानि  
षष्टिष्व संवत्सरस्याहोरात्राणि ।...सप्त च ह वै  
शतानि विंशतिष्व संवत्सरस्याहानि च रात्रयश्च ।

I. 1. 29; p. 21: किं देवतमिति । ऋचा-  
मभिर्देवतम् । तदेव ज्योतिर्गायत्रं छन्दः  
पृथिवीस्थानम् ।

I. 1. 17; p. 13: तस्य प्रथमया...पृथिवी-  
मग्निम्...गायत्रं छन्दस्त्रिष्टुप् स्तोमं...वसन्त-  
युगम्.....।

I. 2. 24; p. 62: पृथिवी वा ऋचामायतन-  
मभिर्देवता गायत्रं छन्दः.....।

II. 3. 12; p. 199: अथातः...प्रातःसवनम्  
.....स आग्नेय्या गायत्र्याज्यं प्रत्यपद्यत ।

II. 3. 10; p. 196: पुरस्तात् प्रातःसवने  
...उक्थं...शस्त्वा चतुरक्षरम्.....चतुरक्षरं  
तद्दृष्टाक्षरं संपद्यते । अष्टाक्षरा वै गायत्री  
गायत्रीमेवैतत् ।

II. 3. 16; p. 202: गायत्रं हि प्रातःसवनं  
...परिदधति ।.....अयं वै लोकः प्रातः-  
सवनम् । तस्य...पञ्चोक्त्यानि ।

I. 1. 29: यजुषां वायुर्देवतम् । तदेव ज्योति-  
स्त्रैष्टुभं छन्दोऽन्तरिक्षं स्थानम् ।

I. 1. 18: तस्य द्वितीयया...अन्तरिक्षम् ।

I. 1. 17: वायुं...त्रैष्टुभं छन्दः पञ्चदशं स्तोमं  
...ग्रीष्मयुगम् ।

I. 2. 24: अन्तरिक्षं वै...आयतनं वायुर्देवता  
त्रैष्टुभं छन्दः.....।

II. 3. 10: माध्यन्दिने...त्रिष्टुभमेवैतत् ।

II. 3. 12: तं माध्यन्दिने पवमाने...स  
ऐन्द्रया त्रिष्टुभा मरुत्वतीयं प्रत्यपद्यत ।

II. 4. 4: ऐन्द्रं हि त्रैष्टुभं माध्यन्दिनं  
सवनम् ।...अन्तरिक्षलोको माध्यन्दिनं सवनम्  
...पञ्चोक्त्यानि माध्यन्दिनस्य सवनस्य ।

## THE NIRUKTA.

7. 11: अथैतान्यादित्यभञ्जीनि । असौ लोक-  
स्तृतीयसवनं वर्षा जगती सप्तदशः स्तोमः ।

7. 12: पङ्क्तिः पञ्चपदा ।

7. 17: अथापि ब्राह्मणं भवति । अभिः सर्वा  
देवता इति ।

7. 23: अयमेवामिर्वैश्वानर इति शाकपूभिः ।

8. 22: यस्यै देवतायै हविर्गृहीतं तां मनसा  
प्यायेद् वषट्करिष्यन् ।

11. 29: या पूर्वा पौर्णमासी सानुमतिः । योत्तरा  
सा राकेति विज्ञायते ।

11. 31: या पूर्वाभावास्या सा सिनीवाली  
योत्तरा सा कुहूरिति विज्ञायते ।

12. 14: अन्धो भग इत्याहुः ।

## THE NIRUKTA.

4. 27: सप्त च वै शतानि विंशतिश्च सेवस्तर-  
स्याहोरात्रा इति च ब्राह्मणं विभागेन ।

## THE NIRUKTA.

2. 11: तद् यदेनांस्तपस्यमानान् ब्रह्म स्वयंभ्व-  
भ्यानर्षत ऋषयोऽभवन् । तद्वीणामृषित्वमिति  
विज्ञायते ।

## GOPATHA BRĀHMANA.

I. 1. 29: साम्नामादित्यो देवतम् तदेव ज्योति-  
र्जागतं छन्दो द्यौः स्थानम् ।

I. 1. 19: तस्य तृतीयया...द्विषमादित्यं...  
जागतं छन्दः सप्तदशं स्तोमं...वर्षा ऋतुम्...।

I. 2. 24: द्यौर्वै...आयतनमादित्यो देवता  
जागतं छन्दः.....।

II. 3. 10: तृतीयसवने...जगतीमेवैतत् ।

II. 4. 18: जागतं हि तृतीयसवनम्...असौ  
वै लोकस्तृतीयसवनम् ।

I. 3. 8: अथ यः पङ्क्तिं पञ्चपदाम् ।

I. 3. 10: अथ या पङ्क्तिः पञ्चपदा ।

1. 4. 24: इति होवाच पञ्चपदा पङ्क्तिः ।

II. 1. 12: अभिर्वै सर्वा देवताः ।

I. 2. 20: ब्राह्मणो ह वा इममभिं वैश्वानरं  
बभार । सोऽयमभिर्वैश्वानरः...। अथायमीक्षते-  
ऽभिर्जातवेदा ब्राह्मणद्वितीयो ह वा अयमिद-  
मभिर्वैश्वानरो ज्वलति ।

II. 3. 4: यस्यै देवतायै हविर्गृहीतं स्यात् तां  
मनसा प्यायन् वषट्कुर्यात् ।

II. 1. 10: या पूर्वा पौर्णमासी सानुमति-  
योत्तरा सा राका ।

या पूर्वाभावास्या सा सिनीवाली योत्तरा  
सा कुहूः ।

II. 1. 2: तस्मादाहुरन्धो वै भग इति ।

## THE AITAREYA ĀRANYAKA.

III. 2. 1: सप्त च वै शतानि विंशतिश्च  
सेवस्तरस्याहोरात्राः ।

## THE TAITTIRĪYA ĀRANYAKA.

II. 9: तपस्यमानान्ब्रह्म स्वयंभ्वभ्यानर्षत ऋष-  
योऽभवन् । तद्वीणामृषित्वम् ।

## THE NIRUKTA.

## SARVĀNUKRAMAṆI.

N. 1. 2: कर्मसंपत्तिर्मन्त्रो वेदे ।

N. 1. 15: अथापीदमन्तरेण मन्त्रेष्वर्थप्रत्ययो न विद्यते...स्वार्थसाधकं च ।

N. 1. 20: नास्मै कामान्दुग्धे वाग्दोहान्देवमनुष्यस्थानेषु ।

N. 2.10,11: cf.

N. 2. 11: ऋषिर्दशनात्

N. 2. 24: स विश्वामित्रो नदीस्तुष्टाव गाधा भवतेति ।

N. 5. 13: उर्वश्यप्सरा...तस्या दर्शनान्मित्रावरुणयो रेतश्चस्कन्द ।

N. 7. 1: तद्यानि नामानि प्राधान्यस्तुतीनां देवतानां तदैवतमित्याचक्षते.

N. 7. 1: यत्काम ऋषिर्यस्यां देवतायामार्थपत्न्यमिच्छन्स्तुतिं प्रयुक्ते तदैवतः स मन्त्रो भवति ।

N. 7. 3: एवमुच्चावचैरमिप्रायैर्ऋषीणां मन्त्रद्वयो भवन्ति ।

N. 7. 3: एवमक्षसूक्ते द्यूतनिन्दा च कृषिप्रशंसा च ।

N. 7. 4: माहाभाग्यादेवताया एक आत्मा बहुधा स्तूयते । एवमस्यात्मनोऽन्ये देवाः प्रत्यङ्गानि भवन्ति...आत्मजन्मान आत्मवैषां रथो भवत्यात्माश्च आत्मायुधमात्मेषव आत्मा सर्वं देवस्य ।

N. 7. 5: तिस्र एव देवता इति नैरुक्ताः । अग्निः पृथिवीस्थानः । वायुर्वेन्द्रो वान्तरिक्षस्थानः । सूर्यो द्युस्थानः ।.....अपि वा कर्मपृथक्त्वात्...अपि वा पृथगेव स्युः पृथग्विस्तृतयो भवन्ति तथाभिधानानि ।

N. 7. 12: छन्दांसि छादनात्

Paribhāṣā 1. न होतज्ज्ञानमृते श्रौतस्मार्तकर्मप्रसिद्धिः ।

मन्त्राणां ब्राह्मणार्थेयच्छन्दोदैवतविद्याजनाध्यापनाभ्यां श्रेयोऽधिगच्छति ।

61. 98: बृहस्पते द्वादशाष्टिवेणो देवापिर्वृष्टिकामो देवास्तुष्टाव ।

paribhāṣā 2. 4: यस्य वाक्यं स ऋषिः ।

18. 33: प्र पर्वतानां सप्तोना संवादो नदीभिर्विश्वामित्रस्योत्तितीर्थैः ।

I. 166. p. 12....मित्रावरुणयोर्दीक्षितयोरुर्वशीमप्सरसं दृष्ट्वा वासतीवरे कुम्भे रेतोऽपतत् ।

paribhāṣā 2. 5: या तेनोच्यते सा देवता ।

paribhāṣā 2. 7: अर्थेप्सव ऋषयो देवताच्छन्दोभिरुपाधावन् ।

56. 34: प्रावेपाः पक्वना मौजवान्बाक्षोऽक्षकृषिप्रशंसा चाक्षकितवनिन्दा च सप्तमी जगती ।

paribhāṣā 2. 14: एकैव वा महानात्मा देवता ।

pari° 2. 16: स हि सर्वभूतात्मा.

pari° 2. 18: तद्विभूतयोऽन्या देवताः

pari° 2. 12: तत्तत्स्थाना अन्यदेवतास्तद्विभूतयः ।

paribhāṣā. 2. 8: तिस्र एव देवताः क्षित्यन्तरिक्षद्युस्थाना अग्निर्वायुः सूर्य इति ।

pari° 2. 13: कर्मपृथक्त्वादि पृथगभिधानस्ततो भवन्ति ।

paribhāṣā. 2. 6: यदक्षरपरिमाणं तच्छन्दः

## THE NIRUKTA.

## VEDĀRTHA DĪPIKĀ.

N. 2. 10. अन्तरिक्षं कस्मात् । अन्तरा क्षान्तं  
भवत्यन्तरेमे इति वा । शरीरेष्वन्तरक्षयमिति  
वा ।

Ved. dip. 2. 8; p. 60: भूमिस्वर्गयोरंतरा  
मध्येऽमूर्ततयानुपलंभादंतरा क्षांतमित्येवमंतरि-  
क्षम् ।

N. 2. 11. ऋषिर्दर्शनात् ।

Ved. dip. 2. 4; p. 60: उक्तं च ।  
ऋषिर्दर्शनादिति ॥

Ved. dip. 1. 1; p. 57: अतः सनोतेष्व  
ऋषिशब्दो निरुच्यते ।

N. 7. 12: छन्दांसि छादनात् ।

Ved. dip. 1. 1; p. 57: छन्दः पापेभ्य-  
श्छादनात् ।

N. 9. 32. कण्टकः कन्तपो वा कृन्ततेर्वा  
कण्टतेर्वा स्याद्वृत्तिकर्मण उद्भूततमो भवति ।

Ved. dip. 1. 2; p. 58:  
कण्टकाः पीडकाः कण्टयन्तीति निरुक्तिः ।

## THE NIRUKTA.

## R. PRĀTISĀKHYA.

1. 1: तथान्येतानि चत्वारि पदजातानि नामा-  
ख्याते चोपसर्गनिपाताश्च तानीमानि भवन्ति ।  
भावप्रधानमाख्यातं सत्त्वप्रधानानि नामानि ।

12. 5: 699: नामाख्यातमुपसर्गो निपातश्च-  
त्वार्यहुः पदजातानि शाब्दाः ।

12. 5: 700-701: तन्नाम येनाभिधधाति  
सत्त्वं तदाख्यातं येन भावं स धातुः ॥

12. 8: 707: क्रियावाचकमाख्यातम्...सत्त्वा-  
भिधायकं नाम...।

1. 3: न निर्बद्धा उपसर्गा अर्थाजिराहुरिति  
शाकटायनो नामाख्यातयोस्तु कर्मोपसंयोग-  
योतका भवन्ति । उच्चावचाः पदार्थाः...तद्य  
एषु पदार्थः प्राहुरिमे तं नामाख्यातयोरर्थ-  
विकरणम् । आ...प्र परा...अभि...प्रति...  
अति सु...निर्दुर्...न्यव...उद्...सम्...व्यप  
...अनु...अपि...उप...परि...अधि...।

12. 8: 707: उपसर्गो विशेषकृत् ।

12. 6: 702-703: प्राभ्यापरातिर्दुर्गुव्युपा-  
पसंपरिप्रतिन्यत्यधिसूद्वापि । उपसर्गो विंशति-  
रर्थवाचकाः सहेतराभ्याम्...॥

1. 4: अथ निपाता...पदपूरणाः ।

12. 8: 707: निपातः पादपूरणः ।

1. 9: अथ ये प्रवृत्तेऽयं मिताक्षरेषु ग्रन्थेषु  
वाक्यपूरणा आगच्छन्ति पदपूरणास्ते मिता-  
क्षरेष्वनर्थकाः...।

12. 9: 708: निपातानामर्थवशाज्निपातनाद-  
नर्थकानामितरे च सार्थकाः ।

नेयंत इत्यस्ति संख्येह बाह्ये मिताक्षरे  
चाप्यमिताक्षरे च ये ॥

1. 17: पदप्रकृतिः संहिता ।

2. 1: 105: संहिता पदप्रकृतिः ।

## THE NIRUKTA.

1. 1: तद्यान्येतानि चत्वारि पदजातानि नामा-  
ख्याते चोपसर्गनिपाताश्च तानीमानि भवन्ति ।

भावप्रधानमाख्यातम् । सत्त्वप्रधानानि नामानि ।

cf. N. 1. 3.

## THE NIRUKTA.

1. 1: तद्यान्येतानि चत्वारि पदजातानि नामा-  
ख्याते चोपसर्गनिपाताश्च तानीमानि भवन्ति ।  
1. 1: भावप्रधानमाख्यातं सत्त्वप्रधानानि नामानि ।

1. 3: नामाख्यातयोस्तु कर्मोपसंयोगद्योतका  
भवन्ति ।...आ...प्र...अधि...।

1. 4: अथ निपाता...ऽपि पदपूरणाः ॥

## THE NIRUKTA.

1. 3: आ...प्र परा...अभि...प्रति...अति सु  
...निर्दुर्...न्यव...उद्...सम्...व्यप.....  
अनु...अपि...उप...परि...अधि...।

## THE NIRUKTA.

- N. 1. 1: भावप्रधानमाख्यातम् ।  
N. 1. 1: पूर्वापरीभूतं भावमाख्यातेनाचष्टे ।  
N. 1. 2: षड् भावविकारा भवन्तीति वाच्यं-  
यणिर्जायतेऽस्ति विपरिणमते वर्धतेऽपक्षीयते  
विनश्यतीति ।

## ATHARVA-VEDA PRATISĀKHYA.

1. 1: चतुर्णां पदजातानां नामाख्यातोपसर्गनिपा-  
तानां सन्ध्यपद्यौ गुणौ प्रातिहम् ।

The following verses are cited  
by the commentator in the  
begining of the fourth chapter  
( see J. A. O. S. vol. 7. p. 591 ):

समासावप्रहविप्रहान्यपदे यथोवाच छन्दसि  
शाकटायनः ।

तथा वक्ष्यामि चतुष्टयं पदं नामाख्यातोपसर्ग-  
निपातानाम् ॥

- II. 1: आख्यातं यत्क्रियावाचि नाम सत्त्वाख्यमु-  
च्यते । निपाताश्चादयः सर्वे उपसर्गास्तु प्रादयः ॥

- II. 17: प्रपराणिसमाहुर्गिरवाधिपतिवीनि च ।  
अत्यभ्यपिसूदया य उपानुप्रतिविंशतिः ॥

## THE VĀJA. PRĀTISĀKHYA.

8. 52: तच्चतुर्षां नामाख्यातोपसर्गनिपाताः ।

8. 54-55: क्रियावाचकमाख्यातमुपसर्गो विशेषे-  
षकृत् ।

सत्त्वामिधायकं नाम निपाताः पादपूरणाः ॥

- VI. 24: परोपापावप्रतिपर्यन्वप्यप्याह्नसभि-  
र्दुर्गुणिविस्त्रिभिः ।

## THE TAITTIRĪYA PRĀTISĀKHYA.

1. 15: आप्रावोपाभ्यधिप्रतिपरिबिनीत्युपसर्गः ॥

## BRHADDEVATĀ.

- Brh. D. II. 121: भावप्रधानमाख्यातम् ।

- Brh. D. I. 44: यः पूर्वापरीभूत इहैक एव ।  
...आख्यातशब्देन तमर्थमाहुः ॥

- Brh. D. II. 121: षड् विकारा भवन्ति  
ते । जन्मास्तित्वं परीणामो वृद्धिर्हानं विनाशनम् ॥

## THE NIRUKTA.

N. 1. 4: अथ निपाता उच्चावचेष्वर्येषु निप-  
तन्ति । अप्युपमार्थेऽपि कर्मोपसंग्रहायैऽपि पद-  
पूरणाः ।

N. 1. 4: तेषामेते चत्वार उपमार्थे भवन्तीति ।  
इवेति...नेति...चिदिति...न्विति ।

N. 1. 5: अगस्त्य इन्द्राय हविर्निरूप्य मरुतः  
संप्रदित्साधकारः । स इन्द्र एव परिदेवयाधके ।

N. 1. 6: न नूनमस्ति नो श्वः कस्तद्वेद  
यदद्भुतम् ।  
अन्यस्य चित्तमभि संचरेष्यमुताधीतं वि-  
नश्यति ॥

N. 1. 9: पदपूरणास्ते मिताक्षरेष्वनर्थकाः कमी-  
मिद्विति ।

N. 1. 20: तद् यदन्यदैवते मन्त्रे निपतति नैच-  
ण्डुकं तत् ।

N. 2. 2: अथ तद्वितसमासेष्वेकपर्वसु च...  
प्रविभज्य निर्ब्रूयात् । दण्ड्यः पुरुषो...दण्ड-  
मर्हतीति ।

N. 2. 10: देवापिष्ठाष्टिवेणः शन्तनुष्व कौरव्यौ  
आतरो बभूवतुः । स शन्तनुः कनीयान-  
भिषेचयाचके ।

देवापिस्त्रपः प्रतिपेदे । ततः शन्तनो राज्ये  
द्वादश वर्षाणि देवो न बवर्ष ।

## THE BRHADDEVATĀ.

Brh. D. II. 89: उच्चावचेषु चार्थेषु निपाताः  
समुदाहृताः ।

कर्मोपसंग्रहायै च क्वचिचौपम्यकारणात् ॥

Brh. D. II. 91: इव न विष्णु चत्वार  
उपमार्था भवन्ति ते ।

Brh. D. IV. 48-50: स तानभिजगा-  
माशु निरुयैन्द्रं हविस्तदा । मरुतश्चाभितुष्टाव  
सूक्तैस्तद्विवति च त्रिभिः ॥ महश्चिदिति चैवेन्द्रं  
सहस्रमिति चैतया । निरुतं तद्विष्वैन्द्रं  
मरुतो दातुमिच्छति ॥ विशायावेक्ष्य तद्भावम्  
इन्द्रो नेति तमब्रवीत् ।

Brh. D. IV. 50-51: न श्वो नाद्यतनं  
व्यस्ति वेद कस्तद्यदद्भुतम् ॥ कस्यचित्त्वर्थसंचारे  
चित्तमेव विनश्यति ।

Brh. D. II. 90-91: मिताक्षरेषु ग्रन्थेषु  
पूरणार्थास्त्वनर्थकाः । कमीमिद्विति विज्ञेया ये  
त्वेनेकार्थकाश्च ते ॥

Brh. D. I. 18: मन्त्रेऽन्यदेवतेऽन्यानि  
निगद्यन्तेऽत्र कानिचित् ।

Brh. D. II. 106: विप्रहाभिर्वचः कार्यं  
समासेष्वपि तद्विते । प्रविभज्यैव निर्ब्रूयाद्  
दण्डार्हो दण्ड्य इत्यपि ॥

Brh. D. VII. 155-157: आष्टिवेणस्तु  
देवापिः कौरव्यश्चैव शन्तनुः । आतरो कुरुषु  
त्वेतौ राजपुत्रौ बभूवतुः ॥ ज्येष्ठस्तयोस्तु  
देवापिः कनीयाश्चैव शन्तनुः । त्वग्दोषी  
राजपुत्रस्तु ऋष्टिवेणस्तुतोऽभवत् ॥ राज्येन  
छन्दयामाशुः प्रजाः स्वर्गं गते सुरौ । स  
मुहूर्तमिव ध्यात्वा प्रजास्ताः प्रत्यभाषत ॥

VIII. 1: न राज्यमहमर्हामि वृषतिर्होऽस्तु  
शन्तनुः ।

तथेत्युक्तवाक्यविश्वंस्ताः प्रजा राज्याय श-  
न्तनुम् ॥

VIII. 2-6: ततोऽभिविधे कौरव्ये वनं  
देवापिराविशत् । न बवर्षाथ पर्जन्यो राज्ये  
द्वादश वै समाः ॥

## THE NIRUKTA.

तमूचुर्बाष्पणा अधर्मस्त्वया चरितः । ज्येष्ठं  
भ्रातरमन्तरित्याभिषेचितं तस्मात्ते देवो न  
वर्षतीति । स शन्तनुर्देवापि शिक्षिष्य राज्येन ।  
तमुवाच देवापिः पुरोहितस्तेऽसानि याजयानि  
च त्वेति ।

N. 2. 12: पुरोहितः पुर एनं दधति ।

N. 2. 17: अहिरयनात् । एत्यन्तरिक्षे ।  
अयमपीतरोऽहिरेतस्मादेव निर्हसितोपसर्ग आ-  
हन्तीति ।

N. 2. 18: उषाः कस्मात् । उच्छतीति ।  
सत्या रात्रेरपरः कालः ।

N. 2. 23: तत्र सरस्वतीत्येतस्य नदीवद्देवतावच्च  
निगमा भवन्ति ।

N. 2. 24: विश्वामित्र ऋषिः सुदासः पंज-  
वनस्य पुरोहितो बभूव...स वित्तं गृहीत्वा  
विषादक्षुत्तुद्रयोः संभेदमाययौ ।...स विश्वा-  
मित्रो नदीस्तुष्टाव गाधा भवतेति । अपि  
दिवदपि बहुवत् ।

N. 5. 13: उर्वदग्धसरा...तस्या दर्शनाग्नि-  
प्रावरणयो रेतश्चस्कन्द ।

N. 5. 14: सर्वे देवाः पुष्करे त्वाधारयन्त ।

N. 6. 5: शकटं शाकिनी गावो जालमस्यन्दनं  
वनम् ।

उदधिः पर्वतो राजा दुर्भिक्षे नव वृत्तयः ॥

N. 6. 31: करुळती...पूषेति...सोऽदन्तकः ।  
अदन्तकः पूषेति च ब्राह्मणम् ।

N. 7. 1: यत्काम ऋषिर्यस्यां देवतायामार्थ-  
पलमिच्छन्स्तुतिं प्रयुङ्क्ते तदैवतः स मन्त्रो भवति ।

N. 7. 3: एवमुवाचचैरभिप्रायैर्ऋषीणां मन्त्र-  
दृष्टयो भवन्ति ।

## THE BRHADDEVATĀ.

ततोऽभ्यगच्छद्देवापि प्रजाभिः सह शन्तनुः ।  
प्रसादयामास चैनं तस्मिन्धर्मव्यतिक्रमे ॥  
शिक्षिष्य चैनं राज्येन प्रजाभिः सहितस्त्वदा ।  
तमुवाचाथ देवापिः प्रह्वं तु प्राजलिस्थितम् ॥  
न राज्यमहमर्हामि त्वग्दोषोपहृतेन्द्रियः ।

याजयिष्यामि ते राजन् वृष्टिकामेज्यया स्वयम् ॥  
ततस्तं तु पुरोऽधत्त आर्त्विज्याय स शन्तनुः ।  
स चास्य चक्रे कर्माणि वार्षिकाणि यथाविधि ॥

Brh. D. V. 166: अहिराहन्ति मेघान्  
स एति वा तेषु मध्यमः ।

Brh. D. III. 9: तम उच्छत्युषाः ।

Brh. D. II. 185-136: सरस्वतीति  
द्विविधमृधु सर्वासु सा स्तुता । नदीवद्देवतावच्च  
तत्राचार्यस्तु शौनकः । नदीवन्निगमाः षट् ते  
सप्तमो नेत्युवाच ह ।

Brh. D. IV. 106; 107: पुरोहितः  
सन्निज्यार्थं सुदासा सह यष्टृषिः । विषाद-  
क्षुत्तुद्रयोः संभेदं शमित्येते उवाच ह ॥  
प्रवादास्तत्र दृश्यन्ते दिवद्बहुवदेकवत् ।

Brh. D. V. 149: तयोरादित्ययोः सत्रे  
दृष्ट्वाप्सरसमुर्वशीम् । रेतश्चस्कन्द तत्कुम्भे  
न्यपतद्वासतीवरे ॥

Brh. D. V. 155: सर्वत्र पुष्करं तत्र  
विश्वे देवा अधारयन् ।

Brh. D. VI. 138: शकटं शाकिनी गावः  
कृषिरस्यन्दनं वनम् ।

समुद्रः पर्वतो राजा एवं जीवामहे वयम् ॥  
Brh. D. IV. 139: करुळतीति पूषोऽ-  
दन्तकः स इति श्रुतेः ।

Brh. D. I. 6: अर्थमिच्छन्नृषिर्देवं धं यमा-  
हायमस्त्विति । प्राधान्येन स्तुवन्मत्तया मन्त्र-  
स्तदेव एव सः ॥

Brh. D. I. 3: तद्विज्ञास्तदभिप्रायानृषीणां  
मन्त्रदृष्टिषु ।

विज्ञापयति विज्ञानं कर्माणि विविधानि च ॥

## THE NIRUKTA.

N. 7. 4: माहाभाग्यादेवताया एक आत्मा बहुधा स्तुयते । एकस्यात्मनोऽन्ये देवाः प्रत्यक्षानि भवन्ति ।

N. 7. 4: आत्मैवैषां रथो...आत्मायुधं... आत्मा सर्वं देवस्य ।

N. 7. 5: तिस्र एव देवताः...अग्निः पृथिवी-स्थानो वायुर्वेन्द्रो वान्तरिक्षस्थानः सूर्यो गुस्थानः ।

N. 7. 8: अयं लोकः प्रातःसवनं वसन्तो गायत्री त्रिवृत्स्तोमो रथंतरं साम ये च देवगणाः समाम्नाताः प्रथमे स्थाने ।...अथास्य कर्म वहनं च हविषामावाहनं च देवतानां यच्च किञ्चिद्वाष्टिविषयिकमग्निर्कर्मैव तत् । अथास्य संस्तविका देवा इन्द्रः सोमो वरुणः पर्जन्य ऋतवः । आम्नावैष्णवं हविर्न त्वृक्संस्तविकी दशतयीषु विद्यते । अथाप्याम्नापौष्णं हविर्न तु संस्तवः ।

N. 7. 10: अन्तरिक्षलोको माध्यंदिनं सवनं ग्रीष्मस्त्रिष्टुप्पञ्चदशस्तोमो बृहत्साम...। अथास्य कर्म रसानुप्रदानं वृत्रवधो या च का च [ चिद् Shorter recension ] बलकृतिरिन्द्र-कर्मैव तत् । अथास्य संस्तविका देवा अग्निः सोमो वरुणः पूषा बृहस्पतिर्ब्रह्मणस्पतिः पर्वतः क्रुत्सो विष्णुर्वायुः । अथापि मित्रो वरुणेन संस्तुयते पूष्णा रुद्रेण च सोमो ऽमिना [ वायुना Shorter recension ] च पूषा वातेन च पर्जन्यः ॥

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Brh. D. I. 73; 74: तेपामामैव तत्सर्वं यद्यद्भक्तिः प्रकीर्यते ॥ तेजस्त्वेवायुधं प्राहुर्वाहनं चैव यस्य यत् ॥

Brh. IV. 143: आयुधं वाहनं चापि स्तुतौ यस्येह दृश्यते । तमेव तु स्तुतं विद्यात्तस्यात्मा बहुधा हि सः ॥

Brh. I. 69: अग्निरस्मिन्नयेन्द्रस्तु मध्यतो वायुरेव च । सूर्यो दिवीति विज्ञेयास्तिस्र एवेह देवताः ॥

Brh. D. I. 115-116: लोकोऽयं यच्च वै प्रातःसवनं क्रियते मन्त्रे । वसन्तशरदौ चर्तुस्तोमोऽनुष्टुबधो त्रिवृत् ॥ गायत्री चैकविंशश्च यच्च साम रथंतरम् ।

I. 119-120: देवतावाहनं चैव वहनं हविषां तथा ॥ कर्म दृष्टे च यत्किञ्चिद् विषये परिवर्तते ।

I. 117-118: इन्द्रेण च मरुद्विश्व सोमेन वरुणेन च । पर्जन्येनर्तुभिर्धैव विष्णुना चास्य संस्तवः ॥ अस्वैवाग्नेस्तु पूष्णा च साम्राज्यं वरुणेन च । देवतामर्थतत्त्वज्ञो मन्त्रैः संयोजयेद्भुवि ॥ असंस्तुतस्यापि सतो हविरेकं निरूप्यते ।

Brh. D. I. 130-131: छन्दस्त्रिष्टुप् च पक्षिश्च लोकानां मध्यमश्च यः । एतेष्वेवाभ्रयो विद्यात् सवनं मध्यमं च यत् ॥ ऋतू च ग्रीष्महेमन्तौ यच्च सामोच्यते बृहत् । शक्नोषु च यद्रीतं नाम्ना तत्साम शाक्रम् ॥

II. 6: रसादानं तु कर्मास्य वृत्रस्य च निबर्हणम् । स्तुतेः प्रभुत्वं सर्वस्य बलस्य निखिला कृतिः ॥

II. 2-5: संस्तुतश्चैव पूष्णा च विष्णुना वरुणेन च । सोमवाय्वभिकुत्सैश्च ब्रह्मणस्पति-नैव च ॥ बृहत्स्पतिना चैव नाम्ना यथापि पर्वतः । कामुचित्केचिदित्याहुर्निपाताः स्तुतिषु स्तुताः । मित्रश्च श्रूयते देवो वरुणेन सहासकृत् । रुद्रेण सोमः पूष्णा च पुनः पूषा च वायुना ॥ वातेनैव च पर्जन्यो लक्ष्यतेऽन्यत्र वै कश्चित् ।

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N. 7. 11: असौ लोकस्तृतीयसवनं वर्षा जगती सप्तदशस्तोमो वैरूपं साम.....चन्द्रमसा वायुना संवत्सरेणेति संस्तवः ।.....शरद-  
जुष्टवेकविंशस्तोमो वैराजं सामेति पृथिव्या-  
यतनानि । हेमन्तः पङ्क्तिस्त्रिणवस्तोमः शाक्वरं  
सामेत्यन्तरिक्षायतनानि ।

Brh. D. II. 13: असौ तृतीयं सवनं लोकः  
साम च रैवतम् । वैरूपं चैव वर्षाश्च शिशि-  
रोऽथ ऋतुस्तथा ॥

II. 14: त्रयस्त्रिंशश्च यः स्तोमः ऋत्या सप्त-  
दशश्च यः । छन्दश्च जगती नाम्ना तथास्ति-  
छन्दसश्च याः ।

II. 15: एतस्यैव तु विज्ञेया देवाः संस्त-  
विकास्तथा ॥

II. 16: चन्द्रमाश्चैव वायुश्च यं च संवत्सरं विदुः ॥

I. 116: गायत्री चैकविंशश्च यश्च साम  
रथंतरम् । साध्याः साम च वैराजमाप्त्याश्च  
वसुभिः सह ॥

cf. I. 131.

N. 7. 13: देवताः...सूक्तभाजः.....ऋग्भा-  
जश्च...काश्चिन्निपातभाजः ।

Brh. D. I. 17: देवतानामधेयानि मन्त्रेषु  
त्रिविधानि तु । सूक्तभाजयवर्गभाजि तथा  
नैपातिकानि तु ॥

N. 7. 14: अग्निः कस्मात् । अग्रणीर्भवति ।  
अग्रं यद्गेषु प्रणीयते । अग्रं नयति संनममानः ।

Brh. D. II. 24: जातो यदग्रे भूताना-  
मग्रणीरध्वरे च यत् । नाम्ना संनयते वाङ्  
स्तुतोऽभिरिति स्मिन्भिः ॥

N. 7. 18: यस्तु सूक्तं भजते यस्यै हविर्नि-  
रूप्यतेऽयमेव सोऽग्निः । निपातमेवैते उत्तरे  
ज्योतिषी एतेन नामधेयेन भजते ।

Brh. D. I. 78: निरूप्यते हविर्यस्यै सूक्तं च  
भजते च या । सैव तत्र प्रधानं स्यात् निपातेन  
या स्तुता ॥

N. 7. 19: जातवेदाः...जातानि वेद ।  
जातानि वै नं विदुः । जाते जाते विद्यत इति  
वा जातविस्तो वा जातधनो जातविद्यो वा  
जातप्रज्ञानः ।

Brh. D. I. 92: यद्विद्यते हि जातः सजातै-  
र्यद्वात्र विद्यते ।

II. 30: भूतानि वेद यज्जातो जातवेदाश्च  
कथ्यते । यश्चैव जातविद्योऽभूद्विदं जातोऽधि-  
वेति वा ॥

II. 31: विद्यते सर्वभूतैर्हि यद्वा जातः  
पुनः पुनः ।

N. 7. 23: रोहात्प्रत्यवरोहश्चिकीर्षितस्तामनु-  
कृतिं होतामिमांस्ते शस्त्रं वैश्वानरीयेण सूक्तेन  
प्रतिपद्यते...तत आगच्छति मध्यस्थाना देवता  
रुद्रं च मरुतश्च ततोऽग्निमिहस्थानमग्नैव स्तोत्रियं  
शंसति ।

Brh. D. I. 102-103: रोहात्प्रत्यवरोहेण  
चिकीर्षामिमांस्ते शस्त्रं वैश्वानरीयेण  
सूक्तेन प्रतिपद्यते ॥ ततस्तु मध्यमस्थाना  
देवतास्त्वनुशंसति । रुद्रं च मरुतश्चैव स्तोत्रि-  
योऽग्निमिदं पुनः ॥

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N. 7. 23: अथापि वैश्वानरीयो द्वादशकपालो भवति ।.....अथापि छान्दोमिकं सूक्तं सौर्य-वैश्वानरं भवति ।.....अथापि हविष्यान्तीयं सूक्तं सौर्यवैश्वानरं भवति ।

cf. 7. 24.

N. 7. 24: आदित्यरश्मयस्ते यदामृतोऽर्वाक्षः पर्यावर्तन्ते ।

N. 8. 1: द्रविणोदाः कस्मात् । धनं द्रविण-मुच्यते...बलं वा द्रविणं...तस्य दाता द्रविणोदाः ।

N. 8. 2: तत्को द्रविणोदाः । इन्द्र इति कौटुकिः । स बलधनयोर्दातृतमः ।.....  
अयमेवामिन्द्रविणोदा इति शाकपूणिः । आग्नेये-  
ष्वेव हि सूक्तेषु द्राविणोदसाः प्रवादाः भवन्ति ।

N. 8. 2: अग्निरोजसा बलेन मध्यमानो जायते तस्मादेनमाह सहसस्पुत्रं सहसः स्रुजं सहसो यहुम् ।

ऋत्विजोऽत्र द्रविणोदस उच्यन्ते ।  
हविषो दातारस्ते चैनं जनयन्ति । ऋषीणां  
पुत्रो अधिराज एष इत्यपि निगमो भवति ।

N. 8. 3: एष हि वनानां पाता वा पालयिता वा ।

N. 8. 5: नपादित्यननन्तरायाः प्रजाया नामधे-  
यम् ।

N. 8. 6: नराशंसो यज्ञ इति कात्थक्यः । नरा  
अस्मिन्नासीनाः शंसन्ति । अग्निरिति शाक-  
पूणिः । नरैः प्रशस्यो भवति ।

N. 8. 10: नकेति रात्रिनाम । अनफि भूता-  
न्यवश्यायेन । अपि वा नकाभ्यक्षवर्णा ।

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Brh. D. II. 16-17: केचित्तु निर्वपन्त्यस्य  
सौर्यवैश्वानरं हविः ॥ सौर्यवैश्वानरीयं हि  
तत्सूक्तमिव दृश्यते ।

Brh. D. II. 8-9:....सूर्यस्यैव तु पञ्चयः ॥  
अमृतोऽर्वाङ्निवर्तन्ते प्रतिलोमास्तदाश्रयाः ।

Brh. D. II. 25: द्रविणं धनं बलं वापि  
प्रायच्छथेन कर्मणा । तत्कर्म दृष्ट्वा कुत्सस्तु  
प्राहेनं द्रविणोदसम् ॥

Brh. D. III. 61: तमाहुस्त्रिन् द्रावृत्वादेके  
तु बलवित्तयोः ॥

Brh. D. III. 65: द्रविणोदोऽग्निरेवायं  
द्रविणोदास्तदोच्यते । आग्नेयेष्वेव दृश्यन्ते  
प्रवादा द्रविणोदसः ॥

Brh. D. III. 62: जायते च बलेनायं  
मध्यतृषिभिर्नरध्वरे ॥ III. 64:....दृश्यते  
सहसो यहो ॥

Brh. D. III. 63-64: हवींषि द्रविणं  
प्राहुर्हविषो यत्र जायते । दातारध्वत्विजस्तेषां  
द्रविणोदास्ततः स्वयम् ॥  
ऋषीणां पुत्र इत्येषाम्....

Brh. D. III. 26: अयं वनानां हि पतिः  
पाता पालयतीति वा ।

Brh. D. II. 27: अनन्तरां प्रजामाहुर्नपा-  
दिति कृपण्यवः ।

Brh. D. II. 28:....यज्ञे यच्छस्यते वृभिः ।  
स्तुवन्त्याप्रीधु तेनेमं नराशंसं तु कारवः ॥

III. 2-3: नराशंसमिहैके तु अग्निमाहुरथेतरे ।  
नराः शंसन्ति सर्वेऽस्मिन्नासीना इति बाध्वरे ॥  
एतमेवाहुरन्येऽग्निं नराशंसोऽध्वरे ह्ययम् ।  
नरैः प्रशस्य आसीनैराहुर्ध्वत्विजो नरः ॥

Brh. D. III. 9:....नक्षानफीमां हिमवि-  
दुभिः । अपि बाभ्यक्षवर्णेति नभ्यूर्वाध्वरेण  
भवेत् ॥

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N. 8. 13: स्वष्टा तूर्णमश्रुत इति नैरुक्ताः ।  
त्विवेर्वा स्याद्दीप्तिकर्मणस्त्वक्षतेर्वा स्यात्करोति-  
कर्मणः ।

N. 8. 14: माध्यमिकस्त्वष्ट्रेत्याहुर्मध्यमे च  
स्थाने समाम्नातोऽमिरिति शाकपूणिः ।

N. 8. 22: तान्येतान्येकादशाग्रीसूक्तानि । तेषां  
वासिष्ठमात्रेयं वाध्यश्वं गार्त्समदमिति नाराशं-  
सवन्ति । मेधातिथिं दैर्घतमसं प्रैषिकमित्युभय-  
वन्ति । अतोऽन्यानि तनूनपात्वन्ति ।

N. 9. 23: मुद्गलो भार्म्यश्च ऋषिर्दृषभं च  
दृषणं च युक्त्वा संग्रामे व्यवहृत्याग्निं जिगाय ।

N. 9. 40: शुनासीरौ । शुनो वायुः । शु एत्यन्त-  
रिक्षे । सीर आदित्यः सरणात् ।

N. 10. 5: यदरुदत्तद्वयस्य रुद्रत्वमिति काठकम् ।  
यदरोषीत्तद्वयस्य रुद्रत्वमिति हारिद्रविकम् ।

N. 10. 8: इन्द्र इरां दृणाति ।

N. 10. 10: पजेन्यस्तृपेराद्यन्तविपरीतस्य तर्प-  
यिता जन्यः परो जेता वा जनयिता वा  
प्रार्जयिता वा रसानाम् ।

N. 10. 12: ब्रह्मणस्पतिर्ब्रह्मणः पाता ।

N. 10. 27: तार्क्ष्यः...तीर्णेऽन्तरिक्षे क्षियति ।  
तूर्णमर्थे रक्षत्यधोतेर्वा ।

N. 10. 42: देवतानामधेयान्यनुकान्तानि ।  
सूक्तभाजि हविर्भाजि ।

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Brh. D. III. 16: त्विषितस्त्वक्षतेर्वा स्या-  
तूर्णमश्रुत एव वा । कर्मसूतारणो वेति...॥

Brh. D. III. 25: स्वष्टा रूपविकर्ता च  
योऽसौ माध्यमिके गणे ।

Brh. D. II. 154-157: अत्रैव प्रैषसूक्तं  
स्यात्...। तेषां प्रैषगतं सूक्तं यच्च दीर्घतमा  
जगौ ॥ मेधातिथौ यदुक्तं च त्रीण्येवोभयवन्ति  
तु । ऋषौ यत्समये यच्च वाध्यश्च च यदुच्यते ॥  
नाराशंसवदत्रेक्ष ददर्श च यदौर्विशः । तनूनपा-  
दगस्त्यश्च जमदमिश्च यज्जगौ ॥ मेधातिथेर्ऋचां  
यास्तु प्रोक्ता द्वादश देवताः ॥

Brh. D. VIII. 12: आजगवनेन भार्म्येव  
दन्द्रासोमी तु मुद्गलः । अजयदृषभं युक्त्वा  
ऐन्द्रं च दृषणं रथे ॥

Brh. D. V. 8: वायुः शुनः सूर्य एवात्र सीरः  
शुनासीरौ वायुसूर्यौ वदन्ति । शुनासीरं वास्तु  
इन्द्रं तु मेने सूर्येन्द्रौ तौ मन्यते शाकपूणिः ॥

Brh. D. II. 34: अरोषीदन्तरिक्षे यद्विद्यु-  
द्वष्टि दददृष्ट्याम् । चतुर्भिर्ऋषिभिस्तेन रुद्र  
इत्यभिसंस्तुतः ॥

Brh. D. II. 36: इरां दृणाति यत्काळे  
मरुद्भिः सहितोऽम्बरे । रवेण महता युक्त-  
स्तेनेन्द्रघृषयोऽब्रुवन् ॥

Brh. D. II. 37-38: यदिमां प्रार्जयलेको  
रसेनाम्बरजेन गाम् । काळेऽत्रिरौर्वशथर्षा तेन  
पर्जन्यमाहृतुः ॥ तर्पयलेष यक्षोकाज्जन्यो  
जनहितश्च यत् । परो जेता जनयिता यद्वाग्मे-  
यस्ततो जगौ ॥

Brh. D. II. 40: पातारं ब्रह्मणस्तेन शौन-  
होत्रः स्तुवज्जगौ ।

Brh. D. II. 58: स्तीर्णेऽन्तरिक्षे क्षियति  
यद्वा तूर्णं क्षरत्यसौ ।...तार्क्ष्यं तेनैवमुक्तवान् ॥

Brh. D. I. 17: देवतानामधेयानि मन्त्रेषु  
त्रिविधानि तु । सूक्तभाजयथवर्गभाजि तथा  
नैपातिकानि तु ॥

## THE NIRUKTA.

## THE BRHADDEVATĀ.

- N. 10. 44: योऽहिः स जुष्मो जुष्मन्तरिक्षं तमिवासात् । Brh D. V. 166: योऽहिः स जुष्मो जुष्मे हि सोऽन्तरिक्षेऽभिजायते ।
- N. 11. 5: चन्द्रमाश्वायन्मति । चन्द्रो माता चान्द्रं मानमस्येति वा । Brh. D. VII. 129 (B): चारु इमति वा चारुंश्चायनीयो इमत्युत ।
- N. 11. 6: मृत्युर्मारयतीति सतो मृतं च्यावयतीति वा । Brh. D. II. 60: यत्तु प्रच्यावयचेति घोषेण महता मृतम् । तेन मृत्युमिर्म सन्तं स्तोति मृत्युरिति स्वयम् ॥
- N. 11. 16: ऋभुर्विभ्वा वाज इति सुधन्वन आग्निरसस्य त्रयः पुत्रा बभूवुः । Brh. D. III. 83: सुधन्वन आग्निरसस्या-सन्पुत्रास्त्रयः पुरा । ऋभुर्विभ्वा च वाजश्च विभ्यास्त्वष्ट्रश्च तेऽभवन् ॥
- N. 12. 1: तत् कावश्चिनौ । यावापृथिव्याविलेके । अहोरात्राविलेके । सूर्याचन्द्रमसाविलेके । Brh. D. VII. 126: सूर्याचन्द्रमसौ तौ हि प्राणापानौ च तौ स्थितौ । अहोरात्रौ च तावेव स्यातां नावेव रोदसी ॥
- N. 12. 14: सूर्यः सतेर्वा सुवतेर्वा स्वीर्यते-र्वा । Brh. D. VII. 128 (B): सूर्यः सरति भूतेषु सु वीरयति तानि वा ।
- N. 12. 16: अथ यद्रश्मिपोषं पुष्यति तत्पूषा भवति । Brh. D. II. 63: पुष्यन् क्षिति पोषयति प्रणुदन् रश्मिमिस्त्रमः ।
- N. 12. 18: अथ यदिषितो भवति तद्विष्णु-र्भवति । विष्णुर्विशतेर्वा व्यश्नोतेर्वा । Brh. D. II. 69: विष्णातेर्विशतेर्वा स्याद्वे-वेष्टेर्व्याप्तिर्कर्मणः । विष्णुर्निश्चयते सूर्यः सर्व सर्वान्तरथ यः ॥
- N. 12. 25: केही केष्टा रश्मयस्तेऽस्मान्भवति । काशनाद्वा प्रकाशनाद्वा । Brh. D. II. 65: कृत्वा चायं पृथग्याति भूतेभ्यस्त्रमसोऽस्तये । प्रकाशं किरणैः कुर्वन्ते-नेनं केक्षिनं विदुः ॥
- N. 12. 27: अथ यद्रश्मिमिरमिप्रकम्पयचेति तद्वृषाकपिर्भवति वृषाकम्पनः । Brh. D. II. 67: वृषैव कपिलो भूत्वा यन्नाकमधिरोहति । वृषाकपिरसौ तेन विश्व-स्मादिन्द्र उत्तरः ॥ रश्मिमिः कम्पयचेति वृषा वर्षिष्ठ एव सः ॥
- N. 12. 40: यन्तु किंषिहृद्देवतं तद्वैश्वदेवानां स्थाने जुग्यते । Brh. D. II. 133: पादं वा यदि वार्षर्ष-सूचं वा सूक्तमेव वा । वैश्वदेवं वदेत्सर्वं यत्किंषिहृद्देवतम् ॥

## THE NIRUKTA.

Cf. 1. 3.

1. 3: आ इत्यर्वागर्थे ।

अभीत्याभिमुख्यम् ।

अति सु इत्यभिपूजितार्थे ।

अपीति संसर्गम् ।

उपेत्युपजनम् ।

परीति सर्वतोभावम् ।

अधीत्युपरिभावमैश्वर्यं वा ।

1. 17: परः संनिकर्षः संहिता ।

## THE NIRUKTA.

N. 1. 1: तद्यान्येतानि चत्वारि पदजातानि  
नामाख्याते चोपसर्गनिपाताच्च तानीमानि  
भवन्ति...

भावप्रधानमाख्यातम् ।

सत्त्वप्रधानानि नामानि ।

N. 1. 3: ...नामाख्यातयोस्तु कर्मोपसंयोग-  
द्योतका भवन्ति ।N. 1. 4: अथ निपाता उच्चावचेष्वर्थेषु निप-  
तन्ति...

## THE NIRUKTA.

1. 7: दक्षिणा दक्षतेः ।

1. 13: प्रथनात्पृथिवीत्याहुः ।

1. 18: स्थाणुस्तिष्ठतेः । अर्थोऽर्जैः ।

1. 20: भीमो बिभ्यत्यस्मात् । भीष्मोऽप्येतस्मा-  
देव ।2. 2: तत्राप्येकेऽल्पनिष्पत्तयो भवन्ति । तद्यथैत-  
द्वतिर्यदुः पृथुः पृथतः कुणारमिति ।2. 5. गौरिति पृथिव्या नामधेयम् । यद् दूरं गता  
भवति । यच्चास्यां भूतानि गच्छन्ति ।

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I. 4. 83-97.

I. 4. 89: आह् मर्यादावचने ।

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## THE ARTHASĀSTRA OF KAUTĪLYA.

II. 10: 28, p. 72: वर्णसंघातः पदम् ।  
तच्चतुर्विधं नामाख्यातोपसर्गनिपाताश्चेति ।

अविशिष्टलिङ्गमाख्यातं क्रियावाचि ।

तत्र नाम सत्त्वामिधायि ।

क्रियाविशेषिताः प्रादय उपसर्गाः ।

अव्ययान्नादयो निपाताः ।

## THE UṆĀDI SŪTRAS

II 50: दृदक्षिभ्यामिनन् ।

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III. 111: पृथिरंजिभ्यां कित् ।

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2. 6: वृक्षो ब्रथनात् । III. 66: अश्वपुषिलटिकणिसटिविशिभ्यः क्व ।  
 2.18: रात्रिः कस्मात्...रातेर्वा स्यात् । दानकर्मणः । IV. 67: राशदिभ्यां त्रिप् ।

2. 27: अश्वः कस्मात् । अश्वुतेऽध्वानम् । I. 151: अश्वपुषिलटिकणिसटिविशिभ्यः क्व ।  
 3. 5: इमशु लोम । इमनि ध्रितं भवति । V. 28: इमनि ध्रयतेर्ङ् ।  
 3. 10: तच्छित्...ताडयतीति सतः । I. 100: ताडेरिङ्कुक्च ।  
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 4. 10: लक्ष्मी...लक्षणाद्वा । III. 160: लक्ष्मेर्युद्व ।  
 4. 17: रयिरिति धननाम । रातेर्दानकर्मणः । II. 66: रातेर्ह्रद् ।  
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 9. 27: आप आप्रोतेः । II. 58: आप्रोतेर्ह्रस्व ।  
 10. 5: रुद्रः...रोदयतेर्वा । II. 22: रोदेर्णिङ्कुक्च ।  
 10. 4: इन्दुरिन्धेरुनतेर्वा । I. 13: उन्देरिन्धादेः ।  
 11. 30: राका रातेर्दानकर्मणः । III. 40: रुदाधाराचिकलिभ्यः कः । \*

### THE NIRUKTA.

1. 1: अपि बाहननादेव स्युः ।

तद्यान्येतानि चत्वारि पदजातानि नामाख्याते  
 चोपसर्गनिपाताश्च तानीमानि भवन्ति ।

भावप्रधानमाख्यातम् ।  
 सत्त्वप्रधानानि नामानि ।

### THE MAHĀBHĀṢYA OF PATAÑJALI.

Vol. III. p. 274: आहत्य तृचो यच्छा-  
 खम् ।

1. 1. 1. Vol. I. p. 3: चत्वारि शृङ्गाणि  
 चत्वारि पदजातानि नामाख्यातोपसर्गनिपा-  
 ताश्च ।

चत्वारि बाक्परिमिता पदानि चत्वारि पदजा-  
 तानि नामाख्यातोपसर्गनिपाताश्च ।

- V. 3. 2. Vol. II. p. 418: क्रियाप्रधा-  
 नमाख्यातं भवति ।...द्रव्यप्रधानं नाम ।

\* Cf. *Annals of the Bhandarkar Institute*, vol. IV. part 2. pp. 119-120. The passage in the *Annals* is full of inaccuracies. The reference on p. 119 to Upādi I. 156; I. 158; II. 235 is wrong; the correct reference being I. 150; I. 147; II. 67 respectively. The quotation of the sūtras is wrong on the same page: अश्वपुषि etc. should read अश्वपुषि. On p. 120. राशदिभ्यां त्रिप् IV. 67. should read राशदिभ्यां त्रिप् । The passages of the Nirukta are also inaccurately quoted: On p. 119 the derivation of लक्ष्मीः is quoted as लक्ष्मीर्लक्षणाद्वा । But the passage in the Nirukta 4. 10. is the following: लक्ष्मीर्लोभाद्वा । लक्षणाद्वा । The reference of this passage is wrongly given as 4. 9. On p. 120 रात्रिः रातेर्वास्यात् दानकर्मणः (sic.) should read रात्रिः कस्मात् ।...रातेर्वा स्यात् । दानकर्मणः । (N. 2. 18). Similarly N. 3. 5. इमशु इमविधितं भवति (sic.) should read इमशु लोम । इमनि ध्रितं भवति ।

## THE NIRUKTA.

गौरवः पुरुषो हस्तीति ।

इन्द्रिगनिलं वचनमौदुम्बरायणः ।

1. 2: व्याप्तिमत्त्वात्तु शब्देन संज्ञाकरणं व्यतहा-  
रार्थं लोके ।

1. 2: षड् भावविकारा भवन्तीति वार्ष्पायणिः ।  
जायतेऽस्ति विपरिणमते वर्धतेऽपक्षीयते विन-  
श्यतीति ।

1. 3: न निर्बद्धा उ .सर्गा अर्थाभिराहुरिति शाक-  
टायनः ।

नामाख्यातयोस्तु कर्मोपसंयोगद्योतका भवन्ति ।

अति सु इत्यभिपूजितार्थे । निद् दुर् इत्येतयोः  
प्रातिलोम्यम् ।

सम् इत्येकीभावम् ।

परि इति सर्वतोभावम् ।

अधि इत्युपरिभावम् ।

1 4: आचार्य आचारं प्राहयति ।

1. 6: अद्यास्मिन् णि । दुरित्यहो नामधेयम् ।

## THE MAHĀBHĀṢYA OF PATAÑJALI.

1. 1. 1. Vol. 1. p. 1, 5: गौरवः पुरुषो  
हस्ती शकुनिर्गणः etc.

1. 4. 4. Vol. 1. p. 356: एकैकवर्णवर्ति-  
त्वाद्वाच उच्चरितप्रध्वंसित्वाच्च वर्णानाम् ।  
एकैकवर्णवर्तिनी वाक् । न द्वौ युगपदुच्चारयति ।  
...उच्चरितप्रध्वंसिनः स्वल्पि वर्णाः । उच्च-  
रितः प्रध्वस्तः ।

1. 1. 1. Vol. 1. p. 6: किं पुनर्निलः  
शब्द आहोस्तिस्कार्यः ।

1. 1. 6. Vol. 1. p. 105: अर्थगत्यर्थः  
शब्दप्रयोगः । अर्थं संप्रत्याययिष्यामीति शब्दः  
प्रयुज्यते ।

1. 1. 9. Vol. 1. p. 175: शब्देनोच्चारिते-  
नार्थो गम्यते । गामानय दध्यशानेत्यर्थ  
आनीयतेऽर्थश्च भुज्यते ।

1. 3. 1; Vol. 1. p. 258: षड् भाववि-  
कारा इति ह स्माह भगवान् वार्ष्पायणिः ।  
जायतेऽस्ति विपरिणमते वर्धतेऽपक्षीयते विन-  
श्यतीति ।

1. 3. 1. Vol. I. p. 256: क्रियाविशेषक  
उपसर्गः ।

2. 1. 1. Vol. I. p. 365: उपसर्गाच्च  
पुनरेवमात्मका यत्र कश्चित्क्रियावाची शब्दः  
प्रयुज्यते तत्र क्रियाविशेषमाहुः ।

2. 2. 1. Vol. I. p. 416: एतदेव च  
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1. 1. 1. p. 4: सक्तुमिव.....वाचि ॥ सक्तुः  
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3. 2. 3. Vol. II. p. 134: कन्या कन्या कमना ।

5. 26: काकुदं ताल्वित्वाचक्षते जिह्वा कोकुवा सास्मिन्धीयते । जिह्वा कोकुवा कोकूयमाना वर्णाभुदतीति.....

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13. 7: चत्वारि शृङ्गा त्रयो...मर्त्याँ आविवेश । चत्वारि शृङ्गेति वेदा वा एत उक्तास्त्रयोऽस्य पादा इति सवनानि त्रीणि द्वे शीर्षे प्रायणीयोदयनीये सप्त हस्तासः सप्त छन्दांसि त्रिधा बद्धत्वेधा बद्धो मन्त्रब्राह्मणकल्पैर्वृधभो रोरवीति । रोरवणमस्य सवनक्रमेण ऋग्भिर्मयं जुभिः सामभिर्मयं देनमृग्भिः शंसन्ति यजुर्भिर्मयं जन्ति सामभिः स्तुवन्ति । महोदेवेत्येष हि महान्देवो यद्यशो मर्त्याँ आविवेशेत्येष हि मनुष्यानाविशति यजनाय ।

13. 9: चत्वारि वाक्परिमिता.....मनुष्या वदन्ति ॥ चत्वारि वाचः परिमितानि पदानि तानि विदुर्ब्राह्मणा ये मेधाविनो गृहायां त्रीणि निहितानि नार्यं वेदवन्ते । गृहा गृह्तेस्तुरीयं त्वरतेः । क्तमानि तानि चत्वारि पदानि ।... नामाख्याते चोपसर्गनिपाताधेति वैयाकरणाः ।

1. 1. 1. p. 3: चत्वारि वाक्परिमिता... मनुष्या वदन्ति ।

चत्वारि वाक्परिमिता पदानि चत्वारि पदजातानि नामाख्यातोपसर्गनिपाताश्च । तानि विदुर्ब्राह्मणा ये मनीषिणः । मनसः ईषिणो मनीषिणः । गृहा त्रीणि निहितानि नेत्रयन्ति । गृहायां त्रीणि निहितानि नेत्रयन्ति । न चेष्टन्ते । न निमिषन्तीत्यर्थः । तुरीयं वाचो मनुष्या वदन्ति । तुरीयं ह वा एतद्वाचो यन्मनुष्येषु वर्तते । चतुर्थमित्यर्थः । चत्वारि ।

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 2. 1. 4: येषां तत्पत्तावर्थे स्ते प्रयोगो न विद्यते तान्याख्यातानि तस्मात्तेभ्यः प्रतीयेताभितत्वा-  
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## Cf.

1. 1: इन्द्रियनित्यं वचनमौदुम्बरायणः ॥  
 1. 1. 6: कर्मैके तत्र दर्शनात् ।  
 1. 1. 7: अस्थानात् ।  
 1. 1. 8: करोतिशब्दात् ।  
 1. 1. 9: सत्त्वान्तरे यौगपद्यात् ।  
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 1. 1. 12: समं तु तत्र दर्शनम् ।  
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 1. 1. 15: आदित्यवद् यौगपद्यम् ।  
 1. 1. 16: वर्णान्तरमविकारः ।  
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 1. 1. 19: सर्वत्र यौगपद्यात् ।  
 1. 1. 20: संख्याभावात् ।  
 1. 1. 21: अनपेक्षत्वात् ।  
 1. 2. 1: आम्रायस्य क्रियार्थत्वादानर्थक्यमत-  
 दर्शानां तस्मादनित्यमित्युच्यते ।  
 1. 2. 39: अनित्यसंयोगान्मन्त्रानर्थक्यम् ।  
 1. 2. 32: वाक्यनियमात् ।  
 1. 2. 33: बुद्धशास्त्रात् ।  
 1. 2. 34: अविद्यमानवचनात् ।  
 1. 2. 35: अचेतनार्थसंबन्धात् ।  
 1. 15: अनर्थका हि मन्त्राः ।  
 1. 15: नियतवाचो युक्तयो नियतानुपूर्व्या  
 भवन्ति ।  
 1. 15: अद्यापि ब्राह्मणेन रूपसंपन्ना विधीयन्ते ।  
 1. 15: अथाप्यनुपपन्नार्था भवन्ति । ओषधे  
 प्रायस्सैनम् । स्वधिते मेनं हिंसीः ।

## THE NIRUKTA.

1. 15: अथापि विप्रतिषिद्धार्था भवन्ति  
 1. 15: अथाप्यविस्पष्टार्था भवन्ति ।  
 1. 16: अर्थवन्तः शब्दसामान्यात् ।  
 1. 16: यथो एतन्मियतवाचो.....लौकिकेष्व-  
 प्येतत् ।  
 1. 16: उदितानुवादः स भवति ।  
 1. 16: यथो एतद्विप्रतिषिद्धार्था.....लौकिके-  
 ष्वप्येतत् ।  
 1. 16: यथो एतदविस्पष्टार्था.....

## THE NIRUKTA.

1. 1: तथान्येतानि चत्वारि पदजातानि नामा-  
 ख्याते चोपसर्गनिपाताश्च तानीमानि भवन्ति ।  
 1. 1: भावप्रधानमाख्यातम् ।  
 1. 1: गौरश्चः पुरुषो हस्तीति ।  
 1. 3: नामाख्यातयोस्तु कर्मोपसंयोगशोतका  
 भवन्ति ।

## THE PŪRVA MĪMĀṢĀ OF JAIMINI.

1. 2. 36: अर्थविप्रतिषेधात् ।  
 1. 2. 38: अविज्ञेयात् ।  
 1. 2. 40: अविशिष्टस्तु वाक्यार्थः ।  
 1. 3. 30: प्रयोगचोदनाभावादर्थैकत्वमविभा-  
 गात् ।  
 1. 2. 44: अविरुद्धं परम् ।  
 1. 2. 41: गुणार्थेन पुनः श्रुतिः ।  
 1. 2. 45: संप्रेषे कर्मगहांनुपालम्भः संस्कार-  
 त्वात् ।  
 1. 2. 47: गुणादविप्रतिषेधः स्यात् ।  
 1. 2. 49: सतः परमविज्ञानम् ।

## Sarvādars'anasamgraha.

## THE PĀṆINIDARS'ANA.

- p. 140. ननु नामाख्यातभेदेन पदद्वैविध्यप्र-  
 तीतेः कथं चातुर्विध्यमुक्तमिति चेन्मैवं प्रका-  
 रान्तरस्य प्रसिद्धत्वात् । तदुक्तं प्रकीर्णके ।  
 द्विधा कैश्चित् पदं भिन्नं चतुर्धा पञ्चधापि वा ।  
 अपोद्धत्यैव वाक्येभ्यः प्रकृतिप्रत्ययादिवदिति ॥  
 कर्मप्रवचनीयेन वै पञ्चमेन सह पदस्य पञ्च-  
 विधत्वमिति हेलाराजो व्याख्यातवान् ।  
 कर्मप्रवचनीयास्तु... उपसर्गेष्वेवान्तर्भवन्ती-  
 त्यभिसन्धाय पदचातुर्विध्यं भाष्यकारेणोक्तं  
 युक्तमिति विवेक्तव्यम् ॥  
 p. 144. भाववचनो धातुरिति... क्रियावचनो  
 धातुरिति...  
 p. 135. गौरश्चः पुरुषो हस्ती शकुनिरित्या-  
 दयः.  
 p. 140: कर्मप्रवचनीयास्तु क्रियाविशेषोपजनि-  
 तसंबन्धावच्छेदहेतव इति संबन्धविशेषयो-  
 तनद्वारेण क्रियाविशेषयोतानादुपसर्गेष्वेवान्त-  
 र्भवन्ति ।

*Note.*—The references are to the pages of *Sarvādars'anasamgraha* edited in Bib. Ind. published at Calcutta in 1858. The system of Pāṇini is discussed in the 13th section of the *Sarvādars'a.* pp. 135–147 in this edition.



## Additions.

P. 4. line 9:—Devarāja says that Mādhava does not read शवः but शिवम् and शापम् as synonyms of water. शिवम् occurs in the Veda as a synonym of water, but as शिवम् is used in the spoken language (*bhāṣā*) in the sense of water, the adoption of शिवम् is not quite appropriate. शापम् is extremely obscure. It has never been used as a synonym of water by ancient teachers. It may however be explained in the following way:—शापन्त्यनेनेति शापम्...इत्येव ह्युपमादाय शापन्ति मुनय इति श्रूयते ।

P. 9. l. 11:—For शव as a synonym of बल cf. S'B. 9. 4. 4. 3. p. 738: बलं वै शवः ।

P. 10. l. 8:—उत्ता-इला are quoted as synonyms of cow by S'abara in his commentary on the *Pūrvamīmāṃsā*. on X. 4. 32. p. 492. (Jivananda's edition.)

P. 11. l. 2:—Satyavratasāmas'rami attributes the reading जंसति to Devarāja (see p. 236. Bib. Ind. edition). This is incorrect for Devarāja really reads जंसते see p. 240. *op. cit.*

P. 25. l. 1:—All the accented Mss. and printed editions of the *Nighaṇṭu* put the *udātta* accent on the *ya* of रुयवेति which occurs in RV. IX. 3. 5 and does not bear any *udātta*. रुयवेतः occurs in RV. VIII. 101. 2 also without the *udātta*. रुयवेति is found in RV. X. 37. 3 and is accented on the syllable *ya* because it occurs in a subordinate clause.

P. 26. l. 1:—शुनासीरौ bears a double accent in the *Nighaṇṭu*. As an example of *devatā-dvandva* compound it should have a double accent. It occurs once only in RV. IV. 57. 5 and is accented on the first syllable only शुनासीरौ although it is clear that it is a *devatā-dvandva* compound. The form शुनासीरा occurs in RV. IV. 57. 8. and is also accented on the first syllable only.

P. 27. l. 8:—With Yāska's definition of a noun and a verb, cf. Bhartr̥hari, *Vākya-pāṇiniya*.

2. 346: क्रियाप्रधानमाख्यातं नाम्नां सत्त्वप्रधानता ।

चत्वारि पदजातानि सर्वमेतद्विकल्प्यते ॥

P. 28. l. 1-2:—The passage पूर्वापरीभूतं...पर्यन्तं is quoted by S'abara in his commentary on the *Pūrvamīmāṃsā* 1. 1. 5. p. 15, with the remark: शास्त्रकारा अप्येवमाहुः ।

P. 29 l. 1:—cf. Bhartṛhari, *Vākya-pāṇīya*, 2. 347:

वाक्यस्य बुद्धौ नित्यत्वमर्थयोगं च लौकिकम् ।

इहा चतुष्टुं नास्तीति वार्ताक्षोदुम्बरायणौ ॥

P. 30. l. 13:—आचारं ग्राहयति is quoted by Kṣīrasvāmin in his *Amaraṭīkā*, p. 114. 7.

Cf. *Vāyu Purāṇa*, 59. 29-30. pp. 200-1.

बुद्धा ह्यलोलुपाश्चैव आत्मवन्तो ह्यदम्भकाः ।

सम्यग्विवनीता ऋजवस्तानाचार्यान् प्रचक्षते ॥

स्वयमाचरते यस्मादाचारं स्थापयत्यपि ।

आचिनोति च शास्त्रार्थान् यमैः संनियमैर्युतः ॥

Cf. *Āpastam. Dh. Sū.*

14:—यस्माद्ब्रह्मनाचिनोति स आचार्यः ।

cf. S'abara on 1. 3. 13: आचार्यो वेदोऽभिप्रेतः । आचिनोत्यस्य बुद्धिम् ।

l. 14: cf. Pāṇini, 8. 2. 101: विदिति चोपमार्थे...

P. 40. l. 18-19:—The two lines are quoted by Kumārila Bhaṭṭa in his commentary *Tantravārtika* p. 213, reading अचीतं for गृहीतं ।

P. 41. l. 5-6:—Cf. Viśvarūpācārya in the *Bālakṛīḍā* p. 83: अप्येकस्मै वाग् विस्तब्धमात्मानमर्पयति । जायेव पत्ये उद्यती कामयमाना सुवासा ऋतुकालेऽपि ।

l. 15:—दैवताभ्यास्मे is a variant for देवताभ्यास्मे ।

P. 42. l. 4:—Cf. S'abara, 8. 2. 53. vol. 2. p. 252: अपि च पुनाते: पर्वशब्दः । पुनातिश्च दाने प्रसिद्धः ।

P. 44. l. 4:—अप्यक्षरवर्णसामान्याच्चिर्बुवात् is quoted by Kumārila Bhaṭṭa in the *Tantravārtika* p. 214.

l. 10:—तत्त्वा यामि is a fragment of RV. I. 24. 11.

P. 45. l. 3:—Quoted by Kumārila Bhaṭṭa *op. cit.* p. 146: तथा चोक्तम् । शवतिर्गतिकर्मा । कम्बोजेष्वेव दष्टः ।

l. 9:—अकूरो ददते मणिमिति looks like a quotation.

P. 48. l. 23:—Roth reads ध्वंसन० for ध्वसन०.

P. 50. l. 10:—Cf. *Mahābhārata*, *Ādiparvan*, (Kumbhakopa ed.) 63. 49:

यं यं कराभ्यां दृष्टवति जीर्णं स सुखमश्नुते ।

पुनर्युवा च भवति तस्मात्तं शम्भतुं विदुः ॥

In तनोऽस्त्विति, तनो can be either in the vocative or in the genitive. If in the former, the reading should be तनो अस्त्विति, if the latter, it should read तनोरस्त्विति. The case is undoubtedly vocative.

P. 51. l. 14:—The quotation is found in KS. 21. 2, Vol. II. p. 39; Cf. MS. 3. 3. 1, Vol. III. p. 32.

P. 52. l. 15:—इन्द्रशत्रुः । Cf. *Nāradaśikṣāvivaraṇam*. i. 4:

इन्द्रशत्रुर्मैव उच्यते । इन्द्रः शब्दः शातयिताऽस्येति बहुव्रीहिः ।

P. 56. l. 11:—For काल cf. *Vāyu Purāṇa* 32. 30. p. 105: कालः कलयते सदा । cf. *Sus'ruta Sūtra Śhāna*, chapter VI. p. 22: स सूक्ष्ममपि कलां न लीयत इति कालः । संकलयति कालयति वा भूतानीति कालः । *Nirṇaya saagar* ed. with the com. of Dalhaṇa.

P. 57. footnote 4:—Add, N. X. 31.

P. 58. l. 4:—Following the method of the Samhitā text, शुष्मेभि should be read शुष्मेमी ।

P. 60. l. 18:—Roth reads अमूर्धा. Accent is wrong.

P. 60. footnote 11:—The quotation is from KS. XXVII. 9. Vol. II. p. 149.

P. 61. l. 18 as well as footnote 14:—The quotation is attributed to the *S'ruti* of the Bhāllavis by Vis'varūpācārya in his commentary, the *Bālakriḍā* on *Yājñavalkyasmṛti* p. 61.

P. 63. l. 2:—Cf. S'aṅkara on the *Veānta Sūtra* 1. 4. 12: कैश्चित् देवाः पितरो गन्धर्वा अमुरा रक्षांसि च पञ्च पञ्चजना व्याख्याताः । अन्यैश्च चत्वारो वर्णा निषादपञ्चमाः परिगृहीताः ।

l. 6:—बाहू is a variant for बाहुः ।

P. 65. l. 19:—तत्सख इन्द्रः शुष्णं जघानेति looks like a quotation.

P. 69. l. 1:—The Mss. which mark accent on the quotation have changed the accent. The correct accent should be माह्वणवद् वृषलवद् ।

P. 76. l. 11:—Roth reads एनेन for अनेन.

P. 79. l. 17:—आदित्यादथो निरुष्ट इति seems to be a quotation.

P. 85. l. 18:—The quotation is identical with MS. IV. 13. 10.

P. 95. l. 9:—The quotation is found in MS. I. 10. 14; KS. XXXVI. 8.

P. 96. l. 16:—For the quotation, see *Āp. S'raut. Sū.* XII. 19. 6. Footnote 16—add, RVKH. XVII. 7.

P. 99. l. 5:—Roth reads तच्छब्दवत्त्वात् for शब्दवत्त्वात् ।

P. 99. footnote 2:—Omit VS. 5. 7. The quotation is found in TS. II. 4. 14. 1.

Foot note 5:—Omit VS. 5. 7. Add, cf. AV. VII. 81. 6; cf. TS. II. 4. 14. 1.

P. 100. footnote 12:—Durga's quotation is identical with KS. IX. 4; MS. I. 10. 2, except the last line, which reads in the KS. as follows:—यदेकस्यापि धर्मेण्येतत्तदवयवजामहे ॥ स्वाहा । The same is given in the MS. as follows:—तदेकस्यापि चेतसि तदेकस्यापि धर्मेणि । तस्य सर्वस्वाहसो अवयवनमसि ।

P. 120. l. 15:—S'ivadatta reads ऊह for उह. It is evidently a mistake.

P. 121. l. 8:—All the Mss. and printed editions read आस्कन्. There is no evidence therefore to question the genuineness of आस्कन् but as it qualifies स्कन्ध, it should have been आस्कन्धः for स्कन्ध is used in the masculine gender only and never in the neuter. Should this be taken as evidence in support of स्कन्ध being also used in the neuter or a slip on the part of Yāska?

P. 136. l. 19:—S'ivadatta adds च after आम्नादैस्त्वन् ।

P. 141. l. 18:—जातवेदस् is a variant.

P. 150. l. 8:—The text reads याचन्ति. The root याच् is used in the *Ātmanepada* in classical Sanskrit. Probably a fine distinction is made in this passage i. e. the solicitation is not meant for one's self but for others, hence the *parasmaipada* is used.

P. 168. l. 3:—चामानि त्रयाणि is not correct. It should be either (1) चामानि त्रीणि or (2) चामत्रयम्. In my opinion, the text is corrupt.

P. 178. l. 20:—Some critics think that the correct reading should be जामि and not अजामि. This view is erroneous. It is clear, these critics have not understood the passage. The word जामि is used in the sense of tautology. Some scholars are of opinion that the recurrence of an identical expression in a stanza is tautology. Others think that the recurrence of the same expression in a verse (*pāda*) is tautology. Another school of thought holds that if there is even a very slight difference (in the expression), it is the negation of tautology. यथा कथा च विदोषोऽजामि भवतीत्यपरम् । It is clear therefore that अजामि and not जामि is the correct reading.

P. 181. l. 14:—S'ivadatta reads सरस्वन् without any justification.

P. 186. l. 3-4:—अरायु is used in the masculine gender in the third but in the neuter gender in the fourth line. (अरायु जरया etc.) The word can be used in both genders but it does not look consistent to use the same word in two different genders in practically the same sentence.

P. 193. l. 14:—S'ivadatta reads स्वर्चिभिः although the same word in Durga's commentary in the same edition is printed as स्वर्चिभिः । I think, S'ivadatta confounds the Vedic word स्वर्चि with the classical स्वर्चिस् ।

P. 194. l. 4:—S'ivadatta reads इति after उदन्यवे ।

P. 204. l. 13 and 16:—S'ivadatta reads अक्षदीभिः and अक्षदीभिः०.

P. 206. l. 6:—S'ivadatta reads अनुत्तमो while Durga seems to favour अनुत्तमो.

P. 216. l. 7:—S'ivadatta adds च after चारयिता.

P. 225. l. 16:—The reading of the text is ईक्षन्तमिति. I suggest ईक्षन्त इति ।

P. 227. l. 1:—S'ivadatta reads अक्षयो which is wrong. It should have been अक्षयं.

P. 230. l. 4:—S'ivadatta reads अक्षं पानमि०.

P. 231. l. 5:—All Mss. read मझौ which does not give any sense. I suggest मझो.

P. 231. l. 14:—The reading of the text is प्रतिपद्यते but as the subject is ये I suggest प्रतिपद्यन्ते ।

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